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THIRTY-FIRST ANNUAL

Archæological Report

1919

By Dr. R. B. ORR

BEING PART OF

Appendix to the
Report of the Minister of Education
Ontario

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PRESENTATION

To the Honourable R. H. GRANT,

Minister of Education, Ontario.

SIR,—It affords me much pleasure to present herewith to you the thirty-first Annual Archæological Report issued from the Ontario Provincial Museum. Many artifacts were added to our collections during the year and much work done in the biological department.

I have the honour to be,

Sir,

Your obedient servant,

ROWLAND B. ORR.

Toronto, December 31st. 1919.

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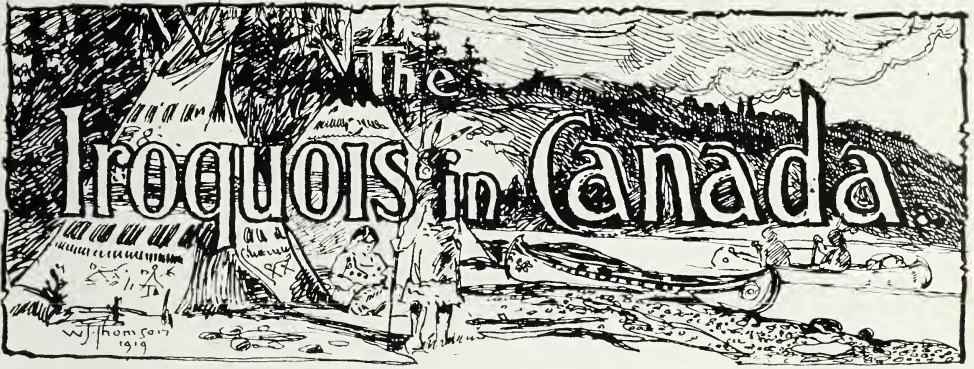
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To those who are wont to rely upon the written records of history it may not at first clearly appear how much may be learned from such relics or how such things can have the import which the archæologist claims. Let it first be realized that early man has left upon the surface of the earth traces of himself by which his history may be materialized far more accurately than it might ever have been translated from a word-written document. We have become so accustomed to rely upon the testimony of word-made records, that we lose sight of the fact that words are but thought symbols, *ideaphones*, and ideographs, and that written records may be erroneous and incomplete while material objects may convey clearer meanings by which a much more accurate knowledge may be gained. We seek to know the man of pre-historic times, yet that man has left us few written documents by which we may read in words his thoughts and learn of his activities. He has done better, and we may know him notwithstanding. He has left pencilling upon the surface of the earth which he trod which neither rains, nor floods, nor the ravages of time have erased, save in spots, as a stray raindrop might expunge a letter from a slate and yet leave the word still readable. For example, take the fire pit by which the ancient warmed his body and in which he cooked his meat, into which he cast the bones he could not eat and swept the refuse of his bower. That fire pit remains to this day to tell the story of the man who dug it. By the relics found within it, it tells us what he ate, what he wore, what trinkets he had, the beasts he killed, the weapons he used, how far advanced he was in the arts, how much and where he commerceed, what grains he cultivated, what implements he made of stone and bone and shells and clay and of the fabrics he wove from roots and grasses. We may even read his thoughts in his artifacts and know his sense of beauty and of accuracy, we may learn of his superstitions and personal habits and more things than these.

“BURIAL SITES,”

ARTHUR C. PARKER, Esq.,

New York State Archæologist.



For nearly three centuries, the Iroquois Indians, sometimes termed the Five Nations, have been regarded as the most remarkable of the native tribes of North America, north of Mexico. From the days of Cartier down to the time of Colden, and from Colden's time to the present, the achievements of the Iroquois have fired both the brain of the historian and the writer of fiction. Oftentimes the most contradictory accounts appear, and, to read them without critical analysis, one would be led to believe that the Iroquois were at once the most savage race in the world and the most polished. Perhaps this is because, like most groups of humanity, the Iroquois possessed certain vagaries of character and behaviour.

Unlike most of the tribes which have vanished in the presence of civilization, the Iroquois still flourish, and what is most remarkable, they not only continue to hold on to their ancestral territory and preserve their ancient system of government, but they seem to have diminished but little in numbers. In Canada and the United States there are to-day nearly 17,000 members of the Iroquois family. Though they are scattered they still endure and maintain their identity.

Most unusual also is the fact that the various branches of the Iroquois hold nearly every one of the great historic spots connected with their history in the days before they rose to power. Their "Holy land" is still with them. The Grand River region is the land of the Neutral nation, and here once lived the "Mother of Nations," by tradition reputed to be the female line of descent by which the Iroquois trace their ancestry. The site of Kieunekwa, the great Council Lodge of the Mother of Nations, sometimes called Jikonsaseh, is on the Tuscarora reservation, near Lewiston, N.Y. Jikonsaseh was the co-worker with Hiawatha and Dekanawideh, the three being the reputed founders of the League of the Five Nations. Dekanawideh is said to have been born on the bay of Quinte, near the present Deseronto. This site is not far from the Mohawk settlement on the bay. In central New York, the old home of Ayowentha, (Hiawatha) the Onondagas dwell, while along the St. Lawrence, the valley of which the Iroquois held at the time of Cartier's voyage in 1534, the St. Regis and the Caughnawagas have their reservations. One important spot has been lost,—the spot along the Mohawk River at the lower falls. Here it was that Hiawatha and Dekanawideh met and held their conference that led in the end, according to traditions, to the founding of the League. With those of the Iroquois who know the old way, this spot is well nigh sacred, and it must be said that the spot is still a beautiful one, not spoiled by buildings or by cultivation. It is a favourite resort of those who have a romantic love of nature, though they know nothing of its Indian associations.

It is impossible to understand history unless we approach it with an unbiassed mind. It is likewise impossible to understand the actions of any people unless we understand the motives that prompted them to do the things that history records. To do so, we must not only understand custom and philosophy, but come into a real sympathetic relation with them. The Iroquois fortunately have many friends and most books that have been written concerning them have set them forth in a sympathetic light. There are, however, many obscure things that have left the public confused. Why did the Indians kill one another? Why were the Iroquois such fierce warriors? Why do they persist in their "pagan rites"? Why do they not give up their tribalism and seek citizenship? Why do they still form a problem in Canadian administration? These are some of the questions that disturb those who know them, but know them not well enough. We have sought in this article to shed some light on these things and to provide at least an elementary understanding of their culture, history, and government, especially in relation to the Dominion of Canada.

THE HURON-IROQUOIS LINGUISTIC STOCK.

The Iroquois belong linguistically to the Huron-Iroquois family. The term Huron-Iroquois includes all tribes and groups speaking dialects that trace their origin to a common source. In other words, a linguistic stock comprises a group of dialects related by certain close similarities in vocabulary and grammar. The original tongue from which the dialects have radiated may be entirely obsolete. We do not know what the oldest Huron-Iroquois tongue is, nor is it primarily necessary to know, interesting as this fact would be, in order to determine the lexical affinity of dialectic groups.

The Huron-Iroquois linguistic stock embraces the following:

HURONS

Attignaouantan, (Bear people).

Attigneenongnahac, (Cord people).

Arendahronon, (Rock people).

Tohontaenrat (Atatahontaenrat) White-eared or Deer people.

Wenreronon.

Ataronchronon.

TIONNONTATES, (the Tobacco nation).

ATTIWANDARON OR NEUTRAL NATION

Neutral tribe.

Aondironon.

Ongniarahronon.

Atiragenratka.

CONKHANDÉENRHONON, (an early St. Lawrence tribe).

IROQUOIS CONFEDERATION

Mohawk.

Oneida.

Onondaga.

Cayuga.

Seneca.

(Tuscarora after 1726).

CONESTOGA OR SUSQUEHANNOCKS.

Akhrakoueahronon.

ERIE OR CAT NATION.

(At least two allied tribes).

TUSCARORA CONFEDERATION.

NOTTOWAY.

MEHERRIN.

CHEROKEE.

Elati.

Middle Cherokee.

Atali.

ONONTIOGA (on the St. Lawrence).

It is easily seen by this classification of the linguistic family that the Iroquois confederates formed only a fraction of the Huron-Iroquois people. History gives us plain evidence, however, that this fraction was the dynamic element of the stock. In the annals of the early days of colonization, the mental superiority of the Huron and the Iroquois was the subject of frequent remark. The Erie, Susquehannock, and the Neutral also presented evidences of a much higher organization than the surrounding Algonquin tribes. Certain psychical elements in the make up of the Iroquoian family placed it upon a unique level among all the tribes north of Mexico. Somewhere in its life history the Huron-Iroquois family had absorbed a mental astuteness that had elevated it far above the status of the non-Iroquoian people about it. This stimulus, whatever it was, is manifest in the whole career of the Huron-Iroquois people. It was not blood, the blood of ancestry directly, because the Huron-Iroquois tribes, by their system of adopting prisoners, were constantly absorbing non-tribal blood. If, then, the superiority of the Iroquois was not that of blood alone, we are compelled to admit that it was the persistence of the *moral energy* fostered by their social organization and by their civic polity.

If we could trace the history of the first tribe of the Huron-Iroquois and determine exactly where it lived and what factors influenced its development, we should have the key that would unlock the doors of many mysteries in ethnology. As matters stand we can only postulate an original Iroquoian tribe. How it evolved its particular language is another problem, for the Iroquois oozed out of the common family of proto-Americans. The tribe must have enjoyed a long period of isolation during which time it developed its form of speech. Certain mental traits also must have been formed, and the rudiments of the special form of material culture probably then had their beginnings. Under such conditions the influence of a few men and women of strong personality would direct the culture stream to the channels that it afterwards followed.

Most of the older authorities suggest, and even assert, that the Iroquois had their origin in the north,—in the valley of the St. Lawrence. The principal reason seems to be that some of the Iroquois were there when Cartier sailed down the river and found Hochelaga. There are also traditions, related by the Onondagas and Mohawks, that at one time they lived along the St. Lawrence. It must be conceded, however, that a one-time residence of a portion of a family in a certain place is no indication of the origin of the family in that place.

HOW THE IROQUOIS CAME INTO CANADA.

It would be a difficult problem, and one that only an experienced archæologist might handle, to determine how long Huron-Iroquois people have inhabited parts of Canada. Certainly the Iroquois were not always in Canada, though there were Iroquois here when Cartier visited Hochelaga.

Our problem might be rendered simple if we were to ask when the confederate Iroquois came into Canada. We should then know what specific branches were meant. The term Huron-Iroquois, however, is generic and embraces the Huron and the Attiwandaron as well as the Five Nations. To tell when the Huron-Iroquois people came into this region would not be possible, if exact dates were required. We are able, however, to weave out of the archaeological and ethnographical data at hand, an hypothesis.

An examination of the village and burial sites north of Lakes Huron, Erie, and Ontario, and of the St. Lawrence basin, shows that all the older sites are non-Iroquoian. The older people were certain bands of the Algonquin family, of southern wanderers from the Eskimoan stock, and perhaps of the Beothuck. We find the remains of a culture that is similar to that called "the red paint culture" in Maine and northern New York. We find the remains of a people similar in some ways to the mound-building peoples of Ohio and the Mississippi valley. We find evidences of later Algonquins, and then we find the unmistakable traces of some Iroquoian people. But it must not be thought that anyone finds these cultural sites lined in definite order, like the pages of a book or the strata of fossil-bearing shale, that he who turns over the laminae may read. It is far from being thus easy, for man, unlike the rest of nature, has the power of being disorderly. Nature, in laying down her beds of fossil remains or the layers of shale, has piled one upon another with undisturbed method. Mankind in writing his history tears out his pages as he writes, strips them in a thousand bits and flings them to the winds. The humble archaeologist follows behind by a thousand years, more or less, and picking up the trails of confettied history, strives to piece together the record. If he makes the mistake of thinking the bits of evidence all from one book, he will never reach a true conclusion, but if he knows that the records were many, and he assorts his fragments, he may discover a thread of the story. It is like a game of fox and hound, the hounds scurrying after the bits of torn newspapers that the foxes have left as a trail.

In like manner the various bands of Eskimo, Algonquin, Beothuck, Iroquois and "mound-building Indian" have wandered up and down our valleys, scattering the ashes of their fires, the flints from their arrows and knives, the potsherds from their broken kettles, and their ornaments, along the trail behind them. We dig into the refuse of their camps and find the evidence of human presence in the years gone by. Perhaps we only wander back of the plowman and surface-hunt the ground for flints and stone hatchet heads, but we are still on the trail of the departed wanderers.

Our problem is, "Who came first: who next, who next? Who made this, and what other objects are always associated with it: who made this, and this?"

In the Province of Ontario will be found traces of four or more different cultures: first the old culture yielding polished slate points or knives and semi-lunars, broad arrow points of flint, walrus ivory implements and other material, all strikingly similar to the Eskimo: second, a culture yielding notched arrow points, some polished slates, cord-marked pottery or pottery having certain cord-like impressions stamped into it: third, a culture similar to the second and perhaps a development of it, yielding polished slate implements, as the banner-stone, the gorget, and bird-stone: fourth, a culture yielding triangular arrow-points, pottery with chevron designs, (that is parallel lines in triangular plats, the lines being reversed in direction as the triangles join) or patterns having the lines parallel, all being *drawn* on the plastic clay. All the articles of this culture are distinctive.

This is the Iroquois. There seems good evidence there may be some undetermined cultures also, as well as evidences of certain cultural changes due to differences in time.

But of all evidences of aboriginal occupation the Huron-Iroquois is the most recent. We know this, because only in the Huron-Iroquois sites within a known Huron-Iroquois area do we discover the articles of the white man, which proves contact and trade. Certain sites with similar aboriginal characteristics show no evidence of the white man, and we class these as pre-French.

For the most part, so far as we are able, with the data at hand, to determine, the evidences of Huron-Iroquois occupation in Canada show that the Iroquois had arrived at a fixed stage of development in their distinctive characteristics. It is a rather high stage of development. The Huron-Iroquois pottery of the Simcoe region and the Attiwandaron region, as well as the early Mohawk-Onondaga pottery from the vicinity of Montreal, all point out the development of a definite artistic concept. In Canada we apparently miss the earlier stages. At least, we do not seem to have discovered the stages in the development of the culture. We must therefore look for it elsewhere. To do so we must set forth a migration hypothesis explaining the presence of the Huron-Iroquois people in this region.

At first observation is that the Huron-Iroquois people do not appear to be a northern people, as we might judge some of the Algonquin tribes, such as the Montanais, to be. They appear to have been developed in contact with tribes of greater cultural richness than the wandering Algonquins. The Huron-Iroquois people may be traced across the Great Lakes, at places along the St. Lawrence, along the Niagara, and along the Detroit. Indeed, south of the Great Lakes we find the Cherokee, the Eries, the Susquehannocks, and the Neutrals, as well as the Five Nations. Along the Alleghany River and south of Lake Erie in the foot-hills, that rise above the ancient terraces of Lake Erie's southern shore, may be found numerous sites of very old Huron-Iroquois villages and fortifications, but these are intrusive, for there is an older occupation, presumably Algonquin, and a mound-builder culture. The older Huron-Iroquois sites yield material similar to the mound sites of the Baun and Gartner period.

A. C. Parker, Esq., N.Y. State Archaeologist, has suggested that we may, with profit, look down the Ohio for traces of the Huron-Iroquois tribes. Let us postulate, for the sake of inquiry, that at some indefinite early time two or more related tribes of proto-Huron-Iroquois lived in a portion of the territory included in a circle having a radius of 200 miles, with its centre at the mouth of the Ohio region. Here they were in contact with the Caddoe and Pawnee, the Muskogee, the Sioux, and some of the Algonquin tribes. In this region they were more or less sedentary, living in villages protected by stockades. They had developed a certain form of material culture, knew much of agriculture, and had a well organized societal system, characterized by certain clans and clan laws.

Then came one of those sudden causes of migration. Other tribes pressed upon them, or they found a better food supply in a region that had been feebly held by another people. They pushed their way up the Ohio, and perhaps one division followed the Mississippi a short distance and then took an overland route across the present territory of Illinois, Indiana, and Ohio, there skirting the shores of Lake Erie. Some of the migrants pressed south-eastward from the Ohio and entered Kentucky, Tennessee and western North Carolina, but the main body moved in a north-easterly direction.

It is quite possible that the Cherokee septa were the first to lead the way, and,

coming into the Ohio region, intruded upon the mound-building people whom they fought for a long time. This contact probably affected the social organization and culture of the Cherokee-Iroquois to a large degree. It may be that the result of the Cherokee wars was the defeat of the mound-building Indians and the occupation of their territory by the Cherokees and their allies, among whom may have been certain Muskogee and Algonquin tribes. Once in possession of the mound-builder country, they took upon themselves certain characteristics of the mound-builders,* and even erected mounds themselves, thus, like the former occupants, becoming "mound-builders." It is quite likely that large numbers of the old mound-builders were absorbed by the conquering Cherokee-Iroquois.

Other Huron-Iroquois tribes now began to press forward along the Ohio and along the shores of the great Lakes. To reach their goal in the north-east they were forced to pass through the Cherokee-mound-builder country. Friction arose, and soon active warfare was commenced. The Ohio region became a general battle ground, the fighting resulting in the expulsion of the mound-builders and the Cherokees, and in the break-down of their power. In this manner began the first wide estrangement of two branches of the Huron-Iroquois family.

In the peninsula formed by the north shores of lakes Huron, Erie, and Ontario, the old mound-builders had established numerous settlements. It was a garden spot, forming what is now the lower portion of Ontario. There are to-day many evidences of the mound-builder culture in Ontario, in the way of their implements and ornaments of polished slate.

Certain bands of the Huron-Iroquois people took possession of the Ohio valley region, especially along the head-waters. Others crossed over the Detroit River and entered the Ontario peninsula, and there conquered the mound-building Indians who shared the fate of their southern kinsmen—expulsion. The migration continued perhaps because it was necessary to exterminate the ruder tribes to the north-east. Divisions pushed their way eastward along the shores of Lake Ontario and finally to the mouth of the St. Lawrence. On all sides these Huron-Iroquois people were threatened by hostile Algonquin tribes. The broad waters of the lakes alone protected them, but even these afforded canoe routes for armed bands of enemies. The Huron-Iroquois bands came to conquer and to hold their new land by desperate means. As the conquest was completed and they settled down to a more or less sedentary life, they erected their palisaded villages, and developed their fields of maize, beans, and squashes. Then commenced the process of separation. The people about Lake Simcoe, with their established settlements south and east of Georgian Bay, formed a confederacy of at least four, and perhaps six, tribes, all later known as the Hurons by the French, though their own name was probably a word akin in sound to Wendat or Wyandot. Other kinspeople pushed along the north shore of Lake Ontario and up the St. Lawrence, where they had thriving settlements. All these people spoke a common tongue, the root of which was the Huron-Iroquois.

Next in importance among the Canadian Huron-Iroquois people were the Neutrals or Attiwandaron tribes, whose settlements extended along the north shore of Lake Erie from the Detroit River to the Niagara, and across it to the Genesee watershed. On the Ontario side they had about 28 villages, and on the

* The term "mound-builder" is here used as a name applied to the indefinite tribes of Indians who built mounds. Just what was their tribal identity it is difficult to determine, but there seems to be evidence enough to point out that one of the mound-building tribes of the Ohio valley was some branch of the Muskogean family. Mound-building was one phase of a culture, and does not indicate the tribal affinity of the various mound-builders.



Council in session, Ohsweken, Brant Co., Ont.—Onondaga Chief in centre.

American side of the Niagara, in New York, were four. Besides these there were numerous hunting and fishing stations or camps. It may be that the Neutral people were the first of the trans-Detroit migrants, and that, finding the territory satisfactory, they held the region, allowing the Hurons and other tribes to pass on to the region to the north and the north-east.

The Iroquoian people who pressed up the St. Lawrence were branches of the Hurons and a sept that afterwards was forced across the river into the present north-eastern section of New York. Here the interests of the tribes in a measure clashed. One successful division held aloof from the displaced Algonquin peoples, while another, the Huron, became friendly with them.

South of the Great Lakes other Huron-Iroquois migrants were coming in to occupy the territory. In some way there were branches deflected to the south, later to become the Tuscarora and the Nottoway. Up the Ohio, however, the main blood stream flowed in the tribes that afterwards became the Erie, the Seneca, and the Cayuga. The Susquehannock and the Andaste turned to the south and occupied the valley of the Susquehanna and its contiguous territory.

This vast migration probably took place during a considerable period of time and resulted in the wedging out of many small Algonquin tribes. An examination of the Algonquin sites of the period of this conflict shows that they simply faded away before the more aggressive conquerors. Their arts show no assimilation and no trace of Iroquois influence. On the outer edges, to the east and the south, however, there is a different story. There the Algonquin people received a new and energizing impulse. Their pottery and other artifacts immediately show improvement. So greatly were the edged-out Algonquin people influenced, that their distinctive arts gave way and their pottery began to be made like that of the Iroquois. There are many places where Algonquin sites are scarcely recognizable because of this. The site of the Mahikan village, on the Hudson River, at Castleton, visited by Henry Hudson in 1609, is a case in point. There the artifacts left by the Mahikan are so decidedly Iroquoian that they resemble closely the same sort of material found at Nichol's Pond, in Madison County, the site of the Oneida village attacked by Champlain in 1615.

There must have been a serious rupture between the Laurentian proto-Agniers (Mohawk) and the tribes of the Hurons at about the time of Cartier's visit to Montreal (Hochelaga) in 1535. Soon thereafter a change took place, and some of the Iroquoian people migrated south and south-west. The Onondaga people had probably long occupied the highlands east of the east shore of Lake Ontario. Near them, or thrust upon them, were the Oneidas. But the great change came with the expulsion of the early Mohawk from Canada. The Mohawk, the Oneida, and the Onondaga retreated to the hilly country along the valley of the Mohawk, south of Lake Oneida and of Onondaga Lake, occupying, in general, a region safe from the immediate attacks of the Hurons. Such attacks were made, however, in the form of raids, and, to defend themselves, the Iroquois villages were built in the form of strongholds on hill-tops, having precipitous sides and narrow necks connecting them with the main terraces. The fugitive Iroquois must have been highly incensed at the Huron-Iroquois of the north, not only for their attacks but because the Hurons had taken as allies some of the Algonquins, the Adirondacks in particular. The Huron-Algonquins alliance continued into historic times, and early French explorers made particular note of it.

But the Iroquois on the south side of the lakes were not only at war with the Hurons—they fought among themselves. The Susquehannocks to the south

resented the presence of the Mohawks and Oneidas on their head-waters. At first, it may be believed, the Senecas had no particular love for their Mohawk kinsmen, for the Senecas, though rivals of the Huron, the Erie, and the Neutral nations, were more or less influenced by them. The Mohawks, though relatively afar off, were regarded as suspicious intruders.

The coming of the Mohawk-Onondaga Iroquois into new territory at least brought together long separated kinsmen. And, like kinsfolk, they fought until the League of the Iroquois was established. Although all of the tribes were invited to join the league, in the end only five nations, the Mohawk, the Oneida, the Onondaga, the Seneca, and the Cayuga subscribed to the pact. This crystallized a new Iroquoian element, and one that found itself without friends among either Iroquoian or Algonquin tribes. The position of the five brother nations was a precarious one, as they were absolutely surrounded by foes of twenty times their strength.

By the account above given we may explain the presence of the Huron-Iroquois people in Canada. They came from south of the Great Lakes, presumably over the Detroit, and then spread over the Huron-Ontario peninsula, along the north shore of Lake Ontario, and up the St. Lawrence. The hypothesis contradicts the older theory, cited by Colden, that the Iroquois originated near Montreal and then moved southward. The tradition of the northern origin is but an echo of the expulsion of the Mohawks.

When the Iroquois, as a confederacy of five nations, came into Canada to conquer their ancestral domain, they came like a devastating whirlwind, and the name Iroquois (Ongwanonsionni, or Aquinoshoni) eventually stood for itself alone, without reference to its ancestral stock.

MATERIAL CULTURE OF THE IROQUOIS.

By *material culture* we mean the material things made or modified for use by any special group of people: thus the special type of clothing, weapons, utensils, and decorative art of a people are a part of their material culture.

The Iroquois were a product of the forest area and found their highest development, as we know it historically, in the Atlantic highlands. For some reason they did not seek the tidal coasts, though there the food supply would have been more abundant and of greater variety. They preferred the inland lakes and rivers, the fertile valleys and hills, to the flat lands or the salt water beaches. If for any reason they needed littoral products they had abundant means of securing these things by barter or as tribute. Their whole life was fitted to the forest environment.

At the present day the anthropologist, in endeavouring to approximate the culture of the aborigines, divides his researches, so far as the material side is concerned, into those of archaeology and ethnology. The things he finds in the earth, or upon its surface, which have been left by the people who have passed away, are classified as archaeological. The things that the anthropologist finds in the hands of the living native, and which are fashioned in accordance with tribal traditions and patterns are classified as ethnological.

For the sake of determining the culture of the Iroquois, however, we shall consider all material as ethnological, for one purpose of classification is to measure points of time. And the student should particularly remember that time plays an important part in culture. Even as fashions change now and new devices come in, so in aboriginal times there were changes. It is not correct to put all



Interior of ancient Iroquois house.

our material discoveries together and say, e.g., "The Iroquois used these things, and they present a homogenous picture." We must select our objects from definite sites, each of a different period. What belongs in one period may not belong in another. The electric vacuum lamp, the telephone, and the automobile are correctly correlated as articles used in enlightened communities in 1919, but to place a spinning wheel, a bronze axe, and an aeroplane propeller together, and say that these are representative of European culture, would leave out of consideration the time element and would make any attempt to produce a correct picture impossible, if these data were the only criteria. Careful classification of artifacts by time periods is therefore essential. For example, a picture of Iroquois village life of the Champlain period would show a stockade; one made in the Sullivan period would show an open town.

The Iroquois, like their Huron-Neutral kinsmen in Ontario, were village builders. Their towns were clusters of bark lodges, most of them communal dwellings. These towns, at the opening of the historical period, were surrounded by walls of tree trunks set in the ground vertically, sometimes three rows deep, to give strength and to close all chinks between the tall posts. About the base of the stockade in many, if not most instances, the earth was heaped up in the form of a wall, leaving on the outside a deep trench or dry moat, and on the inside an elevation. The stockade was from 16 to 22 feet high and had a running board, or continuous platform, on the inside, over which the patrols might walk in guarding the town, or upon which the warriors might assail a foe. There were always stones and other weapons, no doubt blessed by magical rites, lying on the fighting top. In some ruins of these earth circles or stockade bases there have been found quantities of stones of a size useful for throwing by hand. The fortified town was, in most instances, on a hill top, where a narrow neck of land connected a lobate projection with the main terrace. For this reason a "nose" of a hill, having a small stream on either side, was often chosen. The steep sides of the hill gave protection in two or three directions and the neck and point of the nose (where there was often a trail), were strongly fortified by a stockade. Where the favourite form of a hill could not be located, the village stockade was outlined and the circular refuge built up. The area of the walled enclosure among the Iroquois varied from about a half acre to sixteen acres.

The houses were built of bark upon a framework of poles, some dwellings having an arched, and some a peaked roof. These houses, when small, might serve for two or more families, and when so were from 12-16 feet in width and from 20-30 feet in length. When of the usual communal size for five or more families, the house might be from 16-20 feet wide or more, and 50-80, or even 100 feet and more, in length. In the roof there were openings of sufficient size to permit the exit of smoke. These smoke vents were at regular intervals at the boundary marks between families, though, in some instances, each family probably had its individual fire, instead of one fire serving for two families. The fires were on the earth floors of the lodges, and about them the people clustered when they were not sitting or reclining on the platforms that bordered the lodge like wide bunks, one above the other. The lower platforms served as beds and seats, keeping the inhabitants above the ground. The upper platforms were used for storage places, or, in case of crowding, for sleeping bunks. Braids of corn and other foods hung from the rafters and braces within the lodge. Dried meat hung near the smoke vent so as to be completely cured. The furnishings of the house consisted of mats woven from corn husk or rushes, or rugs woven from the inner bark of the elm

or basswood; robes and coverlets of fur; dishes of bark and wood; storage boxes and barrels of bark; a mortar or several mortars and pestles of wood, and many small mealing stones and mullers; baskets of various kinds used for storage and pack purposes, and for preparing corn and beans for food; ropes and pack straps woven from bark fibre; paddles; clay cooking pots; bone implements for tools and for holding food; stone hammers; stone-headed hatchets; scrapers of flint; knives with flint blades; wooden and bark spoons, the former having carved handles; notched ladders; baby carriers; etc. The lodge was full of things needful for conducting domestic life. In a secure place on an upper platform might be found some hunter's lacrosse sticks, snow snakes, and other articles used in games. Near by would be his favourite bow, his quiver, articles of spare clothing, stone hunting-knives, war clubs, tomahawks, and many other things that a hunter and warrior might need. In an especially secure place, safe from prying eyes, would be his ceremonial paraphernalia, including, perhaps, a false face, rattles of various kinds, feather wands, smoking pipes, mysterious bundles containing magic charms and substances, war paint, and ornamental trophies. The women would have their chests of fine furs, velvet-tanned robes, fillets of moose hair and porcupine quills and other finery; they, too, would have their magical things, designed to insure a full harvest, or to retain the love of their husbands, for men even in those austere days must be charmed. In the lodge were dogs, dolls, game stones and other things to delight the children. In a convenient place would be a box of salve that would keep away the fleas that did so evilly beset everybody who lived long in a bark lodge. Each house was full of utensils, but everything was orderly; it would never do to get a long house in a litter. The floors were swept and the dishes washed regularly. When a dish wore out or fouled, it was simply burned or cast over the brink of a hill.

The houses clustered about in no special order. The world was free and the aborigines gave no excuse for the existence of a street commissioner; everyone might build where he pleased, so long as he did not offend his neighbour's notion of where his house site right extended. A village contained from 25 to 500 or more people and from three to sixty lodges, though in later times there were often more.

Village life was made possible through agriculture. The Iroquois were farmers who cultivated extensive patches of maize, beans, squashes, sunflowers, gourds, tobacco and other garden produce. They stored the surplus of the harvest in public granaries as well as in communal lodges. The men cleared the fields and helped to prepare the soil, but the women sowed the seeds and cared for the produce until after harvest. It was the woman's duty to provide the vegetable food, and the man's to bring home the meat. The women worked in little companies and sang as they worked. The aboriginal sowing circle in those days was given to song and not to gossip and crazy-quilts. But the women liked this out-door work, and being the rulers of all home circles, barred out the men, who were contented enough to obey orders. Oftentimes the women would requisition a famous warrior to recount his yarns or to sing for them. It was hard work, even then, to please the ladies, but when the warrior-minstrel did, the women shared their lunch with him. If not, they shamed him back to his fleas in one corner of his bunk.

Garden tools were digging sticks made from poles, and long clubs with a tough root spike; hoes made from antlers or flattened stones; and wooden spades similar to canoe paddles. Baskets, of bark and of ash splints, were used for holding seed or in harvesting it.



Iroquois women gathering corn.

Potters dug their clay from favourite banks and worked it into form for modelling. The women made most of the pots, if not all of them, and the men fashioned their own pipes, though the women made and used pipes also. Iroquois vessel pottery in decoration, form, and texture, is distinctive, and the pipes are also. We ought to know more about Iroquoian pottery, for archaeologically it is the guide to the identification of sites of former occupation.

Generally speaking the body of an Iroquoian pot is globular or ellipsoidal and sometimes somewhat oval. The body comes up to the point where it constricts and then veers upward into a neck which is crowned with an overhanging collar. Sometimes this collar is round, but as often it has four points or corners which are accentuated by being elevated above the rest of the rim. The collar is generally decorated by triangular plats of parallel lines, the lines in each plat being opposed in direction to the bordering lines. Sometimes there are round holes punched in at the corners to represent a rude face, at others the face is modelled more or less conventionally. Some of the earlier pottery is more like the cord-impressed Algonquin, and here is a distinction worthy of remembering: most Iroquoian pottery is decorated by lines drawn in the plastic clay, while most Algonquin pottery has the decoration stamped in. Some Laurentian Iroquois pottery, it is true, was the Iroquois type of decoration stamped in with long cord-like marks, or pseudo cord-marks. In this respect it is much like Mandan pottery. The pottery from the earliest Iroquoian sites is not as well made as the later product. It is more like the mound area pottery, particularly like that from Madison, Ohio, but none of it has handles. The surface is cord-marked or shows the marks of a twig brush. Here and there, mingled with this pottery, will be found the early attempts to make what afterwards became the standard Iroquois or Huron-Iroquois type. Many early sites along the head-waters of the Alleghany river show this. In later years, perhaps just before the colonial contact, the notched or serrated rim with a short neck, a wide mouth, and narrow collar, came into vogue. It is an innovation found in all sites ranging from about 1675 to 1800. It has been termed the "Neutral" type, but it was apparently used as much by the Seneca as the Neutral during this period. It is usually associated with the ring-bowled pipe, which will be mentioned later.

More than their pottery, the pipes of the Huron-Iroquois are distinctive of their culture. An examination of the pipes of the Neutral, the Erie, the Huron, and the confederated Five Nations will show that they had a common art concept, a common mental conception of what pipes should be and common customs and beliefs. We know this when we find pan-Iroquoian types and ornamental motives. Their pipes are usually well molded and are graceful. Stems (which are complete, and need no wood or reed to extend their length) vary in length from three to eleven inches. The general base line and outer line of the bowl follows the outline described by the forefinger and the thumb when the two are fully extended. This is the outer line of the "trumpet pipe," common in all Huron-Iroquois areas. Most Iroquois pipe bowls of clay are imitative. They represent pottery bowls in miniature, birds, animals, turtles, baby-carriers, human faces, blowing false-faces, and many other anthropomorphic and zoomorphic emblems. In designs that are purely decorative, the chevron design is frequently found, or rings, dots, and dashes. The pan-Iroquoian types and the trumpet pipe already mentioned, the rectangular-raised rim, flaring top, the bird effigy, and the pipe having a human face, or two on opposite sides. Many pipes are so distinctive that we may believe that they allude to certain rites, customs, or beliefs, or were smoked to pacify certain spirits or "okis."

Iroquois stone pipes, except in a few cases where there are stems, in few or no respects resemble their moulded clay varieties. The common Iroquoian stone pipe bowl is ovoid or vase-shaped. Some are flattened and some have a small hole drilled through the rounded base for suspending an ornament, or for tying to the stem.

In general the Iroquois were indifferent stone workers, though this remark is not intended to cover individual pieces but the entire range of their stone art. They chipped out neat points of chert or jasper, nearly all of which were triangular, not having notches, necks, and barbs. The simple triangle was the rule. Knives were used, and these as well as some scrapers were notched, but no spears appear to have been used by the Iroquois. Their best articles of polished stone were celts or ungrooved hatchet-heads. These were well balanced and often quite symmetrical. The celt was placed either in a wooden handle that had a hole burned and shaped in it, or it was set into a bent handle, the same resembling the handle of a war club, the hatchet being put in the thickened part of the bend. In later years a steel spike replaced the stone head or flint point that was used in the earlier weapon. As a rule, however, the general run of Iroquois hatchet heads are inferior to those of other stocks. Many of their stone pipes are well made. The Iroquois did not use the grooved axe or the gouge. They did not make or use banner-stones, bird-stones, boat-stones, or gorgets, but they did make stone beads. Their mullers, hammerstones, matates and anvils are abundant on every village site. Their net sinkers are common and like the universal Indian type.

Bone articles are abundant in all sites where the soil is of a character that preserves bone. The most common articles of bone and antler artifacts include awls, punches, cylindrical beads, needles, shuttles, phalangeal bones, perforated teeth, etc. Rarer articles are fish-hooks, combs, effigies of the human figure and face, etc.

From ethnological evidence we know that the Iroquois carved effigies on the handles of their spoons, and that in many ways these effigies were like those moulded on their pipes. The Iroquois were great wood workers and decorated the numerous things they used with distinctive patterns. They decorated birch-bark and buckskin with porcupine quills, some of which they had dyed in various hues.

By this outline of the artifacts of the Iroquois it will be observed that they were an industrious, agricultural, and sedentary people, having a knowledge of several arts. It is a mistake to assert that the early Indian, especially the Iroquois, was slothful, for on the contrary, to achieve their ideas they exercised great energy and were constantly looking for other activities when the one at hand was completed. The explorer or observer who attributes laziness to the Iroquois, has not discovered the truth, but has seen only superficially. What is our own village life to the chance Indian who wanders in to observe? All the women are working in kitchen, at wash-tub or dish-pan, in the garden, or at the stove. Some are stitching and some are scrubbing; and where are the men? Idling away their time making little scratches on paper, lounging behind a counter, or at best labouring with a shovel for eight hours a day. "Surely the poor white woman," thinks the Indian, "has the sympathy of her red sister. We red men would not dare treat our wives so." And so it is all in the point of view and in the economy of the division of labour.

The "chance red man," who hailed from the Iroquois, would now walk thoughtfully back to his canoe. Please note that his canoe is fashioned out of elm bark and not birch, like that of an Algonquin. No; the Iroquois persisted in being different. Even his costume is different, for he wears no war bonnet like the Sioux,

but a close-fitting cap with a puffy top, from the centre of which flows down a mass of fluffy dangling feathers. In their midst, rising straight from a pin in a movable socket, is a single white plume. The Iroquois leggings and shirt are different from the Algonquin or the Sioux, for why should an Iroquois copy those who were not Ongwe-oweh, men of men!

IROQUOIS LAWS AND GOVERNMENT—IROQUOIS CIVIL POLICY.

It is difficult to reconcile the conflicting elements and traits of the Iroquois unless one understands the principles underlying the customs of that people. All their great ideals of religion and of government were interwoven in their laws. In some way, perhaps through the dominant influence of the female voice, the idea of establishing a status of peace among all cognate tribes began to take effect. With this idea came that of establishing a union of tribes, whether kinsmen or not, that should be at perpetual peace, one part with the other. Peace and union became the motives of the great leaders of the Iroquois. Thus they finally established the "League of Peace." This was the name of their government. All the finer energy of the people was given to establish the principles of peace and union laid down by their founders, Dekanawideh and Hiawatha.

It will be objected by some that the ideals of peace could not have been at the root of the governmental policy of the confederated Iroquois, for they were historically known as the most ferocious warriors on the entire continent. How can we reconcile the assumed ideal and the action in fact?

There are two principal reasons why the Iroquois waged war, though their government was dedicated to the establishment of peace. The first is that the principles and possessions of a peace-loving people may be threatened or attacked by jealous foes. This calls for a defensive war, and when the Iroquois waged war in the name of peace, it was a terrible war, for the Iroquois law compelled its end to be only when the principles of the League of Peace were firmly protected by the defeat of the enemy. The second cause of warfare was the presence, in the territorial sphere of influence, of tribes that were treacherous or immoral, from the standpoint of the tenets held in the moral and civic code of the League. The Illinois are a case in point—where a tribe was exterminated largely because of its reputed immoral habits.

But all wars of the Iroquois Indians were not wars declared by the League council. It is probable that very few of the many wars in which the Iroquois engaged were officially sanctioned. Though the government might stand for peace, the young warriors might desire the excitement of a raid on some tribe upon which they wished to take revenge. The Iroquois league had no power to restrict the actions of its members against the tribes not in league with it. Any young warrior might assume the role of a military leader, and, mustering a force of warriors about him, go forth on a raid against the enemy. Such war parties were in the nature of "privateering." The action of the various divisions of the Iroquois on both sides in the Revolutionary war never received the sanction of the Confederate council of the Iroquois. Every Indian who went into that war went as a privateer and not as a representative of the expressed will of his government. They were, in a measure, like the citizens of the United States who entered our Canadian army on the outbreak of hostilities with the Teutonic powers. They did this though the United States, officially, was then at peace with Germany.

In many cases so numerous were the warriors of these unsanctioned raids that

practically the entire number of able-bodied men were engaged. This illustrates how the impulses of a people socially organized may, in cases of emotional stress, entirely override the constitution of their government that has been ordained at a time when an emergency did not exist. The philosophy of the situation is simply this: the Iroquois naturally loved warfare and the excitement of the raid; their wiser men saw that warfare was destructive and that their prosperity and the safety of the women and children were jeopardised during the absence of the fighting men, so they wrote into their governmental laws the plan for a league of peace and succeeded in getting five of the many nations about them to subscribe to the pact. The Huron, the Erie, the Neutral, and the Susquehannock might have joined this great plan and have continued their existence as a powerful people. The Iroquois might have been a well-nigh invincible aboriginal power. But they did not join, though ever after they were jealous of the power of those who did. Thus the Iroquois sages, though enforcing the adoption of a governmental policy of peace, could not alter the character of human nature in their individual members. This view will illuminate the apparently difficult problem of why the people of the League of Peace became the most formidable power for war on the continent.

THE CIVIL CODE OF THE IROQUOIS.

The various customs and beliefs of the Iroquois, and the conclusions reached from a deliberation on the character of the common laws of the people, were embraced in a legal code that was carefully preserved as the basis of all tribal and confederate action. So carefully devised was this code that many later authorities among the Iroquois have dignified it by the name "constitution." The native name for this system of law and procedure is "Ne' Gayaneshagowa," or the great compelling law.

The code was transmitted from one generation to another by word of mouth, though there is good reason to believe that there were once certain hieroglyphic records cut or painted on staves of wood or on strips of skin. Some wampum belts are reputed to refer to certain portions of the "Gayaneshagowa."

Before the establishment of the League the various divisions of the Iroquois were independent units having only loose ties of kinship. One tribe or one village might war upon another without having the inherent right to do so denied, save by the resistance of the parties attacked. Coupled with this was the blood feud and pacts for revenge. This situation became intolerable and constantly kept the vitality and numbers of the group at low ebb. However, the very desperation of the situation developed a certain astute character and gave rise to a subtle diplomacy. Out of the number of keen minds developed by this situation there arose several who believed that the evils of the people were due to an imperfect organization. It was simply necessary to come to a common understanding and then to agree to abolish the feuds through the establishment of *ne' gailwio*, or a state of what might be termed community of interests, (though the word itself signifies *good message*. The spirit of fraternity was the good message.

In popular literature Hiawatha has been credited with having established the confederation of the tribes, but Hiawatha. (Hayonhwatha) was perhaps only the second character in influence in the establishment of the union compact. Dekanawideh seems to have been the real founder of the League, and, indeed, the Iroquois refer to their laws as those of Dekanawideh, and in no place credit Hayonhwatha with having devised anything but certain sections of the mourning or condolence

ritual. His principal function is said to have been that of acting as Dekanawideh's spokesman, and of using his eloquence in support of the plans for peace and union. The third influence among the founders of the League was that of Jikonsaseh, ne Yegowaneh, (Wild Cat, the great woman.) Jikonsaseh was a Neutral whose home was near Niagara Falls. She was reputed to be the direct descendant of the first woman born on earth, and of the original family line of the Ongweoweh or Iroquoian people. The function of the Great Mother was to confirm the legality of all that Dekanawideh and Hiawatha asserted for the benefit of the race. She was the official seal recognized by all the tribes that were "oweh."

The three founders visited the several tribes, holding long councils, the last being with the divided Senecas. The Seneca people were in two divisions and it required great diplomacy to unite them. One division seems to have been in alliance with the Eries or perhaps the Neutrals, and it is a question whether this division did not further sub-divide, one siding with the confederates and the other with their neighbours on the West. Some feeling was created, for the Senecas ever after were angry with their kinsmen to the west, the Eries, the Wenroes, and the Neutrals.

The principal obstacle to the formation of the League was Atotarho, the wily war-chief of the Onondagas. He seems to have been the leading spirit in the organization of raids and murderous attacks on his kinspeople in other tribes. He represented the spirit of militarism and all that that might mean to a stone-age people. In time he was pacified by the diplomacy of the triumvirs. It was clearly seen that no compact could be formed without the co-operation of the Onondaga. He was too powerful to be overcome by attack and his person was protected by his role as a wizard immune from the assassin's arrow. Hiawatha overcame him by indirect methods.

In the symbolic language of the Iroquois, Atotarho had so many evil thoughts that they burst from his head in the form of snakes, that writhed and hissed out venom to his enemies. He was a snaky monster who inspired obedience by fear. Hiawatha and Dekanawideh went before him and extolled his power and the magnitude of his office. Twice before he had rejected in strong language the proposal of a peace league. But now Hiawatha spoke again:

"And, thou, O great Atotarho, shalt be the first chief of the League and thy name shall be spoken first. Thou shalt sit as the fire-keeper and only thou shalt guard the embers. All decrees of the League shall be confirmed by thee, for great is Atotarho." Dekanawideh then sang without hesitation or false note the great Peace Hymn, and then, placing his hands on Atotarho, by some magic power filled him with a different strength. The monster became as a new man and the snakes were combed from his head. He was chief.

When this was accomplished Dekanawideh addressed the three convinced nations, (the Mohawks, the Oneidas and the Onondagas,) and said: "We have now overcome a great obstacle. The mind of Atotarho is now made right and his crooked parts are made straight. Now indeed may we establish the Great Peace."

All objections being removed on the part of the five brother nations, the women of the name-holding clans brought forth their candidates for the position of Royaner, or sachem. The Mohawks brought nine men, the Oneidas nine, and the Onondagas fourteen. When the Senecas and the Cayugas had named their candidates, they were invested with new names and proclaimed Rodiyaner, or sachems of the League.

Then the Gayaneshagowa, or Great Law was proclaimed. Before the assembled people Dekanawideh arose and spoke:

"I am Dekanawideh, and with Five Nations' Confederate Lords I plant the Tree of the Great Peace. I plant it in your territory, Atotarho, and that of the Onondaga nation in the territory of you who are fire-keepers. I name the tree the Tree of the Great Long Leaves. Under the shade of this tree of the Great Peace we spread the soft white feathery down of the globe thistle, as seats for you Atotarho and your cousin lords. Roots have spread out from the Tree of the Great Peace, one to the north, one to the east, one to the south, and one to the west. The name of these roots is the Great White Roots and their nature is peace and strength. If any man or any nation shall obey the laws of the Great Peace and make known their disposition to the Lords of the Confederacy, they may trace the roots to the Tree and if their minds are clean, and they are obedient and promise to obey the wishes of the Confederate Council, they shall be welcome to take shelter beneath the Tree of the Long Leaves."

"The smoke of the Confederate Council shall ever ascend and shall pierce the sky so that all nations may discover the central council fire of the Great Peace. I, Dekanawideh, and the confederate lords now uproot the tallest pine tree and into the cavity thereby made we cast all weapons of war. Into the depths of the earth, down into the under-earth currents of water flowing into unknown regions we cast all weapons of strife. We bury them from sight forever and plant again the tree. Thus shall the Great Peace be established and hostilities shall no longer be known between the five nations, but only the peace of a united people."

The first section of the Iroquois legal code relates to the position and seating of the sachems or "lords," though their native name Royaner would be a better term. The second concerns the rights, duties, and qualifications of the sachems and prescribes the method of their removal in case they are unfaithful to the wishes of the people. The Iroquois held the right of nomination to be vested in the women and the right to recall in the hands of both men and women. The election of popular chiefs, "pine tree chiefs," was provided for, so that the council of 50 might be benefitted by the views and influence of every man of power among the people, but such chiefs, while having a voice, had no vote in the confederate council.

The succeeding sections of the code prescribe the rights, duties, and names of the war chiefs, clans and consanguinity, official symbols and ceremonial rites, laws of adoption, laws of emigration, rights of foreign nations, rights and powers of war, treason, and succession, rights of the people, religious freedom, funeral customs and addresses.

It is interesting to note how this aboriginal "League of Peace" provided for the establishment of peace beyond its boundaries. The law reads: "When the Confederate Council of the Five Nations has for its object the establishment of the Great Peace among the people of an outside nation, and that nation refuses to accept the Great Peace, then by such refusal they bring a declaration of war upon themselves from the Five Nations. Then shall the Five Nations seek to establish the Great Peace by a conquest of the rebellious nation. . . . When peace shall have been established by the termination of war against a foreign nation, then the War Chief shall cause all weapons of war to be taken from that nation. Then shall the Great Peace be established and that nation shall observe all the rules of the Great Peace for all time to come. . . . Whenever a foreign nation is conquered or has by its own will accepted the Great Peace, their own system of internal government may continue, but they must cease all warfare against other nations."

The so-called Constitution of the Five Nations contains many ideas that we, of to-day, consider modern, for example, the right of female suffrage, the initiative, the referendum, the recall, the League of Nations, disarmament, and religious freedom. The women of certain clans held the "names" or right to bestow titles. They carefully watched all the eligible young men and by a weeding out process almost always knew whom to nominate for an office when a former incumbent died. The young men knew this and there was great rivalry in the effort to be worthy. The Iroquois, in one sense, had a great democracy, but unlike office holders in most republics their sachems were trained for office from infancy and the fittest was named.

The Five Nations' plan of government was an outgrowth of the Huron-Iroquois idea, and the Hurons of Ontario had many of the same features but lacked the essential points that gave the Iroquois greater vitality and political power.

One of the earliest writers who described the government of the Iroquois was Cadwallader Colden, in whose "History of the Five Indian Nations of Canada" we find the following:

"Each of these nations (the Five Nations) is an absolute republic by itself, and every castle in each nation makes an independent republic and is governed in all public affairs by its own sachems or old men. The authority of these rulers is gained by, and consists wholly in, the opinion the rest of the nation have of their wisdom and integrity. They never execute their resolution by force upon any of their people. Honour and esteem are their principal rewards; as shame and being despised are their punishments. . . . There is not a man in the Ministry of the Five Nations who has gained his office otherwise than by merit; there is not the least salary, or any sort of profit annexed to any office, to tempt the covetous or sordid, but on the contrary every unworthy action is unavoidably attended with the forfeiture of their commission; for their authority is only the esteem of the people, which ceases the moment that esteem is lost.

"The Five Nations think themselves, by nature, superior to the rest of mankind and call themselves Ongue-honwe; that is men surpassing all others. This opinion which they take care to cultivate in their children gives them that courage which has been so terrible to all the nations of North America"

THE AMAZING CONQUESTS OF THE IROQUOIS.

The Iroquois League had been scarcely formed when it found its peaceful intentions sorely beset by jealous enemies. To the Algonquin foes of the members of the Confederacy, they were known as Irinakhoiw, (Hewitt) or "real snakes." Other tribes referred to them as Nottowa or "snakes" or as Massawomecks, "Bad snakes." To their enemies they were the vipers of the forest, hated alike by their unaffiliated kinsmen and by the Algonquin tribes. Just why they were so hated does not at first seem clear unless we believe that the Iroquois confederates would not unite with the Algonquin tribes while the Hurons did, at least, for political purposes. At the very dawn of Canadian history, when the white man came into it he found the Laurentian Indians, to quote Champlain, "rejoicing for the victory obtained by them over the Iroquois, of whom they had killed some hundred, whose heads they had cut off and which they had with them for their ceremony." It seems that a thousand "Echemins, Algoumequins and Monagtnes" had defeated the one hundred Iroquois by a planned surprise. This was in 1603 and it appears that again in the same year the Iroquois received another severe defeat in a local



Onondaga long house, Six Nation Reserve.

engagement. That the Iroquois should lose a battle gave the Hurons and their Algonquin allies great heart. Even then the arrogant Iroquois had a reputation as fighters.

Let us pause for a moment to note in just what position the Iroquois tribes were and what their situation was in relation to their enemies. The five Iroquois tribes stretched through central New York from a point in the Mohawk valley, near Schenectady, westward through the valley and basin of the Finger Lakes to the Genesee River. The Seneca nation was the westernmost and were buffeted against the Erie and the Neutral Nations. Their nearest neighbours on the west were the Wenroe, an allied tribe of the Neutral confederacy. South of the five brother nations were the Andaste, fierce warriors who particularly hated the Mohawks, and who were allied with the Canadian Hurons against the Confederate Iroquois. To the north, across the Great Lakes, were the Neutrals, the Petuns, the Huron confederates and the Adirondacks and other Algonquin tribes. To the east were the Mahikan and the New England tribes, all foes of the Confederates and ever ready to do them injury. The Iroquois were absolutely surrounded by foes who were determined to exterminate them. They were the outcasts of the Iroquoian stock, the obnoxious enemies of the Algonquins. For the Confederated Iroquois, "the bad Iroquois," there was a universal death sentence. Even far beyond the tribes that actually bordered upon them the Iroquois were regarded as legitimate prey.

The opening of the 17th century found the Iroquois comparatively weak. They were just able to hold their own against a combination of some 130,000 foes who could direct against them at least 15,000 warriors (should they so desire) at one time. The Iroquois, if a real estimate could be made, probably did not exceed 12,000 individuals, and had an army of scarcely 2,000 men, of whom the Senecas mustered one-half. What could this number do in their scattered territory against surrounding foes, who could strike anywhere with superior numbers?

The Iroquois answered their foes by stating that the "men of men" could not be conquered, but that all their foes should submit and become allies and subjects of the Iroquois Confederacy. This bold position excited the derision and defiance of their foes, and every defeat of the Iroquois caused the laughter of the enemy.

Champlain, as the leader of the French traders among the Huron and Algonquin tribes, naturally listened to the tales of their rivals to the south,—rivals who sought to destroy the fur trade of the north. It was Champlain's duty to cement the friendship of the Indians who were nearest him and upon whose peltries the success of the post depended. He was thus led to espouse the cause of the Huron and Algonquin tribes in their war against the Iroquois. On July 2, 1609, with twenty canoes and 60 Algonquin Indians, he left the Chambly rapids on the Iroquois River. With him were two French arquebusiers as his body guard. On the 29th of July the party met a force of 200 Mohawks and a battle was arranged. On the 30th, the opposing forces advanced toward one another and began their flights of arrows. It was open warfare, if we are to believe Champlain's account. In advancing, the Algonquins opened up their ranks to allow Champlain to take the lead. This was a surprise to the Mohawks who were thrown in confusion when the gunfire began. It ended by a complete defeat of the Mohawk warriors, but this defeat proved to the Confederacy that there was another formidable foe to be reckoned with at some future time. The memory of this event burned deep in the consciousness of the Iroquois. There was but one answer: revenge.

The Iroquois were not discouraged but saw in their plight only an incentive to overcome all their foes by conquest. For a while the French lost track of the Iroquois as foes, and knew them only by the reputation they had among the Huron and Algonquin allies. Then, in 1615, while visiting the Huron villages, he heard of an intended raid upon the land of the Onondagas. The Hurons desired Champlain's help and he agreed to give it. Étienne Brulé was sent forward to notify the Andaste people of the coming onslaught and to be ready to assist in the attack. Five hundred men were asked for to assist the 200 Hurons. After a long journey across the eastern bays of Ontario and thence inland, Champlain, with eight Frenchmen and his Huron allies, pierced central New York. The whole expedition was conducted with great secrecy, and not an Iroquois, so far as is known, saw the invaders. In a few days, after toiling up a great hill, south of Oneida Lake, the expedition came upon the fields of the Oneidas, already ripe with the harvest, for it was now the 10th of October. An alarm was given and the Iroquois repaired to their fort, a strongly palisaded structure. Under the guidance of their French commander the Huron warriors strove to take the fortification by storm. The French arquebusiers inspired great fear by the discharge of their guns, but the invading Indians took no advantage of it but merely howled and yelped with a deafening chorus that disgusted Champlain. A movable tower was built and carried to the walls of the stockade, but in vain. The Iroquois defended themselves with valour, even extinguishing the fires set against the walls of their tree-trunk fort. The fight kept on, the Hurons and the French anxiously awaiting the arrival of the Andaste reinforcements, but no help came. Champlain was wounded and suffered great pain. In describing the fight he writes: "O it was hell!" With this feeling, and trussed up in a basket, he departed amid the jeers of the Oneidas who had defended their territory, for Champlain and his motley throng had not come upon the Onondaga as hoped. The Huron horde was discouraged, and, as soon as they reached their boats, scattered for the winter hunt, leaving the invincible Champlain to make his way home as best he could. After Champlain had gone, the Andaste army came with Brulé, but they merely sniffed the scene of the recent conflict and learned that the French fetish had failed, information disturbing enough. It was three years before Brulé got back to the French, and later he was killed in a Huron settlement.

The result of this fight was enormous in its effect. It proved that the Iroquois, at home, were a powerful people and well fortified; the Hurons now feared them more than ever, while the Iroquois in turn were greatly heartened. Their vows to destroy their enemies grew stronger. Not only must their red enemies fall but the French must be broken. From this time on, the French and the Hurons were harried by a constant series of raids, all well planned and timed.

Fifteen years later, the Connecticut River Mohican Indians felt the attack of an Iroquois war party, and the Sokokis were not only defeated but carried off into captivity and adopted. The Hurons were not neglected wherever an isolated party could be found. So greatly were the Huron tribes of the north disturbed that, in 1635, Champlain appealed to Cardinal Richelieu to use his influence to obtain military aid to overcome the Iroquois, or, for lack of it, he would hear of the wiping out of French commercial supremacy in the new world. Nothing was done, and on Christmas Day Champlain died with an arrow through him. The Iroquois redoubled their warfare and all lower Canada was in a state of terror.

In 1639, the Iroquois sent out an expedition against the Wenroes and broke up that nation as a political entity, killing six hundred, scattering the rest among other Iroquoian tribes and capturing hundreds to be adopted.

In 1641 the Hurons were again attacked in their descent to Three Rivers and an amount of booty taken. The next year, to protect their trade, the French began the erection of a series of forts along the Sorel or River of the Iroquois in order to check the Iroquois raids. From this time on the Iroquois, with varying success, were reducing their Indian enemies and scattering them into remote places. In 1648 the Huron nations were sorely beset, so much so that their allies, the Andastes, went to the Onondagas to plead for them: but the Iroquois knew better than to temporize with enemies. The next spring saw the Iroquois in the country of the Hurons and at their very gates with 1,000 warriors. In a short time Huronia fell. The Iroquois had destroyed two towns and fear did the rest. The Huron warriors fled in terror, offering but slight resistance. Five strong towns were abandoned. The town of Scanonaenrat capitulated unconditionally, and its inhabitants were sent to the land of the Senecas, where they kept up their separate existence, in strict conformity to Iroquois law, for the Iroquois fought, generally speaking, in strict conformity to their code of warfare as laid down when the League laws were formulated. All nations knew that to be saved they must become Iroquois! This dictum was widely proclaimed.

The next year the Iroquois war parties hunted the Huron refugees like forest vermin. One war party ventured into the land of the Tobacco nation, known as the Petuns or Tionnontates. In this party were only 300 warriors. The Petuns felt that this small number might easily be destroyed, and, fearing that they might escape, sallied out to a place of ambush and waited. Surely now the Iroquois would feel a heavy blow. The plumes should be those of the Petun nation.

But the Iroquois did not walk into a trap. Instead, they took another route and after a quick march walked into the town of Ethraitha in the mid-afternoon of December 7th. The inhabitants were massed and ordered to march. Those who could not were killed. Two days later the Petun army returned to find naught but desolation. Even the faithful Father Charles Garnier was found killed at his altar. The Petun warriors were stunned: for two days they sat on the cold ground in silence, not even uttering a groan, and the horror that froze them was more chilling to their marrow than the winter's frost.

The next nation to engage the attention of the Iroquois was the Neutrals. The Iroquois found some excuse to declare that nation unfaithful to its traditional policy and immediately prepared to war upon them. The successes in the Huron country to the west did not quiet the attacks in the Laurentian region, for in 1650 the Mohawk warriors attacked the French at Three Rivers, inflicting severe injuries. About the same time a party of Algonquin and Huron braves were invading the Mohawk country, only to be betrayed and exterminated by the Mohawks, though most of the Mohawk army was with the allied party in the western theatre of the war. In the autumn of 1650 the Iroquois army took the Neutral town of Teotondiaton, and the next spring captured and destroyed Kanducho. The military power of the Neutral nation was completely broken by 1651, and though the Neutrals had been assisted by hundreds of refugees from other tribes who confidently hoped for an asylum, yet a smaller number of Iroquois carried the day. The surviving Neutral people, who had hidden in remote camps, abandoned their land and fled into the forest to starve or by chance to find refuge in far distant tribes. The Neutrals who did surrender were taken to the New York settlements and adopted. So much terror did the Iroquois inspire that the sight of one sent Hurons, Neutrals, and Petuns in precipitate flight. Not alone did the Huron stock suffer, for the Iroquois took pains to clear the Ottawa River

of all Algonquin claimants. But again the Hurons, who had fled to Quebec, strove to raise a war party well equipped with guns, but when it sallied forth it only met defeat.

Again and again the broken tribes, with the assistance of French arms and provisioning, sought to break small parties of the Mohawks, who from now on carried the brunt of the northern war. In 1654 the Iroquois, especially the Seneecas and Onondagas, invaded the territory of the Erie or Cat Nation, defeating it in a series of swiftly executed blows. The Erie town of Rique is reputed to have had 3,000 to 4,000 defenders, beside women and children, yet an Iroquois army of 1,800 took it. In investing their town the Iroquois called out, "The Master of Life fights for us; you will be ruined if you resist Him!" The Eries replied, "Who is this master of our lives? we acknowledge none but our arms and hatchets." It did seem as if the powers were with the Iroquois, for the Erie warriors were forced to capitulate after inflicting great loss upon the Iroquois. The Erie people who surrendered without resistance were assured safety, and in one instance 600 were sent back to the land of the Iroquois. The war cost the Iroquois much blood and many men, but it resulted in breaking the last formidable neighbour to the west. Only the Andastes remained to the south, and certain arrogant New England Algonquins.

The Andaste people were not forgotten, and while they warred against the Mohawk nation, sometimes quite successfully, they were gradually reduced, and by 1675 formally acknowledged their dependence upon the Iroquois.

We have been able to touch only on the bare outline of the Iroquois general war. A full account would consume the space of a large volume, and then only be a record of the accounts left in the histories written by the white man. But even so, we glean enough to respect the Iroquois as a military power.

The conquests of the Iroquois continued until well along in the 18th century, and one has but to read history to learn of their expeditions against other tribes when they had exhausted their field in Canada. It is not our object to do more than to point out their bloody successes. It is of great importance to know, however, just what the secret of their power was. Why did not their enemies combine and with powerful blows assail them? Certainly the Canadian Hurons, combining with the Petuns and Neutrals might have totally exterminated the offending League. The Iroquois were crafty, and if the truth were known, we might learn more than is faintly suggested by contemporaneous accounts, of their "secret diplomacy." The Iroquois took great care that their enemies did not combine by fomenting trouble and jealousy between them. Of all things the Indian loved, it was his tribal independence. The Indians were not a people who would live in large organized communities, but because of their very spirit of independence were constantly recrystallizing in small units, each boastful of its self-sufficiency and jealous of its individuality. To combine might mean the loss of this individuality. The Iroquois alone, were able to knit out of the peculiar social and tribal woof of their stock a fabric strong enough to withstand onslaught. With them, each clan, each village, each tribe, was an independent unit, and yet tied by claims of mutual interdependence that actually made an effective federal organization. The Huron people were not clever enough for this, and every time there were signs of an alliance, the Iroquois found the means to cut the warp. Iroquois power came partly from their ability to organize and work together. Huron weakness in part came from an inability to effectively organize. But there were other factors of Iroquois power, and one of these we shall discuss.

The organization of the League gave the Iroquois a superb tradition. It gave them a definite civil and military policy. Their code invited into the League all other tribes and nations. All might come and "sit beneath the Tree of Peace," and by placing their "arms about the Tree," acknowledge the central authority of the League. Then, and only then, might the outer nation continue to keep its tribal identity and retain its internal form of government. The Iroquois knew then that the outer nations would work as peaceful allies, and as friends when invasions came. The Iroquois fought for peace, for their own protection first, because they were "men surpassing all others," but only such by virtue of their system. Captives once adopted became Ongwe-oweh.

It was a combination of circumstances that made the Iroquois fight, and these circumstances are worthy of understanding:

1. The necessity of protecting themselves from bitter foes who constantly menaced them. The best defence in their code was aggressive warfare against their foes, to be continued until the foe capitulated or was exterminated;

2. The desire to "extend the League." Nations that were invited to become members might refuse, and this was regarded as an insulting affront, amounting to a declaration of enmity. If the outer nation refused after three "invitations," it meant war. The Iroquois would not invite guests who might refuse. War and the extinguishment of the outer nation's political identity came as the penalty. Eventually captives came to accept the "invitations," but they came as conquered people who might never retain the right to their former tribal name;

3. The Iroquois found it advantageous to control the fur trade, for by so doing they could control the white intruders at Montreal, Quebec, Fort Orange, and New Amsterdam. In this way the power of the League would be conserved.

It is thus seen that the Iroquois policy was one that fostered self-preservation and the identity of the League. If all the outer nations, and particularly the Huron tribes, had entered the League, history might have taken a different turn. There might have been a powerful Indian province in Canada now. But, the splitting of forces threw the Hurons to the French and resulted in the Iroquois alliance with the English. As a result, both Huron and French power waned and finally flickered out.

The power of the great League of the Iroquois came from the fact that it had a definite internal, and international, programme, and that it set forth deliberately to achieve its aims.

When the Iroquois had reached the summit of their power and stood facing a conflict with the French, who, by 1680, had developed sufficient military forces, the Iroquois were the masters of an immense territory, greater in area than that that resulted from the Roman conquests in the old world. By their military system they had brought into defeat an aggregation of foes with ten times their military strength. At no time, in all probability, did the League have an army of more than 2,000 men. With half this number they frequently invaded the land of their foes and vanquished powerful tribes, to return with hundreds of captives who must become Iroquois and beget Iroquois to fill the depleted ranks of warriors.

THE IROQUOIS AFTER THE WAR WITH THE ERIE NATION.

To delineate the numerous activities of the Iroquois, at any point in their history, would be a well-nigh impossible task, the details being numerous and, by reason of their very lurid and sanguinary character, palling on the imagination. We can but touch certain high points by date, though in the list that follows many

important events are omitted. A complete account even by title would require a greater space than this report. It is interesting to note, that while the Iroquois liked the French personally and fraternized with them on better terms than the English, they were bitter enemies of the French as a power, though often temporizing with them, only to return to their English friends later.

We have already mentioned the incidents of French contact with the Iroquois in 1609 and 1615. Up to the time that the English took over New York colony, 1664, the Iroquois had harrassed the French, keeping them in a constantly precarious position. On Sept. 24, 1664, the British entered into formal treaty relations with the five Iroquois nations at Albany, on the Hudson River. The French now resolved to carry war from Canada into the heart of the Iroquois country, and, in 1666, Governor de Courcelles invaded the territory of the Iroquois, but did little; later, De Tracy, with 1,300 French soldiers and 600 Indian allies, marched down into the Mohawk country and caused such alarm by the number of his troops that the Mohawks abandoned one of their strongest towns and fled into the forest. On Oct. 17, 1666, De Tracy took possession of the fort and raised the French standard. Upon this incident was based the later French claims on New York.

The defeat of the Mohawks did not break 'the Confederacy nor in any way destroy the power of the Mohawks to make war, though they were glad for a while to keep peace with the French. Three years later, the constant warring of the Five Nations had terrified New England and reduced the New England tribes to the status of tribute payers. During this same year the Senecas fell upon the Ottawa people and a new feud started.

About this time the Jesuit missionaries began to remove their Iroquois converts to Canada, thus drawing away from the fighting strength of the League. The Jesuits boasted on one occasion that they had drawn away 200 fighting men who would serve with the French. In 1674, the Jesuits had eight chapels in New York. During the year 1680, the Onondagas and Senecas invaded the Illinois country and burned one of their principal towns, taking over 600 prisoners. This made the Iroquois western war acute and brought about reprisals. The story of the extermination of the Illinois is one of the most dramatic of frontier times, and it has been well told by Parkman.

In 1684 De la Barre, with 900 French soldiers, came down to invade and destroy the Onondagas and through them to punish the Senecas. At La Famine his army was stricken, and the Onondagas, hearing of his plight, sent Garangula and a number of deputies to investigate the situation. Garangula answered the French commander in a "strain of dignified sarcasm that has never been surpassed." De la Barre was enraged but powerless, though M. de Meulles says that the Indians "fooled the General in a most shameful manner." La Hontan has left a good record of this event. Three years later, (1687) another story is told, for De Nonville, with 2,000 French, landed at Irondequoit Bay and invaded the Seneca country with disastrous effect for the Senecas. Four of their principal towns were burned and their fields harried. In this fight there were Iroquois converts arrayed against their brethren. The land was taken possession of in the name of France. Two years later, the Canadian converts were so terrified that they gave up their prisoners and sent 50 of their own men to the New York towns. New France likewise saw the Iroquois on a raid in retaliation. The Iroquois fought so well at Montreal that 300 to 400 persons were killed. At one place 200 French were killed in a single hour.

The British were supporting the Iroquois now by giving them arms and

powder, and so strong did the Indians of the Five Nations become that with their expeditions they broke the French military power from Lake Huron to Montreal. Canada was at their mercy. In 1690 the British sent an expedition against the French, but without success.

In 1696 Frontenac led 1,600 French and 460 Indians against the Oneidas and Onondagas and, with Vaudreuil, devastated their country. The French had abandoned their work and crops and returned with the sole satisfaction of having destroyed a few score bark houses that the Iroquois had abandoned to them. This was the last great French raid, for English power and influence were increasing in the country of the Five Nations.

THE RISE OF BRITISH POWER.

For more than a half century the Iroquois continued their raids against their rivals, and though the French had many traders and missionaries among them, British power was increasing, not only by its influence with the Iroquois, but by reason of an increasing number of colonists. In 1692 the Iroquois had renewed their covenant with the British, and gently chided them for not supplying more guns and powder, reminding the British that the French of Canada supplied their Indians. "France supplies his Indians with guns as well as powder; he supplies them plentifully with everything that can hurt us." The hurt came the next year when the French, with 625 men, left Montreal in January and by February 8 had passed Schenectady. Two Mohawk forts were taken and 200 prisoners marched off. Most of these escaped later, and the French wanted their Indians to kill the remainder, but the Indian allies of the French would not permit such action.

The years pass on with many an exploit until 1759, when the fall of Quebec spoke the doom of France in the New World. The British have become the masters of the situation, largely because the Iroquois, for a century and a half, had been sapping the strength of French power. The British had gratefully acknowledged this in more than one statement, but went so far as to rule, in the Treaty of Utrecht, that the Five Nations were subjects of the British King, though there is every reason to believe that the Iroquois never understood what was implied in the term "subject." The Iroquois never considered themselves other than allies.

The rise of British influence with the Iroquois is a story of patient endeavour to dispense justice. Unlike the French, the British demonstrated again and again by their dealings with the Iroquois that Indian rights and privileges of occupation were not matters that were ignored. One of the first letters of instruction to the Colonial Governor of the British domain in America, sent by Charles II and dated 1670, ordered that the Indians should be treated justly, that their property rights should be respected and that persons should be detailed to learn their language and ways to the end that civilization and Christianity should flow to the natives.

Unlike the French policy, the British never Christianized the Indians and then used them for military purposes. The missionaries of the British, thus, never became the tools of military masters nor led the way against the Indians.

A far-sighted policy led to the appointment of a permanent representative of the Crown among the Iroquois, and as early as 1689 Arnout Cornelius Velie, in the capacity of special commissioner, became the British agent. Afterwards other commissioners were appointed, but there was a lack of centralized authority and abuses followed.

In 1744, with the appointment of William Johnson, a new policy was inaugurated. One firm hand and clear brain were given power to deal. Johnson learned the Indian ways and language. In a certain sense he became one of them and understood their viewpoint. The Iroquois trusted him and leaned upon his advice. Molly Brant, the sister of Captain Brant, became his housekeeper and later, his wife. Brant, the most influential Indian among all the Iroquois, thus was the brother-in-law of Johnson. Iroquois power, in an appreciable measure, increased, for it had the name of Johnson and of British arms associated with it. Certain tribes to the north-west looked upon this with fear and jealousy, fearing not only extermination by the Iroquois, but the conquest of their lands by British colonists.

Johnson's home became the council-place of the Confederacy when international or inter-tribal affairs were to be discussed. When Johnson died suddenly, on July 13, 1774, the Iroquois were thrown into despair and grief. It was a



First Council House—Six Nation Reserve.

critical time, for there was trouble brewing between the colonists and the government. At last, active hostilities opened and both the British and the Americans tried to hold the Iroquois neutral. Certain American agents tried to enlist the sympathy of Brant but failed, for Brant could not forget the promises his people had made Johnson and the British.

The Iroquois sachems were for peace but could not restrain their warriors who, disregarding the advice of their elders, took up the tomahawk in defense of British authority. The Mohawks disregarded the ancient rules of the League and virtually seceded, thus disrupting the compact. This the other Iroquois long remembered, and chided the Mohawks for their conduct.

The attacks at Schoharie, Wyoming, Cherry Valley, and Cobleskill passed into history. The British colonial troops found themselves sorely beset, and at last those in New York were pressed to the Canadian frontier. With them went hundreds of their Iroquois allies. Fort Niagara became a much congested post, where there were several thousand Indians to be sheltered and fed.

Peace was proclaimed in 1783 and no provision was made for the defeated Iroquois who had suffered heavily from the raids of Sullivan, Clinton, and Broadhead. The Iroquois feared the total loss of their ancient seats, for they thought that the infuriated colonists would seek complete revenge. The Indians looked toward Great Britain for relief. They had hoped for security, but now found themselves with expatriation facing them. Whither might they go?

In this crisis Joseph Brant looms up as the one great mediator between the Iroquois and the British. He was tireless in his devotion to his people, and spurned all overtures of the Americans. His eyes were fixed toward his allies in Canada.

THE SIX NATIONS AND OTHER IROQUOIS OF CANADA.

When the American states achieved their independence, the Iroquois Indians, who had fought as allies of the British, saw that their home territory now lay in the hands of their former foes, the Americans. The Five Nations of the Iroquois had become the Six Nations, through the addition of the Tuscaroras. The Iroquois had entered the war believing the British cause just, and because they revered Sir William Johnson. They had been led to believe that under no circumstances would the British Crown consent to the loss of their home territory. The Indians believed that should they prove faithful allies they had nothing to lose. They were greatly agitated when, after learning of the treaty, they found that they had been read out of it and left without a footing. Quite contrary to their belief when they entered the war, the ancient domain of the Five Nations was surrendered by the terms of the treaty of 1782 to the United States. The Indians could not understand how Great Britain could surrender that which it had never possessed, for they had held that they were sovereign over their own territory, and not subjects. The use of the term "subject" when applied to them meant nothing more than friend or ally. They never considered for a moment that they had lost their political independence, and it is quite likely that no British agent ever sought to assert it. For these reasons Brant expressed his astonishment that his people had been neglected in the clauses of the treaty. Where were the Iroquois now to turn?

The Mohawks had especially placed confidence in the promise of Sir Guy Carleton that as soon as the struggle had ceased the Indian country, if lost or devastated, should be restored at the expense of the British Crown. General Frederick Haldimand, in his capacity of Captain General of Canada, reaffirmed this promise. Captain Joseph Brant, the leader of the Mohawks, therefore, took steps to have the royal promises redeemed.

The British answer came through Lord Sidney, under date of April 6, 1786, from his office at Whitehall. He said:

"The King has under his royal consideration two letters, which you delivered to me on the 4th of January last . . . the first of them representing the claims of the Mohawks for losses sustained by them and other tribes of Indians from the depredations committed on their lands by the Americans during the late war.

Were the rights of individuals to compensation for the losses sustained by the depredations of the enemy to be admitted, no country, howsoever opulent it might be, could support itself under such a burthen, especially when the contest happens to have taken an unfavourable turn. His Majesty, upon this ground, conceives, that consistently with every principle of justice, he might

withhold his royal concurrence to the liquidation of these demands; but his Majesty, in consideration of the zealous and hearty exertions of his Indian allies in support of his cause He has been graciously pleased to consent that the losses already certified by his Superintendent General shall be made good; that favourable attention shall be shown to the claims of others who have shown the same system of conduct."

The results of Brant's importunities were in the securing of certain tracts of land in Canada, one on the Bay of Quinte and the other along the River Ouse or Grand River, as a partial compensation. The grant was confirmed in 1784,



Thayendanegea—Joseph Brant.

but the full claims of the Mohawks and others of the Five Nations were never fully met for the reasons given by Lord Sidney.

The Six Nations of Ontario, who constitute one portion of the loyal Iroquois in the Revolutionary war, hold their land under the Haldimand grant to this day, and the Secretary of the Nation has in his possession the original engrossed copy. The grant, as it appears on the books of the Provincial Registrar's office (Lib. A. Folio 8, Manuscript), is as follows:—

No. 106.

Frederick Haldimand, Captain-General and Governor-in-Chief of the Province of Quebec and territories depending thereon, &c., &c., General and Commander-in-Chief of His Majesty's Forces in said province and the frontiers thereof, &c., &c.,

Whereas, His Majesty having been pleased to direct that in consideration of the early attachment to His cause manifested by the Mohawk Indians, and of the loss of their settlement which they thereby sustained, that a convenient tract of land, under His protection, should be chosen as a safe and comfortable retreat for them and others of the Six Nations who have either lost their settlements within the Territory of the American States or wish to retire from them to the British. I have, at the earnest desire of many of these His Majesty's faithful allies, purchased a tract of land from the Indians situated between the Lakes Ontario, Erie, and Huron, and I do hereby, in His Majesty's name, authorize and permit the said Mohawk Nation, and such others of the Six Nation Indians as wish to settle in that quarter, to take possession of and settle upon the banks of the river commonly called Ouse or Grand River, running into Lake Erie, allotting to them, for that purpose, six miles deep from each side of the river, beginning at Lake Erie and extending in that proportion to the head of the said river, which they and their posterity are to enjoy for ever.

Given under my hand and seal at arms at the Castle of St. Lewis, at Quebec, this twenty-fifth day of October, one thousand, seven hundred and eighty-four, and in the twenty-fifth year of the reign of Our Sovereign Lord, George the Third, by the Grace of God of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth.

FREDERICK HALDIMAND.

By His Excellency's command.

R. MATHEWS.

Registered 20th March, 1795,

Wm. Jarvis.

In this manner "His Majesty's faithful allies" took possession of and occupied the Grand River tract. At last they had a real home and a partial compensation. Considering the turn of the war, they may be regarded as particularly fortunate. Their sovereignty and identity were two things that were conserved, a striking tribute to Great Britain's regard for the integrity of "the smaller nations" at even such an early date.

The Six Nations had three tracts as a result of their migration to Canada, the Oneida grant on the Thames, the grant to the Mohawks, on the Bay of Quinte, and the valley of the Grand River from its source to its mouth. Most of these Indians were those who had followed the British fortunes under Brant, and who

had entered Canada by way of the Niagara River route. The St. Regis Iroquois, who constituted a mixed tribe of Mohawks and Onondagas, were largely Catholic converts. They found a refuge on the St. Lawrence at a point where the boundary line between Canada and the State of New York enters the river. The Catholic Mohawk converts from Caughnawaga, in the Mohawk valley (as early as 1780) went still further down the St. Lawrence to a spot that received the old name, Caughnawaga. A few Mohawks are situated at Oka and a mixed Iroquois band at Michel's reserve in Alberta. In all, these tracts embrace more than 140,000 acres.

FOLK LORE OF THE SIX NATIONS.

The Six Nations of Ontario provide a rich field for the student of folk-lore. Seldom has any tribe or confederation of tribes, in contact with civilization for so many years and dominated by the material culture of the white man, preserved so much of the myths, legends, and traditions of their ancestors. This may be due to several factors or to a combination of these factors. The Iroquois are a proud people with a feeling of pride in their nationality. They have preserved their languages, or rather dialects. They are influenced in their national life by certain traditions, and base their existence upon them. They find in their myths and legends a certain fascination due to the very virility of the narratives. They have preserved many of their tribal religious customs and their thought is affected by these customs.

Any one of the factors noted above would be sufficient to achieve the preservation of the folk tales of a tribe, but with the combination of these elements the preservation has been assured. The ethnologist may enter the Grand River reservation with the feeling that he will obtain an abundance of material. It is unfortunate, however, that many of the older people have gone, and that several expert story tellers have died within the past two decades, but, notwithstanding this, there remain those who have the ability to unfold much that is of value to the student.

The folk-lore of the Ontario Six Nations may be divided into (1) myths explaining the creation of the world and the spirits of nature, including mythic monsters; (2) legends or tales of the adventures of folk-creatures and heroes; (3) traditions of supposed or actual historical happenings; (4) religious and political epics.

In the first class of this folk-lore is the myth of the origin of the world and the creation of man. In brief, it is related that in the beginning all below the sky-world was a black chaos of water. There were certain pre-terrestrial creatures, many of which resembled the later earth-beings. In the upper world was a great floating island, though in some versions this land was simply a portion of the sky-world. Here dwelt a certain chief whose wife was continuously curious about things and always asking questions.

She was about to become a mother and roamed the land asking her husband why certain things were so. He was much annoyed. Finally she asked him why the tree of light grew in the centre of the land, (or island) and to what depths its roots penetrated. She requested that it be uprooted that she might see. Her husband, the chief, in a rage pulled up the tree of light and pushed her into the hole. There was a great blackness below, for the roots went very deep. Into this she fell until she had passed through the thickness of the sky-world's crust. The pre-terrestrial animals looked up and saw her falling. The great primal turtle rose to the surface of the sea and offered its back for her reception. The water animals dove to the bottom of the water to obtain the

earth substance that might be deposited on the turtle's back. A flock of ducks flew up to receive the woman on their backs and to lower her to the turtle. At length the woman was deposited upon the earth (dirt) covered carapace of the turtle. Soon she gave birth to a girl-child, who within a short time grew to maturity. The turtle grew enormously and the girl wandered around the island that was formed by the turtle. It was still dark, but the sky mother, who was called Yagentci, (Ataensic in Huron), planted a dog-tooth violet which emitted light. On one of her journeys around the island the west wind embraced the girl and she returned to her mother who immediately predicted that she should become a mother. Two boys were born, one naturally, and one through the axilla. The mother died in giving birth to the twins. The sky-mother nursed the babes, who shortly grew to maturity. One was called Light One, or Good Mind, and the other, Dark One, Warty, Ice Crystal, or Evil Mind. There was a conflict in which Evil One was banished to the under world. Good Mind sought his father, and, after overcoming the four elements, found him to be the sun. Returning from his pilgrimage he brought with him the magical dust that, when liberated, became the animals, birds, fishes, trees, plants and grasses. The Good Mind took the face of his mother and throwing it into the sky caused it to become the moon. He cared for her grave, and from it grew corn, beans, edible tubers, squashes and tobacco. He saw his face in a pool of water and moulded an effigy which became man. After subduing the pre-human creatures, he returned to his father, his grandmother, Yagentci, leading the way.

Such, in brief, is the substance of the cosmological myth of the Iroquois, though there are many variations. Yet this story of creation, held by the Six Nation Indians of Ontario, though they came to Canada from New York, is (aside from minor details), the same myth related by, and believed by, the Hurons who lived in the same region three hundred years ago and more.*

There are other myths relating to the existence and activities of certain myth-beings and myth-monsters, as thunder, pliaides, seven stars, great bear constellation, sky eagle, false faces, wind, stone giants, pygmies, horned serpent, white buffalo, bare legs, glutton, bushy head, will o' the wisp, animal spirits, etc. Other myths relate to the origin of certain societies, dances, and customs.

The Six Nations have a rich store of verbal fiction in which they have ever delighted. Their wonder-stories are in many instances excellent tales with worthy themes. Examples of such, are the tales of Hathondas, the listener, two feathers, the origin of the chestnut tree, the crabs and the raccoon, the mysterious island, the seventh son, the neglected orphan, the nephew and his uncle, the turtle's war party, the morning star and his wife, the great serpent and the young wife, etc.

Certain traditions relate to wars with the Cherokees, the Muskakis, the Eries, and the Adirondacks. But these traditions have become so interwoven with fiction that they are reliable only as a clue to the former foes of the Iroquois. Few of the great events in their history are preserved with any degree of fidelity, and, when so, the informant must be suspected of having read the account, or of having heard it from someone who did. Nothing so discourages a possible belief that traditions may give accurate history than to note that the Iroquois, with all their participation in historical events, remember nothing or next to nothing of them. The only exceptions may be the Dekanawida epic, and the teachings of Handsome Lake.

* Consult Barbeau, Huron and Wyandot Mythology, Memoir 80, Department of Mines, Ottawa, 1915.



Sun dance—Seneca Long House.

The verbal traditions that have affected the Six Nations most, if the writer were to pass judgment, are the Creation myth, the Dekanawida epic, and the code of Handsome Lake. The first is the Iroquois Genesis, the second the exposition of the origin of the League, and the last is the recrystallization of their religion to meet the needs of the Indians in their period of contact with the white man. No complete exposition of these themes had yet been written, though Mr. J. N. B. Hewitt, of the Bureau of American Ethnology, has written three versions of the creation myth, from the Mohawk, Onondaga and Seneca accounts respectively; and he has, what may be considered, full accounts (in manuscript) of the legend and code of Dekanawida. Much of this material he secured among the Six Nations of Ontario. A. C. Parker has compiled, in "The Constitution of the Five Nations," the substance of two versions of the Dekanawida tradition, secured also in Canada, and published by the New York State Museum. A publication containing an account of Handsome Lake, "the Code of Handsome Lake," compiled by A. C. Parker is also a New York State Museum publication. These citations will afford a key to much of the mental life of the Six Nations.

INTELLECTUAL CHARACTER OF THE IROQUOIS.

It may seem superfluous to make the subject of the intellectual character of the Iroquois a part of this survey of that people, and yet, while we may deduce this from a general account, we believe that some definite citations are pertinent. Let us inquire in what way the Iroquois showed by demonstration his intellectual worth.

We have suggested that somewhere in the race-life of the Iroquois people they evolved a superior moral energy, and this theory is borne out in every department of their career. The energy and sustained action displayed in the formation of the League is evidence of mental power. It took real intelligence to direct the opinion of the scattered tribesmen into a common channel, and to reason out the advantages of an alliance over absolute independence, notwithstanding how clear this doctrine may appear to us to-day. The codes of the League were ingenious and practical. To the Iroquois "the Great Law" became a religion. But the moral worth of the Iroquois appears in that each nation was willing, when not endangered at home, to fight the battles of the other. They could understand the strength of a common cause. We know not to what degree Dekanawida and Hiawatha have been endowed with mythical character, but we may safely assume that each was a man of mental vigour. And here is the secret of Iroquois power; it is that their leaders were positive and uttered positive suggestions that were so logical that action followed.

While the leaders were positive, they were diplomatic, and couched their language in terms that led the hearer to deduce the meaning. Iroquois speech was ordinarily polite, and not blunt, save when exasperation stripped away all desire for fine verbiage. The independence of character did not allow an Iroquois to be ordered about. All this took intelligence to develop and foster.

When Colonel Hendrick, the Mohawk leader in the battle of Lake George, was asked if a certain detachment should be sent against the French, he did not say, "No, hold them back, do you want every man murdered?" What he did say was, "If they are to fight, they are too few; if they are to die, they are too many!" It was not necessary to say more to a superior officer.

On the other hand there is a more direct answer when the occasion demanded it. It was Garangula who spoke the inmost feelings of the Five Nations to the

armed expedition of the French, through De la Barre: "Hear, Yonnondio; I do not sleep, I have my eyes open, and the sun which enlightens me discovers to me a great captain at the head of a company of soldiers, who speaks as if he were dreaming. He says he only came to the lake to smoke the great calumet with the Onondagas; but Garangula says that it seems the contrary; that it was to knock them on the head if sickness had not weakened the arms of the French. . . . We are born free and depend neither on Yonnondio nor Corlear. We may go where we please and carry with us whom we please. If your allies be your slaves, use them as such. . . . Hear, Yonnondio; take care for the future that so great a number of soldiers as appear . . . do not choke the tree of peace. . . . It will be a great loss if, after it had so easily taken root, you should stop its growth and prevent its covering your country and ours with its branches. I assure you in the name of the Five Nations that our warriors shall dance to the calumet of peace under its leaves, and shall remain quiet on their mats, and shall never dig up the hatchet, till their brother Yonnondio, or Corlear, shall, either jointly or separately, endeavour to attack the country the Great Spirit has given to our ancestors."

There is a veiled keenness to this address, quoted in part, that seems characteristic, for we find Red Jacket, a century and a quarter later, arguing with the missionaries with a masterly logic, that has never yet been answered to the satisfaction of the Iroquois. He said:

"Brothers: you have got our country but are not satisfied, you want to force our religion from us. We understand your religion is written in a Great Book. If it was intended for us as well as you, why did not the Great Spirit give it to us, and not only to us, but to our forefathers? You say that there is but one way to worship the Great Spirit. If there is but one religion, why do you white people dispute so much about it? Why are you not all agreed? You all can read the book. We also have a religion which was given our forefathers, and which has been handed down to us, their children. We worship in that way. It teaches us to be thankful for all the favours we receive—to love each other and to be united. We never quarrel about religion. Brothers; we have been told that you have been preaching near this place. These people are our neighbours. We know them and will wait a little while and see what effect your preaching will have upon them: if we find it does them good—makes them more honest, and less disposed to cheat Indians, we will then consider what you have said to us."

It was this intellectual arrogance of the Iroquois that annoyed the French. Baron La Hontan sums up his feelings in these words: "I concede to the Iroquois the glory they have purchased on several occasions, tho' at the same time I hate that rascally people as much as horns and law suits."

During the Revolutionary war it was the intellectual power of Captain Joseph Brant that held the vast majority of the Iroquois loyal to the British cause. He was a leader recognized by each Iroquois nation as supreme. The whole course of his life shows him to have been the most remarkable Indian of his time, his intellectual vigour leaving a deep impression on Indian and white man alike.

As the years rolled on, after the Revolution, we find among the Iroquois such men as Red Jacket, Cornplanter, Handsome Lake, Farmer's Brother, and Jemmy Johnson. With the breaking of Iroquois power at the close of the Revolution the intellectual power of the Iroquois was diminished, largely through rum and despondency. They were in the mill of the gods and being ground into grist.

As affairs became more settled and schools were opened, which Indians might

attend, the flame was rekindled, and we find the Iroquois brain active again. Among our Grand River Six Nations we find such men and women as John Smoke Johnson, William John Simcoe Kerr, Col. William J. Kerr, Dr. Oronhyatekha, Pauline Johnson, Brant Sero, Josiah Hill, John William Elliott, Asa R. Hill, and others. The Iroquois is finding a new background upon which to react and his greatness intellectually to-day is not of the same kind as a century ago. Now the Iroquois must compete in ability with the white man and equal and surpass him, to be recognized.

It is because Dr. Oronhyatekha was an able physician and a surpassing organizer in fraternal and insurance fields, that he has won recognition, and not because he was a Mohawk who knew the laws of his people. It was because E. Pauline Johnson wrote poems that breathed the very spirit of the Indian and of Canada, that she was hailed as Canada's poetess. The passing of the years has brought new demands for measuring intellectual worth, but we may be sure that Iroquois blood will respond. In passing, we might note, that the brainy Iroquois to-day, in defending his people and their rights as he sees them, will have the powers that oppose him render La Hontan's opinion.

THE CULTURAL EVOLUTION OF THE IROQUOIS.

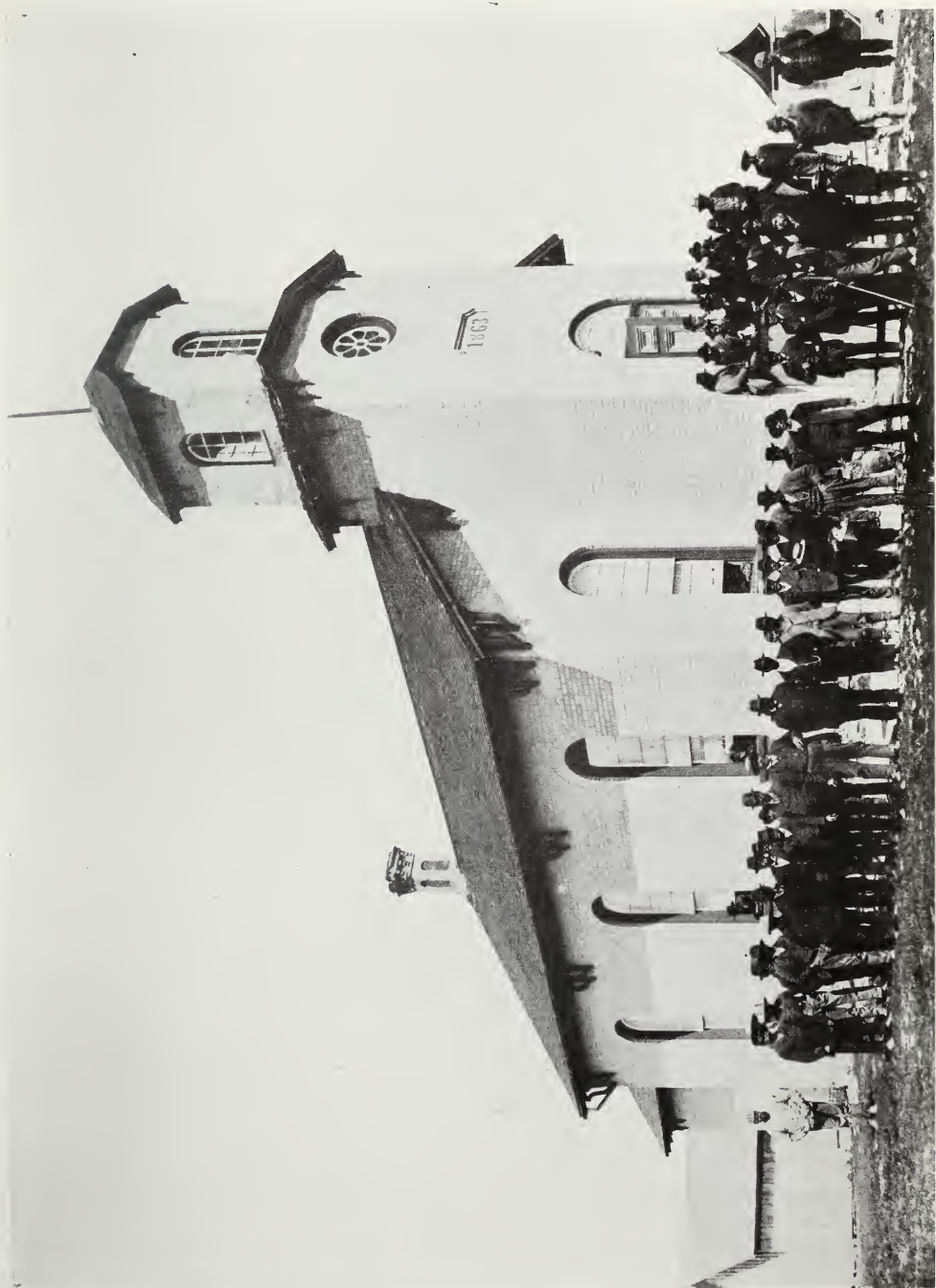
FACTORS OF DECULTURATION.

The Iroquois of to-day afford the student of sociology or of race history an interesting example of how a group of highly organized aborigines may bring into civilization many distinctively native things, retain its identity, and continue its political integrity, even against great odds.

Undoubtedly the greatest factor in the deculturation of the Iroquois has been the teachings of the Christian missionaries. Christian teaching has undermined the cultural walls of the Iroquois and has reared another structure. Christian teaching, in its war upon "paganism," has blotted out the belief in the old traditions and rites. The convert in his best situation becomes culturally a white man, and, because of his altered viewpoint, soon despises the beliefs of his unenlightened brethren, indeed calling them by a term meaning "they are in darkness." To this day, however, out of some 17,000 Iroquois, at least 2,000 are believers in the old way, and wherever they may be situated they are a potent factor in the social and political life of their people. In some localities, as among the New York Onondagas and the New York Senecas of Tonawanda, they hold the principal offices. The Grand River Six Nations are greatly influenced by the non-Christian element. All that is native is conserved by the "adistowae" or "feather wearers," the name for the so-called pagans.

On the Grand River grant the whole political fabric is native, and many Christians, and all the non-Christians, are ardent upholders of the ancient political system. In general, however, most of the Christian Indians oppose the "chiefs' government" and are striving to establish a form of local government more in consonance with the Dominion system. This will lead of course to the status of citizenship and the complete expunction of the independence of which the Six Nations have so long boasted.

One of the chief factors, after religion, in the deculturation of these Indians is the acquisition of the English tongue and the ability to read. This fact serves



The Six Nation Council House, Ohsweken, Brant Co., Ont.

to make the mental life and the intellectual viewpoint that of the white man, for the Indians have no written literature or periodicals of their own, save a few editions of prayer books, almanacs, and some primers. Many of the non-Christians are quite well acquainted with the white man's books and periodical literature, but, with the philosophy of Red Jacket, still hold to the old way, adducing many subtle arguments, some of which we must confess are hard to answer.

The Iroquois from the very beginning began to adjust himself to the ways of the white man. His powers of adaptation alone have saved him from extinction. Some may say it was his mental superiority, but this assumed superiority was only his perception that if he would survive he must adjust himself to the dominant culture. The tribes that did not became extinct. The Iroquois, after their lesson at Ticonderoga, saw that they were lost without the "thunder poles" of the French. They quickly learned that the French were after pelts and other forest produce. They gave up their bows and stone knives for guns and steel blades. With these new implements they blazed their way to political power. With them they might control the fur yielding areas, and with these under control, they might choose between the English and the French for their markets. They had many a bitter lesson but they learned to trade, and they did so with great astuteness, when we consider the white man's ways of getting the better of a bargain.

Then came the white man with his treaty. The Iroquois lost much, but, for aborigines, they held on to more than the ordinary Indian people were capable of doing. They were too powerful a people for the intruding whites to completely expatriate. Their orators and statesmen ably parried the blades of the best treaty-makers that the whites could bring to them, but in the end they found that a paper once signed contained verbiage of the nature of which they had never dreamed. The white man beat them by his form of bargaining and not by his powers of persuasion in debate. In the last analysis the white man was more capable as a cheat.

With every development of trade and every method of making a living that came to the Iroquois, they were forced to make some change, but their own culture was flexible and they modified their ways to meet the necessity, still holding to their own folk ways, though the missionaries made hundreds of converts. They even forced the white man, who met them in council, to adopt their methods of procedure. The white man, in matters of procedure, was always at the mercy of the Iroquois. This was a distinct advantage to the Indians. It served as a cultural anchor which the white man recognized.

Up to the time of the Revolutionary war the aboriginal culture of the Iroquois dominated their national life. Where they could, they used native material, but where it was of greater advantage, the white man's wares were substituted. Even under these conditions many of the old implements were used. Up to this time the Iroquois made pottery vessels, native pipes, flint implements, and a vast number of things of bark, wood, and fibre, not to speak of skins. Their customs, while they had these things in profusion, were distinctive, and Christianity made slow progress. Dependence upon the white man came when the white man's goods were cheaper than their own. By giving up their labour and their pelts they could secure the European's material, but while they purchased the brass kettle and iron knife, they were at the same time buying dependence, for they were acquiring things they could not make and leaning upon these things for their necessities. Thus there was the inevitable conflict between the old and the new, with the new way ever gaining momentum.

So long as the native government remained, however, the Iroquois felt secure. So long as the governments of the white man were in treaty relations with the Iroquois, and paid over certain treaty funds, the tribe was conserved and to that extent the native horizon was circumscribed. When the white man says to the Indian, "Our treaties are at an end and we now pay over to you individually all we owe you," the financial backbone of tribalism will be broken, for then the Indian's horizon will be extended. He will be forced to look into the white man's world. He will find that his grant or his reservation is not nearly so desirable as the wider field of opportunity that he finds in the great body politic. One great adjustment must come, however; it is that the Indian must see that he will lose his real property unless he contributes to the general support of government in the form of taxes. Almost all the Iroquois object to taxation by a white man's community or state.

To-day the vast majority of all the Iroquois people are actually or nominally Christian in their religious adherence. They are so, first from conviction, and second because those among whom they work and make a living are Christians. The social restraints of a Christian community tend to turn the Iroquois into the religious ways of the white man.

An old Seneca chief was once questioned as to why he still remained faithful to the religion of his fathers. He was reminded that his house was built with nails, and of mill lumber, that his clothing was from the white man's factory, that he no longer wore moccasins but shoes, and that even his long house in which he worshipped was built like a white man's building. Why, then, he was asked did he remain "adistowae," when he made his money and lived like a Canadian. He replied, "Our religion is not one of houses, or shoes, or of bark lodges, or moccasins, or feathers; it is a thing in my heart."

His answer was a worthy one, but we must still inquire, if this is so, what element will change his heart? Will it be commerce or the teachings of the cross?

The great cultural change among the Iroquois will come not alone from the church and from the school, but when the Indians' interests in every way are more Caucasian than Indian. When it is no longer of social, intellectual, or commercial advantage for the Iroquois to be an Indian, an avalanche will fall. Old things will have passed away to be recalled only by vague traditions, or by the accounts in books. But here again is the possibility of an Iroquoian renaissance. When the Iroquois has merged his life in that of the world and fights with the pale face for an even chance to gain bread, clothing, shelter and such boons for his family, and succeeds so much that he has a surplusage of capital, we believe that many will think of the old days of their fathers. Religious prejudice and social pressure alone will prevent action, but in many free circles action will come and be encouraged. The native pride inherent in the Iroquois will assert itself in many instances, and the virile descendant will be seen tapping himself on his chest and saying, "I am an Iroquois! My ancestors were the greatest aboriginal power in America, they had an ideal government that assured the widest freedom and democracy, they had woman suffrage, the initiative, the referendum, the recall and public ownership. They believed in disarmament and a universal League of Peace, and, to secure these things, thrashed all the tribes east of the Mississippi and south of Hudson Bay. We were the first progressives, the only red men who won in the game of wits with the white man to the very end. Though I now give no political allegiance to the Great League, now passed away, I am yet an Iroquois!"

THE BLOOD AMALGAMATION.

The interblending of the Iroquois with the whites began at a comparatively early period of the European invasion. The first mixed bloods, it may be believed, came through Huron mothers from the Laurentian basin. Here were the French forts and trading posts, and, if we may believe the French accounts, the Huron women were glad to have French husbands who were reputed to be better providers. All of French Acadia was influenced by the French-Indian metis. The great adaptability of the French, who in the Indian country were willing to live and to be as Indians were, made them general favourites with the aborigines, and, under the influence of the Catholic priests, there were many marriages duly solemnized by the church. The Canadian Indians were thus knit to the French by numerous family ties. When the power of France in later years waned, we hear the Indian of Canada exclaiming, "What a pity the French were defeated; their young men used to marry our daughters!"

It was not until later than the Huron mixture began that the confederated Iroquois began to show evidences of French *bois-brulé*. The Mohawks began to interbreed with the Dutch soon after the establishment of Fort Orange, while the Onondagas and Senecas were influenced first by the French. Later came the English traders and English blood began to flow in the veins of the Iroquois. Much of this mixture came from marriages made by Indian custom and sanctioned by Iroquois law, but unfortunately the white man in many cases did not feel bound by the Indian law and broke it when he so desired, leaving his Indian wife and children at his convenience. But such was not the case always. An instance among the French is that of Baron Jeane Vincint de St. Castin, who married the daughter of Madockawando, an Abenaki chief, and had a large number of children; and among the English that of Sir William Johnson, who married Molly Brant by Indian custom, and later, to legitimize his children under British law, had the marriage sanctioned and celebrated by the church.

These marriages or alliances were between white men and Indian women. There were few white women in the forest to marry and thus the Indian women were taken. The Indian women saw advantages in this, for their white husbands took better care of them, they felt safer, and might rear their children with an intimate knowledge of the white man's ways. The economic end, even in aboriginal life, displays its advantages and serves as an allurements.

With the Iroquois conquest of the Canadian tribes and the adoption of thousands of prisoners, the Iroquois absorbed much of this mingled blood, but the red skin of the Indian was predominant, and the blood of the European, for a considerable time, but slightly bleached the complexion of the Iroquois, and when it did, it was by a direct alliance. In the forest, when the metis married back into his own blood-stream, the copper tinge appeared as of yore. It is physically the superior, but perhaps psychically not so, in the new mental stimuli that the white man's blood brings. The red man's mind awakens from its conservatism when European fire warms it to wider dreams.

Mixture with the British was most common in New York, and continued up to the Revolutionary war and long after, not yet having ceased.

With the gradual civilization of the Indians and the economic stability of many of their best men, white women were in numerous cases taken by them as wives. This has been particularly true among the Iroquois of Ontario and New York during the past fifty years. Iroquois men of ability and prominence have in



Iroquois hunter.

frequent instances married white teachers, missionaries, and others who lived in the proximity of Indian settlements. Before this time the female element came through the female children of captives, or directly from captive girl children who had reached maturity. The Iroquois often allowed captive white males to marry captive white females but claimed the offspring as their own. They also reared captive white girls and allowed them to choose their mates. The marriage of Mary Jamison, "the White Woman of Genesee" is a case in point. There are numerous Seneca descendants of Mary Jamison to-day. Instances of recent interblending in Canada are the Hills of Grand River, whose father, John Hill, married a Canadian woman. Hilton Hill, the assistant in the Indian Office at Brantford, is one of the children of this marriage. In New York, among the Seneca families with white mothers are the Pierces, the Kennedys, the Jamisons, the Pattersons, and the Parkers.

For over three hundred years this process of race amalgamation has been going on, until there are few Iroquois families, indeed, who can justly claim freedom from some trace of white blood. This has resulted in the change of blood quantum from full Iroquois, or rather full Indian, to rather less than the three-quarters Indian and one-quarter white, as a general average. There are numerous half-bloods by intermarriage with whites, and hundreds of "Iroquois" who are of one-quarter, and even less, Indian blood. The blood blending is increasing more rapidly now than previously, and in another two generations we may expect that the Grand River and the New York Iroquois will be less than half Indian. It is quite likely that the Iroquois of St. Regis and Caughnawaga are even now less than half-bloods, the predominant blood being French.

There are sometimes strange intermarriages. But first let it be said that there are few alliances with the negroes. The Iroquois seem to have never accepted the black man, or perhaps the black man the Iroquois, as a general thing. Some negro blood crept into the Iroquoian stock through the southern Tuscarora, into the Canadian Six Nations, in one or two families, through the American run-away slaves, and into the Sunfish Family of the New York Senecas through a negro who lived at Buffalo creek about 1815. On the whole, however, the Iroquois is less inclined to take the black man to wed than the white man is.

When the Iroquois gets into a great cosmopolitan centre, as Montreal or New York, odd alliances begin. We might quote instances by name of Indian men marrying German women, Chinese half-castes, and Mexicans. Others, as some of the returned Iroquois soldiers, have chosen British brides. In the great cities Indian women have married well in a great many cases, taking white husbands, Canadians and Americans. Some have married Italians, some Poles, some Swedes. In general the Indian woman of education to-day, when she marries out of her tribe, marries well, as might be cited in the case of numerous tribes, as well as the Iroquois.

Strange things happen when marriages are considered. We know of an instance where a German woman married a Chinese merchant in New York and had two children by him. Later a Mohawk married the lady and reared the children. They always posed as Iroquois, though without a drop of Indian blood. They frequently dressed in Iroquois costume and appeared in shows as such. Later, one went to China, where he became prominent in the revolution.

Racial amalgamation is a potent agent in the deculturation of the Iroquois, and is rapidly and surely making the dominant strain European. While this is so, the Iroquois, while they can preserve their political identity, are able to say that

they are Iroquois. Thus, to-day, to be an Iroquois does not of necessity mean a full-blood Indian. From a relatively remote time the Iroquois were a political and social system rather than a blood stream. It is not the blood but the spirit that is Iroquois, and this spirit has continued its vitality with remarkable vigour, even into the twentieth century.

THE IROQUOIS IN THE WORLD'S WAR.

In both Canada and the United States the Iroquois responded quickly and vigorously to the call to arms. In this province (Ontario) the members of the Iroquois Confederacy were particularly active, for they had felt for many years that they must keep fit as defenders of the realm. We cannot enumerate each name, but more than 400 volunteers responded, this being the largest number of fighting men, in proportion to the population from which it was drawn, in all Canada. The Iroquois were patriotic.

Because of the peculiar laws of the Six Nations' council, the Chiefs could not participate in war preparations, being the guardians of the "Great Peace." As individuals, however, they responded nobly, those who had eligible sons sending them to enlisting stations. For a long time these men had been training and had for years one of the champion sharpshooter companies in Canada. So patriotic were the Six Nations that one of their most prominent Chiefs, Jacob Johnson, who held a commission as captain of an active company in the Canadian militia, tried to get into active service, but was rejected in the end on account of his age. His son, Ansloe, was young enough, however, and went as many another chief's son went.

The Canadian Six Nation Indians were mostly in the 114th regiment, (Brock Rangers), and participated in the heaviest fighting in France. Two won Victoria Crosses, and if the tales of these boys may be believed many of their fellows who were able to evade conspicuous places did an effective work that deserved the Cross. The Iroquois fight for their principles and not for reward.

When the soldiers of the Six Nations returned both the Chiefs and the Warriors Welcome Association gave public demonstrations. The address of Chief Elliott follows as an example of Iroquois oratory and patriotism:

Six Nations Indian Reserve,

Ohswegen, Ont.,

Tuesday, July 1, 1919.

To the Officers, Non-Commissioned Officers and Privates of the 114th Battalion (Brock's Rangers) and Indian Members of Other Units of the C.E.F.:

We, the executive officers and members of the Six Nations Soldiers Welcome Association, on this auspicious occasion, tender to you our brave defenders of King and Empire a right royal, hearty and cordial welcome home to our reserve. We in all honour extend to you, our brave boys, the right hand of friendship, and accord to you all honour for the noble and chivalrous part which you played in the great tragic world war which has just now ended.

Words utterly fail to convey our true feelings of pride and joy at the thought of your deeds of valour upon the battle-scarred field of Flanders and France, of your brilliant and laudable victory over the German arch enemy of peace and of mankind, and of your triumphal return home to us in glorious distinction, and crowned with laurels of victory. To you in this trying crisis it was not necessary to sound the bugles' blast to call you to the defence of your King and Empire;

you could not be held in leash, but you proved in this crucial period descendants of worthy, brave and warlike grandsires.

You thought not of the ease and comforts of your homes, reckoned not the great sacrifices of everything in life worth living for; but, like true loyal patriots, following the example of your forefathers, you saw only one trail, the path of duty, and you chose and followed it. To some it meant a glorious, honourable death on the field of battle; to many of you it meant a glorious victory over a relentless, savage enemy, and German world-domination and oppression.

We are the descendants of warlike grandsires, who have fought the battles of the British Empire for 300 years; they have emblazoned the pages of history with their victories under Gen. Wolfe against Gen. Montcalm at Quebec again in 1776, and again in 1812-14. But now you have just returned from overseas from the greatest war that the world has ever experienced; you have passed through the trying crucible of war, and you have endured the greatest hardships possible for men to live through and acquitted yourselves like men; you now return to us covered with glory; you have indelibly inscribed upon the emblazoned escutcheon of the British Empire, of Canada and of the Six Nations in greater, more livid characters, a name for yourselves and the Six Nations, greater, more honourable than ever before.

You have most nobly upheld the honour and warlike good name of the Six Nations, and you are the only representatives of us who fought our battles and thereby renewed our treaties and compacts with the King, and upheld the good name of our grandsires.

Few people (and none fully) upon this reserve realized the great hardships which you had to endure of fatigue, hunger, thirst and pestilence, and of the other vicissitudes of war, of extreme cold, snow, rain and heat.

Our people at home sat in fancied security, while you, our brave and noble boys, fought for us in defence of our very homes, world liberty and peace. And now, that through your strenuous efforts, through the battle smoke of many a hard fought field you and our allies have brought home a glorious victory and peace, freedom of speech and action to the whole world. We hope that in the resumption of your civil duties you may be as great a credit to the nation as citizens as you have proven yourselves as soldiers, and that you may be long spared in life by the Almighty God to make useful, thrifty members of society and to propagate amongst the Six Nations that spirit of loyalty to King and Empire and to law and order which has been ever a characteristic of the Six Nations.

In conclusion, once more we accord you the palm of honour and laud you for your noble deeds of valour, self-sacrifice and bravery upon the fields of battle in our defence and in the defence of King and Empire.

Hurrah! Hurrah!! Hurrah!!! Well and nobly done, brave boys of the 114th (Brock's Rangers), and other Canadian units—your glory and honour live forever.

Signed in behalf of the S. N. S. W. A.

CHIEF J. W. M. ELLIOTT,

Co. Sergt.-Maj., 37th Regiment, Secretary.

ATTEST:

CAPT. J. S. JOHNSON,

H. Co., 37th Regiment, Vice-President.

MAJ. GORDON J. SMITH,

Supt. of Six Nations Indians, President.

CONCLUSION.

The influence of the Iroquois family upon the history and the development of Canada has been a profound one. The Huron Iroquois were the allies of the French and laboured for them until their political and military power waned. The confederated Iroquois threw the weight of their forces against the Hurons and the French, effectually wiping out the Hurons and their cognate tribes, barring the routes of the French to their lower Mississippi colonies, and, as allies of the British, standing like a wall of protection to them. The Iroquois conquered Canada before the British did, and laid claim to the entire area of their conquests. So deeply did the Iroquois impress themselves into Canadian history that the entire history of colonial Canada is interwoven with the story of the Iroquois. So great a writer as Francis Parkman, throughout his notable series of volumes on Canadian history, writes of the Iroquois almost as much as he does of the attempts at colonization.

The Iroquois have never ceased to be an influence in Canada, and their part in the war of the Revolution and the war of 1812 demonstrated their loyalty to the British cause. They have indeed been "His Majesty's faithful allies." Many a man of Iroquois descent has influenced the development of Canada, and even before the days of Brant. Many of the families of mingled descent in the St. Lawrence valley have the blood of the Iroquois in their veins. The Iroquois have produced able military men, able organizers, able writers and poets, able musicians, able thinkers and good citizens. They have prospered under British overlordship and the combined British and Canadian policy has permitted at least some of the tribes to retain their own internal form of government. Great Britain has set a notable example in the recognition of "smaller nations," and the Six Nations of Ontario to-day present an instance of how a smaller people, though totally surrounded by the whites, may govern themselves and preserve their tribal or national independence, with the dominant power faithfully observing its treaties instead of disregarding them because it has the power to do so. It has been an interesting experiment and withal a successful one, so much that to-day the Province of Ontario has within its borders an example of how an aboriginal nation may exist under its own laws,—laws that were evolved in the stone age before the white man came,—and yet modify its life so as to meet the requirements of a new period of social and economic development.

The Iroquois in Canadian history do not appear only as a native people who faded away, and who are interesting only because we may make archaeological and ethnological studies of them. They were a positive force and survived under pressure,—they have been the makers of history. Their impress is indelible and they have given us both the name Ontario and Canada.

NOTE.—In the preparation of this paper I am greatly indebted for my basic data to the writings of Lieutenant-Colonel Laidlaw, Frederick Houghton, of the Buffalo Academy of Natural Sciences, and particularly of Arthur C. Parker, Esq., New York State Archaeologist, whose many publications in the "American Anthropologist," the "Bulletin of the New York State Museum," and the "Researches of the N. Y. State Archaeological Association," contain much of the highest value to students of eastern archaeology. This study of the Iroquois of Canada is based, therefore, upon the best authorities.



of our Indian Tribes

The manners and customs of the pre-historic races of North America are rapidly passing away under the baleful influences of our modern civilization, associated with many other disturbing elements. Such being the case it becomes our duty to preserve a record of their mortuary customs and collect such data as may at present be obtainable. There is a great similarity of custom and many methods of disposing of the corpse the world over. Some of the rites performed by the barbarians and semi-civilized nations of ancient times have been handed down to the present. From the ice-bound habitation of the northern Athabaskan to the civilized lands of old Mexico, and from the Atlantic to the Pacific, we find the rites and customs of disposing of their dead as various as those performed in pre-historic and historic times by the tribes and nations of the eastern hemisphere.

In classifying the various methods of burial by the Indians north of Mexico the following might be given as the most common :

1. Cremation—partial or entire destruction of the body.
2. By embalming or mummifying the remains—frequently found on the Pacific coast in caves.
3. Grave burials.
4. Surface burial with earth and stone as a covering forming a mound.
5. Tree and scaffold burials.
6. Consigning the body to the water.
7. Urn burial frequently associated with cremation.
8. Ossuarial burial—"Feast of the Dead."

CREMATION.

The great antiquity of cremation makes it particularly interesting. It was a common custom amongst the American tribes, especially among those living on the western slope of the Rocky Mountains, although there is undoubted evidence that it was practised by the tribes of this province. After many of their tribal battles, the bodies of the killed were cremated in their bark houses and their burning stockades. The evidence of a funeral pyre with the corpse placed thereon was not prevalent in the eastern part of this continent, but frequently practised in the west. By the reports handed down to us, partial cremation was also performed by many of the southern tribes. In numerous instances burial places were discovered where the bodies had been placed with the face up, and covered with a coating of plastic clay about an inch thick. A pile of wood was then placed

on top and fired, which consumed the body and baked the clay which frequently retained the impression of the body. This was then lightly covered with earth. Foster, in his "Pre-historic Races" described this form of cremation among the Cherokees of North Carolina. Many other methods of cremation and partial cremation were performed by our native races, particularly those of the warmer climes.

By the writings of some of the early travellers one would think one was transported to India and gazing upon the funeral pyres of the Hindoos. These rites of the ancients are now rapidly becoming a custom among civilized nations. It seems as if our ancient Indian races shared in Shakespeare's shudder at the thought of rotting in the dismal grave, for it is the one passion of his superstitions to think of the soul of his departed friend set free and purified by the swift purging of the flames, not dragged down to be clogged and bound in the mouldering body, earth covered, but borne up in the soft, warm chariots of the smoke toward the beautiful sun to bask in his warmth and light, and then to fly away to the Happy Water Land.

EMBALMING OR MUMMIFYING.

Embalming, as done by the Egyptians, was absolutely unknown in America. The preservation of the body after death was mostly accomplished by desiccation. According to the older writers it appears that mummifying was resorted to by the Indian tribes of Virginia. The Carolina and Florida mummies have been found in the saltpetre caves of Kentucky, and the probabilities are that no special care was taken to preserve these bodies. The cave surroundings were enough to accomplish the embalming. Amongst our Indians in this province the art was unknown. British Columbia coast and that of Alaska have supplied museums with some excellent specimens.

Page 58 illustrates mummified bodies in the Provincial Museum. These bodies represent one method of burial in British Columbia. Upwards of 200 bodies, preserved in a similar condition, were found in an island cave off the west coast of Vancouver, by Mr. John A. Coath. The smaller mummy was wrapped in cedar bark blankets, and covered by split cedar boards. They are supposed to have belonged to the Clayoquot people.

* Beverly, in his description of funeral rites, says: "The Indians are religious in preserving the bodies of their kings and rulers after death, which they execute in the following manner: first, they neatly flay off the skin as entire as they can, slitting it only in the back, then they pick all the flesh off the bones as clean as possible, leaving the sinews fastened to the bones, that they may preserve the joints together: then they dry the bones in the sun, and put them into the skin again, which in the meantime has been kept from drying or shrinking; when the bones are placed right in the skin, they nicely fill up the vacuities with a very fine white sand. After this they sew up the skin again, and the body looks as if the flesh had not been removed. They take care to keep the skin from shrinking, by the help of a little oil or grease, which saves it also from corruption. The skin being thus prepared, they lay it in an apartment for that purpose, upon a large shelf raised above the floor. This shelf is spread with mats, for the corpse to rest easy on, and screened with the same, to keep it from the dust. The flesh they lay upon hurdles in the sun to dry: and when it is thoroughly dried, it is sewed up in a basket, and set at the feet of the corpse to which it belongs. In this place

* Bur. Amer. Ethn., Vol. I, page 131.



Mummified remains, Provincial Museum.



Mummified remains encased, Alaska.

also they set up a *Quioccos*, or idol, which they believe will be a guard to the corpse. Here, night and day, one or other of the priests must give his attendance, to take care of the dead bodies. Such great respect and veneration have these ignorant and unpolished people for their princes even after they are dead."

GRAVE BURIAL.

Probably the most common method of burial among North American Indians has been that of inhumation or interment in the ground, and this has taken place in a great variety of ways. The simplest form and probably the most common, both amongst our Huron-Iroquois Indians and the various Algonquin tribes, was that of making a round hole about five feet deep in which the body, after being properly prepared, was placed in an upright position, resting upon its haunches. The corpse was well surrounded with furs and bark, and covered so that no earth touched the body. The preparation of the body after death is quite unique. Frequently, while the death-rattle might yet be faintly heard in the throat, and the natural warmth had not departed from the body, the knees were strongly bent upon the chest and the legs flexed upon the thighs. The arms were also flexed upon each side of the chest and the head bent forward upon the knees. A lariat was used to firmly bind the limbs and body in this position: birch and grass were then wrapped round the body and this again tightly corded. This method of preparing the body was very prevalent amongst the Indians of this province (Ontario).

M. B. Kent, describing the rites of the Sacs and Foxes, states that "These Indians were careful, in burying their dead, to prevent the earth coming in contact with the body, and this custom has been followed by a number of different tribes. The body was buried in a grave made about 2½ feet deep, and was laid always with the head towards the east, the burial taking place as soon after death as possible. The grave was prepared by putting bark in the bottom of it before the corpse was deposited, with a plank covering made and secured some distance above the body. The plank was made by splitting trees, until intercourse with the whites enabled them to obtain sawed timber. The corpse was always enveloped in a blanket, and prepared as for a long journey in life, no coffin being used.

*Every relative of the deceased had to throw some article in the grave, either food, clothing, or other material. There was no rule stating the nature of what was to be added to the collection, simply a requirement that something must be deposited, if it were only a piece of soiled and faded calico. After the corpse was lowered into the grave some brave addressed the dead, instructing him to walk directly westward, that he would soon discover moccasin tracks, which he must follow until he came to a great river, which is the river of death: when there, he would find a pole across the river, which, if he has been honest, upright, and good, will be straight, upon which he could readily cross to the other side; but if his life had been one of wickedness and sin, the pole would be very crooked, and in the attempt to cross upon it he would be precipitated into the turbulent stream and lost forever. The brave also told him if he crossed the river in safety the Great Father would receive him, take out his old brains and give him new ones, and then he would have reached the happy hunting grounds, always be happy, and have eternal life. After burial a feast was always called, and a portion of the food of which each and every relative was partaking was burned to furnish subsistence to the spirit upon its journey."

* Bur. Amer. Ethn. Vol I, page 94-95.

Single graves are to be found in the neighbourhood of their village sites in all parts of this province (Ontario). In the fortified village in Whitchurch Tp., York County, numerous single graves have been opened. They were on the hill-side, immediately without the fortification. Within the fortification there were single burial sites; one was unearthed last year beneath a pine stump, from which the tree had been removed some sixty years ago. The tree was then probably 200 years old. The method of burial could not be ascertained. In the Shaw-Wood site, near London, many single graves were found within the fortification, and probably many more will be found in the future when the site is carefully examined.

After visiting the ruins of St. Marie I, on Lot 1, Con. 1, Tay Township, and proceeding eastward a couple of miles, Mr. Dutton's residence was sighted, situated on Lot 2, Con. 6, Tay Township, and a warm reception greeted us from Mrs. Dutton, who informed us that many artifacts had been gathered for the museum. Mr. Dutton, with his usual courtesy, accompanied us to view the grave-yard, and the adjoining ash-beds, indicating an extensive village site, which Mr. Dutton thinks is that of the ancient site of St. Louis. The gravel ridge, which extends east of the residence, rising in places over 100 feet above the surrounding country, has at its summit an extensive gravel pit used for road purposes. On the face of this pit are a number of single grave burials. The discolouration of the sand indicates not only the situation but the size of the grave. They were round and about five feet deep. The bones removed therefrom were evidently bound in the usual Indian custom and the corpses placed there on their haunches.

SURFACE BURIAL.

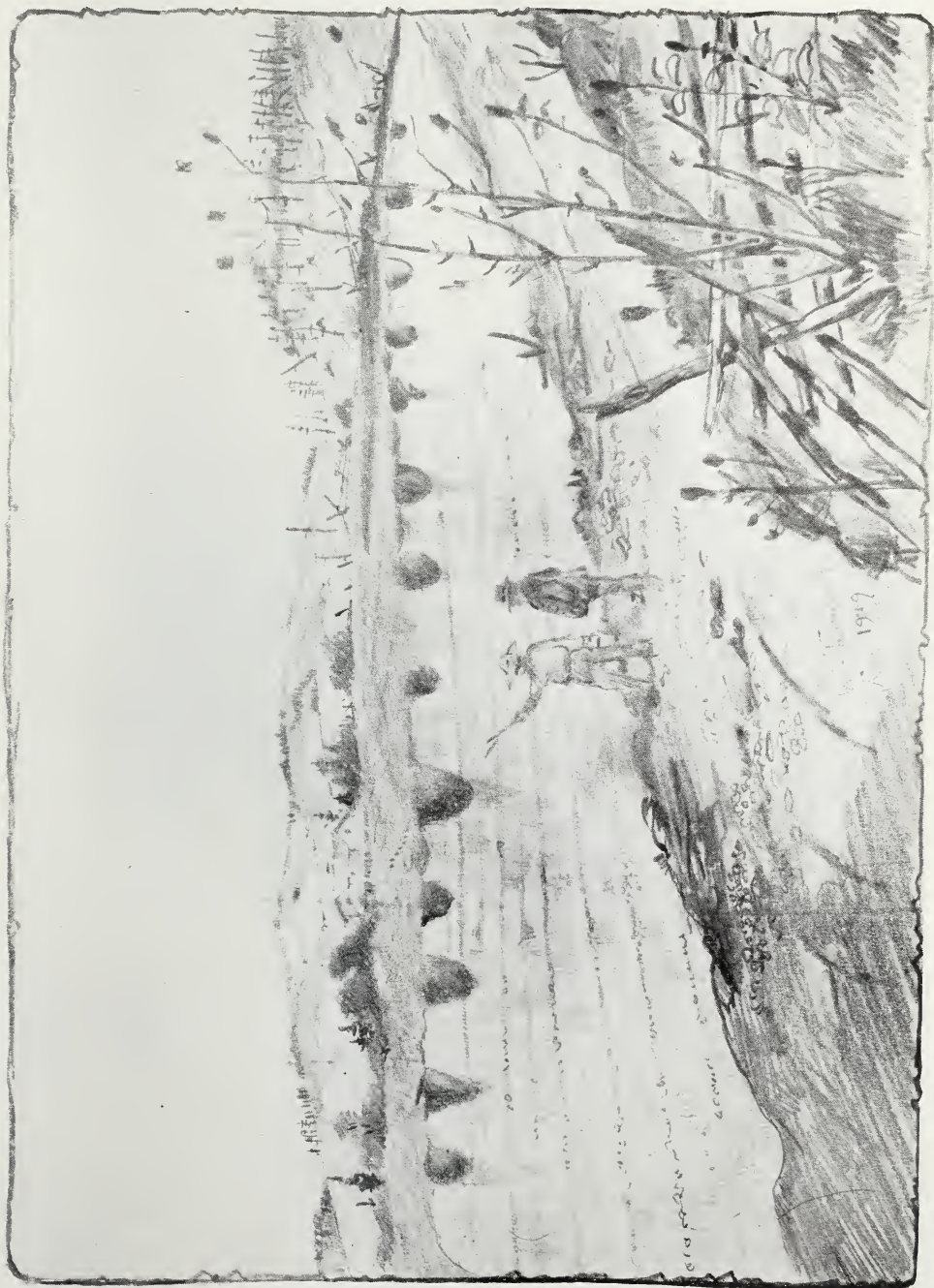
Interment by this method was only practised to a limited extent, and in this province mostly amongst the Algonquins. The method of preparing the corpse was the usual way of folding it up. A few years ago, under the direction of Mr. T. Webster, of Lakefield, an Algonquin grave was opened on the banks of Clear Lake. It was a surface burial; four skeletons were there; the bones were in the position just described. The four skulls were in the centre with skeletons radiating around. The mound was about twelve feet long by six broad, and about four in height at centre; the earth covering was intermixed with stones, and beside the skeletons on the floor of the grave were found the usual evidences of fire. Large pieces of charcoal and ashes still remained, probably used to light the way for the departed spirits to their future hunting grounds.

A method of interment, so closely allied to surface burial that it may be considered under that heading, is the one employed by some of the Chippewas and swampy Cress. A small cavity is scooped out and the body deposited therein, covered with a little dirt, the mound thus formed being covered either with planks, poles, or birch bark.

Another method of surface burial was done by digging a trough out of a log, placing the body in it and covering it. It is said that this form of burial was made by special request. Doubtless there was some peculiar superstition attached to this mode.

M. de la Potherie gives an excellent account of surface burial as practised by the Iroquois:

"When the sick man dies, they put him in a sitting posture, and anoint his hair and the entire body with animal oil; and smear red paint on his face; they put for him all kinds of beautiful feathers, glass beads, and cowries, and array him in the most beautiful clothes they can find, whilst the relatives and old women



Exposed graves in gravel pit on Dutton farm, Simcoe Co.

keep up a continual weeping. This ceremony over, the marriage relations bring several presents: some are to dry up the tears, and the others to serve as cushions for the deceased: some of them are reserved to cover the grave, to prevent, they say, the plague from disturbing him, and they spread very decorously skins of bears and roebucks to serve as a bed for him. They put for him his personal ornaments along with a bag of flour, maize, meat, his spoon, and, generally, all that a man wants who intends to make a long journey, along with all the presents given to him at his death: if he has been a warrior, they give him his arms to make use of in the regions of the dead.

"The corpse is afterwards covered with the bark of trees, upon which they throw earth and a quantity of stones, and it is surrounded with stones to prevent disinterment by wild animals.

"This kind of funeral takes place only in their village: when they die afield, they are put in a shell of bark between the branches of trees, or they are raised up on four posts. They observe the same funeral rites for the women and young girls. All those who were present at the obsequies profit to the extent of the entire wardrobe of the deceased; and if he had nothing, the relatives supply the deficiency. Thus they do not weep in vain. The mourning consists in neither cutting nor greasing the hair, and in keeping one-self neglected without any adornment, and covered with wretched clothing. The father and mother wear mourning for their son: if the father dies, the boys wear it, and the daughters (wear it) for their mother."

*"If there be anything in the world that is sacred among the Huron-Iroquois it is their law of burial. Their care in this matter greatly exceeds anything that is done in France. They are singularly lavish in proportion to their means, and despoil themselves to clothe their dead and to preserve carefully the bones of their relatives, in order that they may repose after their death in the same spot. Never would we have believed that our Christians would so soon renounce this claim of affection so firmly implanted in nature; but Faith is a sword that severs the soul from the body, and children from their fathers."

SCAFFOLD AND TREE BURIAL.

This may be called aerial sepulture proper, placing the mortal remains on scaffolds or in the limbs of trees. In was extensively practised both by our Huron-Iroquois, as well as the Algonquin tribes.

Scaffold burial was very extensively practised by our Chippewa Indians and was one of the methods of disposing of the corpse until the great feast of the dead was called to take place. In the disposing they wrapped the body tightly in bark and furs, wound it all over with thongs, made of the hide of some animal, and placed it reclining on the back at full length on a scaffold made for the purpose. These scaffolds are about 8-10 feet high and made by planting four forked sticks firmly in the ground, one at each corner; then placing others across on top so as to form a floor, on which the body is securely fastened. The Indians, being in all things most superstitious, attach a sacredness to these scaffolds and all the material used on or about the dead. The Chippewas frequently planted near these posts the wild hop or some other kind of running vine which spreads over the corpse.

All the work about winding up the dead, building the scaffold, and placing

* J. R., Vol. XXIII, page 31.

the dead upon it, was done by the women only. When an Indian dies, and in some cases even before death, the friends and relations assemble at the lodge and begin crying over the departed or departing one. This consists in uttering the most hideous, heart-rending wails and lamentations in which all join until exhausted. This is usually kept up until the body is removed.

Morgan, who alludes to this aerial method of burial, states that "The body of the deceased was exposed upon a bark scaffolding erected upon poles or secured upon the limbs of trees, where it was left to waste to a skeleton. After this had been effected by the process of decomposition in the open air, the bones were removed either to a former house of deceased, or to a small bark-house by its side, prepared for their reception. After the lapse of some years it was customary to collect their skeletons from the whole community around and consign them to a common resting place."



Scaffold burial.

They never bear out the corpses of the dead through the door of the lodge, but through that part toward which the sick person turned when he expired. They think that the soul flies out through the smoke-hole; and, in order that it may not linger through longing for its old home, nor while departing breathe upon any of the children—who by such an act would be, as they think, doomed to death—they beat the walls of the wigwams with frequent blows of a club, in order that they may compel the soul to depart more quickly. They believe it to be immortal. That it may not thereafter perish with hunger, they bury with the body a large quantity of provisions; also garments, pots, and various utensils of great expense, and acquired by many years' labour, in order, they say, that he may use them and pass his time more suitably in the kingdom of the dead. The tombs of the chiefs are raised a little from the ground: upon them they place poles joined in the form of a pyramid; they add a bow, arrows, shield and other insignia of war; but upon the tombs of the women they place necklaces and collars.

Father Le Jeune, in *Relation*, Vol. X, states that "Our savages are not savages as regards the duties that nature itself constrains us to render to the dead. They do not yield in this respect to many nations much more civilized. You might say that all their exertions, their labours, and their trading, concern almost entirely the amassing of something with which to honour the dead. When anyone's health is despaired of, not only do they make no difficulty in telling him that his life is near its close, but they even prepare in his presence all that is needed for his burial, and they often show him the robe, the shoes and the belt which he is to



Tree burial.

wear. As soon as the sick man has drawn his last breath they place him in the position in which he is to be in the grave. After these duties are performed the whole cabin begins to resound with cries, groans, and wails."

Catlin, in his "American Indian," Vol. I, page 89, gives the following description of burials by the Mandans: "These people never bury the dead, but place the bodies on slight scaffolds just above the reach of human hands, and out of the way of wolves and dogs; and they are there left to moulder and decay. This cemetery, or place of deposit for the dead, is just back of the village, on a level prairie; and, with all its appearances, history, forms, ceremonies, etc., is one of the strangest and most interesting objects to be described in the vicinity of this peculiar race.

"Whenever a person dies in the Mandan village, and the customary honours and

condolences are paid to his remains, the body is dressed in its best attire, painted, oiled, feasted, and supplied with bow and quiver, shield, pipe and tobacco, knife, flint and steel, with provisions enough to last him a few days on the journey which he is to perform. A fresh buffalo's skin, just taken from the animal's back, is wrapped around the body, and tightly bound and wound with thongs of raw hide from head to foot. Then other robes are soaked in water, till they are quite soft and elastic, and these are also bandaged around the body in the same manner, and tied fast with thongs, which are wound with great care and exactness, so as to exclude the action of the air from all parts of the body.

"There is then a separate scaffold erected for it, constructed on four upright posts, a little higher than human hands can reach; and on the tops of these are small poles passing around from one post to the other; across which a number of willow-rods are laid, just strong enough to support the body, which is laid upon them on its back, with its feet carefully presented towards the rising sun."

Page 63 shows the character of Mandan remains that were met with in numerous places on the Mississippi River. Their mode of resting their dead upon scaffolds is not so peculiar to them as positively to distinguish them from Sioux, who sometimes bury in the same way; but the excavations for their earth-covered wigwams, which I have said are two feet deep in the ground, with the ends of the decayed timbers remaining in them, are peculiar and conclusive evidence of their being of Mandan construction; and the custom of leaving the skulls bleached upon the ground in circles, instead of burying them as the other tribes do, forms also a strong evidence of the fact that they are Mandan remains.

In most of these sites of their ancient towns, however, I have been unable to find about their burial places these characteristic deposits of the skulls; from which I conclude, that whenever they deliberately moved to a different region, they buried the skulls out of respect to the dead. I found, just back of one of these sites of their ancient towns, however, and at least 500 miles below where they now live the same arrangement of skulls. They had lain so long, however, exposed to the weather, that they were reduced almost to a powder, except the teeth, which mostly seemed polished and sound as ever. It seems that no human hands had dared to meddle with the dead; and that even their enemies had respected them, for every one, and there were at least two hundred in one circle, had mouldered to chalk, in its exact relative position, as they had been placed in a circle.

W. F. Cleveland, of Nebraska, gives an excellent description of this form of disposal of the dead among the Teton Sioux, briefly describing their funeral ceremonies and mourning observances. He states: "Though some few of this tribe may lay their dead in rude boxes, either burying them when implements for digging can be had, or, when they have no means of making a grave, placing them on top of the ground on some hill or other slight elevation, yet this is done in imitation of the whites, and their general custom, as a people, probably does not differ in any essential way from that of their forefathers for many generations in the past. In disposing of the dead, they wrap the body tightly in blankets or robes (sometimes both), wind it all over with thongs made of the hide of some animal, and place it, reclining on the back at full length, either in the branches of some tree or on a scaffold made for the purpose. These scaffolds are about eight feet high and made by planting four forked sticks firmly in the ground, one at each corner, and then placing others across on top, so as to form a floor, on which the body is securely fastened. Sometimes more than one body is placed on the same scaffold, though generally a separate one is made for each occasion. These Indians, being in all

things most superstitious, attach a kind of sacredness to these scaffolds and all the material used on or about the dead. This superstition is in itself sufficient to prevent any of their own people from disturbing the dead, and for one of another nation to in any wise meddle with them is considered an offence not too severely punished by death. The same feeling also prevents them from ever using old scaffolds or any of the wood which has been used about them, even for firewood, though the necessity may be very great, for fear some evil consequences will follow. It is also the custom, though not universally followed, when bodies have been for two years on the scaffolds, to take them down and bury them underground.

“All the work about winding up the dead, building the scaffold, and placing the dead upon it, is done by women only, who, after having finished their labour, return and bring the men, to show them where the body is placed, that they may be able to find it in future. Valuables of all kinds, such as weapons, ornaments, pipes, etc.—in short, whatever the deceased valued most highly while living, and locks of hair cut from the heads of the mourners at his death, are always bound up with the body. In case the dead was a man of importance, or if the family could afford it, even though he were not, one of the several horses (generally, in the former case, those which the departed thought most of) is shot and placed under the scaffold. The idea in this is that the spirit of the horse will accompany and be of use to his spirit in the ‘happy hunting grounds,’ or, as these people express it, ‘the spirit land.’”

When an Indian dies, and in some cases even before death occurs, the friends and relatives assemble at the lodge and begin crying over the departed or departing one. This consists in uttering the most heartrending, almost hideous, wails and lamentations, in which all join until exhausted. Then the mourning ceases for a time until some one starts it again, when all join in as before and keep it up until unable to cry longer. This is kept up until the body is removed. This crying is done almost wholly by women, who gather in large numbers on such occasions, and among them are a few who are professional mourners. These are generally old women and go, whenever a person is expected to die, to take the leading part in the lamentations, knowing that they will be well paid at the distribution of goods which follows. As soon as death takes place, the body is dressed by the women in the best garments and blankets obtainable—new ones, if they can be afforded. The crowd gathered near continue wailing piteously, and from time to time cut locks of hair from their own heads with knives, and throw them on the dead body. Those who wish to show their grief most strongly cut themselves in various places, generally in the legs and arms, with their knives or pieces of flint, more commonly the latter, causing the blood to flow freely over their persons. This custom is followed to a less degree by the men.

A body is seldom kept longer than one day, as, besides the desire to get the dead out of sight, the fear that the disease which caused the death will communicate itself to others of the family causes them to hasten the disposition of the body as soon as they are certain that death has actually taken place.

They bury with the dead man his robes, his kettles, and other belongings, because they love him, and also in order that he may make use of the souls of all these things in the other life. They throw the best meat they have into the fire, to give something to eat to the soul of the deceased, which eats the soul of this food. They do not stretch out the bodies of their dead lengthwise, as we do those of our dead, but they place them in a crouching position like a person who is seated upon his heels. They cut a little tuft of hair from the dead man to present to his nearest relative.

As to what is the state of the soul after death, they hold that it separates in such a way from the body that it does not abandon it immediately. When they bear it to the grave, it walks in front, and remains in the cemetery until the feast of the dead; by night, it walks through the villages and enters the cabins, where it takes its part in the feast, and eats what is left at evening in the kettles; whence it happens that many, on this account, do not willingly eat from it on the morrow; there are even some of them who will not go to the feast made for the souls, believing that they would certainly die if they should even taste of the provisions prepared for them; others, however, are not so scrupulous, and eat their fill.

The funeral ceremonies over, the mourning does not cease, the wife continues it for the whole year for the husband, and the husband for the wife; but the great mourning properly lasts only ten days. During this time they remain lying on mats and enveloped in furs, their faces against the ground, without speaking or answering anything except Cway, to those who come to visit them. They do not warm themselves even in the winter: they eat cold food.

WATER BURIAL.

This method of disposing of the dead, as a confirmed rite or ceremony, has never been followed by our North American Indian. Occasionally the dead have been disposed of by throwing them into rivers, springs, or the sea. More commonly, when burying the enemy dead, the easiest method of disposal of the remains was utilized. Canoe burial was performed occasionally. When a mother consigned her dead infant to the water, it was cased in its mourning cradle placed in a canoe, and drifted down the stream. A later example of water burial is that afforded by the funeral of De Soto, dying in 1542, whose remains were enclosed in a wooden coffin, well weighted, and committed to the turbulent waters of the Mississippi. Few well-authenticated instances of this form of burial have been found amongst the early writers. The Relations do not cite one instance.

URN BURIAL.

The following account of urn-burial is given by Foster: "Urn-burial appears to have been practised to some extent by the mound-builders, particularly in some of the southern States. In the mounds on the Wateree river, near Camden, S.C., according to Dr. Blanding, rows of vases, one above the other, filled with human remains, were found. Sometimes, when the mouth of the vase is small, the skull is placed with the face downward in the opening, constituting a sort of cover. Entire cemeteries have been found in which urn-burial alone seems to have been practised. Such a one was accidentally discovered not many years since in Saint Catherine's Island, on the coast of Georgia. Professor Shallow informs us that from a mound at New Madrid, Mo., he obtained a human skull inclosed in an earthen jar, the lips of which were too small to admit its extraction. It must therefore have been moulded on the head after death.

"A similar mode of burial was practised by the Chaldeans, where the funeral jars often contain a human cranium much too expanded to admit of the possibility of its passing out of it, so that either the clay must have been modeled over the corpse, and then baked, or the neck of the jar must have been added subsequently to the rites of interment."*

There is no evidence of burials in this way in any part of Ontario, and it is

* Bur. Amer. Ethn., Vol. I, page 137.

not believed to have been customary, but to a very limited extent, in any part of North America, except as a secondary interment.

OSSUARIAL OR PIT BURIAL.

Ossuarial burial, so common amongst all tribes east of the Mississippi, is but the completion of the disposal of the mortal remains of the dead. For several years the body had been stored away, whether in the ground, in trees, on scaffolds, or within the house of the relatives, until such time as the bones were entirely devoid of flesh, when they were properly tied up, covered with birch or other bark and furs, and then made ready for the last great rites, when the final interment took place in one of those great bone-pits which caused so much wonderment amongst the early settlers on this Continent. Many of us have stood beside the freshly opened pit and listened to the many conjectures of the oftentimes vast crowds surrounding it. You could hear of every cause, from a great battle to a great plague, as the reason for such a burial. The description of these Feasts of the Dead is graphically described in the Jesuit Relations and by many early travellers. From seven to twelve years are supposed to elapse between these feasts. The time having elapsed, the old men and notables of the tribe assemble to deliberate in a definite way on the time and place at which the feast shall be held. This council was one of great importance, especially amongst the Hurons. They had nothing more sacred. Their deliberations were delicate, for the matter discussed was whether the whole country should put their dead in the same grave. Discontent sometimes occurred, but as a rule everything passed off with all the gentleness and peace imaginable. The master of the feast, who assembled the council, exhorted to gentleness, saying that it was a council of peace. The decision having been made, all the bones and bodies have to be transported to a place where the Great Feast will take place, and where they have excavated the common grave. Excellent descriptions of the preparations for this final ceremony may be found in Vol. X, Jesuit Relations, by Father Le Jeune.

This burial place was usually many acres in extent, and in the middle of it was a great pit from eight to ten feet deep, and varying in size. Those we have visited run from eight to ten feet square to the circular pits from ten to twenty feet across. These pits were surrounded by a scaffolding, a sort of staging usually well made. This is from nine to ten feet high and the same in width. Above this staging there were a number of poles laid across and well arranged, and cross-poles to which the packages of bones were hung and bound. Some days before the feast, all were notified, strangers from distant tribes were invited to the great ceremony and feast, and from the first resting places all that remained of their dead were gathered by their relations. In many of the ossuaries the lack of the small bones of the hands and feet has been noticed. Their method of preparing their dead immediately after death, with their thighs drawn up tight against the abdomen, and the forearm flexed over the arm, and then bound with thongs, may account for this. From far and near came the great cavalcades, carrying on litters and in various ways the last remains of those near and dear to them. In most cases these remains were wrapped in beaver skins. The beaver or otter skin was the winding sheet of our northern Indians. A day or two before setting out for the feast, they carried all these bones into one of the largest cabins of the village, where portions were suspended from poles in the cabin, and other portions spread out through it. The whole company arrived with their bones and corpses, usually about an hour after midday. They divided themselves into different *claus* according to their



Ossuary on Lalonde farm, Simeoe County.

families and villages, and laid on the ground their parcels of bones. They unfolded also other parcels of robes, which in some cases were very numerous. These were left on exhibition about two hours to give their guests an opportunity to see the wealth of their country and the munificence of their gifts. The number at these feasts varied from one thousand to probably three or four thousand. About three o'clock the venerable red man put away his various articles and folded up his robes.

*Lafetain gives a graphic description of the Feast of the Dead (*La Fête des Morts*). He states: "They prepare in the middle of a great open space, which has been agreed upon in council, a pit about ten feet deep, and several fathoms in diameter. They surround this pit with a platform or stage about ten fathoms deep and about ten or twelve feet high; around are a number of ladders to ascend to it, and above are erected a large number of poles, set upright at intervals, which support long crossbeams intended to uphold all these parcels of bones which they must put there, exposed to public view. They spread afterwards a number of rush or bark mats below the platform, and erect a number of small platforms, the height of a man, on the edges of the pit, for the entire bodies, which they take care to carry thither the evening before the festival. On the day of the ceremony divers cries are raised in the village, that each man may hold himself ready to start at the time appointed. Then they undo these parcels once more before the relatives, who wish to have the consolation of seeing their contents before saying the last farewell; their grief is renewed and everywhere are heard howls and mournful cries.

At the end of these lamentations they tie up the parcels again, and each village, each tribe under its chiefs, starts in procession on the road, so that he who carries the body of a chief goes at the head; and so with the others, according to the different degrees of importance, age, and sex. As these processions arrive at the pit, each takes up the position assigned by the master of the ceremonies. They lay on the ground all these parcels of bones, and make a display of the gifts which they expose to view for a considerable time, to give leisure to the strangers to admire their richness and magnificence. Each village, ranged under its chiefs, then gets ready to ascend the platform, where each family has its apportioned part. At the least signal from the master of the ceremonies, they run to it as if to an assault, and in a moment the platform is filled by means of the ladders that surround it. They hang up the parcels of bones on the poles prepared for that purpose, and descend with the same hurry, removing all the ladders, and leaving on the platform only a few chiefs, who remain there to distribute the gifts. At the end of this distribution, they cover the bottom of the pit and edges with robes of ten beaver skins each: they put in the centre some large kettles, and other furniture, for the use of the dead, and lower the entire bodies into it, each of which carries with it one, two, or even three beaver robes. Then occurs a strange uproar, all throwing themselves on the bodies in the pit to take back a few handfuls of fur, which, according to their belief, must be of great advantage to them to bring them luck in the games. They then empty all the parcels of bones into the pit, which becomes nearly full, and cover them over with the rush and bark mats which they weighted with wood, stones, and earth, thrown on haphazardly. Of the numerous robes used to adorn the pit, several remained buried with the entire bodies: the dead distributed some by the hands of the chiefs and their living friends, and the remainder were cut in pieces and thrown in tatters to the people who scrambled for their possession. This is, without doubt, the result of some superstition, for these rags cannot be of any use to them. And thus ends this mournful festival."

* Lafetain, translated by E. O. Mitchell.

Father Le Jeune, in *Jesuit Relation*, Vol. X, states that "The graves are not permanent, as their villages are stationary only during a few years; while the supplies of the forest last, the bodies only remain in the cemeteries until the Feast of the Dead. Within this time they do not cease to honour the dead frequently; from time to time they make a feast for their souls throughout the whole village, as they did on the day of the funeral, and revive their names as often as they can. For this purpose they make presents to the captains, to give to him who will be content to take the name of the deceased; and, if he was held in consideration and esteem in the country while alive, the one who "resuscitates" him—after a magnificent feast to the whole country, that he may make himself known under this name—makes a levy of the resolute young men and goes away on a war expedition, to perform some daring exploit that shall make it evident to the whole country that he has inherited not only the name, but also the virtues and courage of the deceased."

If they have dead relatives in any part of the country, they spare no trouble to go for them: they take them from the cemeteries, bear them on their shoulders, and cover them with the finest robes they have. In each village they choose a fair day, and proceed to the cemetery, where those called *Aiheonde*, who take care of the graves, draw the bodies from the tombs in the presence of the relatives, who renew their tears and feel afresh the grief they had on the day of the funeral. I was present at the spectacle, and willingly invited to it all our servants; for I do not think one could see in the world a more vivid picture or more perfect representation of what man is. It is true that in France our cemeteries preach powerfully, and that all those bones piled up one upon another without discrimination—those of the poor with those of the rich, those of the mean with those of the great—are so many voices continually proclaiming to us the thought of death, the vanity of the things of this world, and contempt for the present life. But it seems to me that what our savages do on this occasion touches us still more, and makes us see more closely, and apprehend more sensibly, our wretched state. For, after having opened the graves, they display before you all these corpses on the spot, and they leave them thus exposed long enough for the spectators to learn at their leisure, and once for all, what they will be some day. The flesh of some is quite gone, and there is only parchment on their bones; in other cases, the bodies look as if they had been dried and smoked, and show scarcely any signs of putrefaction; and in still other cases they are yet swarming with worms. When the friends have gazed upon the bodies to their satisfaction, they cover them with handsome beaver robes, quite new; finally, after some time, they strip them of their flesh, taking off skin and flesh, which they throw into the fire along with the robes and mats in which the bodies were wrapped. As regards the bodies of those recently dead, they leave these in the state in which they are, and content themselves by simply covering them with new robes."

Father Le Jeune, in *Jesuit Relations*, states that, on a Monday, about noon, they came to inform us that we should hold ourselves in readiness, for they were going to begin the ceremony; they took down, at the same time, the packages of bones, and the relatives again unfolded them to say their last adieus; the tears flowed afresh. I admire the tenderness of one woman toward her father and children; she is the daughter of a chief who died at an advanced age, and was once very influential in the country: she combed his hair and handled his bones, one after the other, with much affection, as if she would have desired to restore him to life; she put beside him his "atsatonewai," that is, his package of council



Ossuary on Bateson farm, Lot 110, Con. 2, Tiny Tp.

sticks, which are all the books and papers of the country. As for her little children, she put on their arms bracelets of porcelain and glass beads, and bathed their bones with tears; they could scarcely tear her away from these, but they insisted, for it was necessary to depart immediately. The one who bore the body of this old captain walked at the head; the men followed, and then the women, walking in this order until they reached the pit.

Let me describe the arrangement of this place. It was about the size of the Place Royale at Paris. There was in the middle of it a great pit, about ten feet deep and five brasses wide. All around it was a scaffold, a sort of staging very well made, nine to ten brasses in width, and from nine to ten feet high: above this staging there were a number of poles laid across and well arranged, and cross-poles to which these packages of bones were hung and bound. The whole bodies, as they were to be put in the bottom of the pit, had been the preceding day placed under the scaffold, stretched upon bark or mats fastened to stakes about the height of a man, on the borders of the pit.

Meanwhile, each captain by command gave the signal, and all at once, loaded with their packages of bones, running as if to the assault of a town, they ascended the stage by means of ladders hung all round it, and hung them to the cross-poles, each village having its own department. That done, all the ladders were taken away; but a few chiefs remained there and spent the rest of the afternoon, until seven o'clock, in announcing the presents which were made in the name of the dead to certain specified persons.

"This," said they, "is what such and such a dead man gives to such and such a relative." About five or six o'clock, they lined the bottom and sides of the pit with fine, large, new robes, each of ten beaver skins, in such a way that they extended more than a foot out of it. As they were preparing the robes which were to be employed for this purpose, some went down to the bottom and brought up handfuls of sand. I asked what this ceremony meant, and learned that they have a belief that this sand renders them successful at play. Of those twelve hundred presents that had been displayed, forty-eight robes served to line the bottom and sides of the pit; and each entire body, besides the robe in which it had been enveloped, had another one, and sometimes even two more, to cover it. That was all: so that I do not think each body had its own robe, which is surely the least it can have in its burial; for what winding sheets and shrouds are in France, beaver robes are here. But what becomes then of the remainder? I will explain in a moment.

At seven o'clock they let down the whole bodies into the pit. We had the greatest difficulty in getting near; nothing has ever better pictured for me the confusion there is among the damned. On all sides you could have seen them letting down half-decayed bodies; and on all sides was heard a horrid din of confused voices of persons, who spoke and did not listen; ten or twelve were in the pit arranging the bodies all around it, one after another. They put in the very middle of the pit three large kettles, which could only be of use for souls: one had a hole through it, another had no handle, and the third was of scarcely more value. I saw very few porcelain collars; it is true they put many on the bodies. This is all that was done on this day. All the people passed the night on the spot; they lighted many fires, and slung their kettles.

During the summer a number of ossuaries were discovered, long since rifled and in most cases filled with stone or cultivated over, leaving but a shallow depression showing what once was a great bone pit. The County of Simcoe leads all other parts of Ontario in these receptacles of the bones of a race long disappeared.



Kinghorn ossuary, Fitzgerald farm, Lot 13, Con. 4, W.H., Tp. of Medonte.

A. F. Hunter, Secretary, Ontario Historical Society, who has investigated this district most carefully, has catalogued some one hundred and forty (and there are probably many more undiscovered)—in York County some eight or ten. In the County of Ontario some eight have been investigated. In the entire province, outside of these counties, Dr. Boyle tabulated some fifteen burial pits. We thus see that the inhabitants of the district occupied by the Attiwandaron, Iroquois, and Algonquin tribes did not resort to burial pits to anything like the extent that their Huron brethren did. Signs of European contact are very common in the Simcoe ossuaries. In only one of four examined in the Township of Vaughan, a few miles north of Toronto, was any evidence found, and that was in the form of one brass kettle.

The genial Dr. Bowman, of Penetanguishene, accompanied us, and on Lot 15, Con. 9, Township of Tiny, a large bone pit, associated with a village site, was visited. It is situated on a sandy, elevated ridge overlooking Nottawasaga Bay. The situation, as may be gathered from the photo-engravure, is very picturesque. Mr. A. C. Osborne, of Penetanguishene, who visited it years ago, described it as one of the largest he had ever seen. He was of the opinion that the village site adjacent was the ossuary described by Brébeuf in his *Relation* of 1636. Mr. Joseph Lalonde informed us that many years before the pit had been filled with field stones, and it so remains to-day just as it was left.

Page 12 illustrates another bone pit on Lot 110, Con. 2, Township of Tiny, also filled with stones. It is situated on a low ridge of white sand. Mr. A. F. Hunter, in his article on the Township of Tiny, gives an excellent description of this pit. His description of the numerous pits in these townships, as given in his articles on Tiny, Oro, Tay, Medonte, and North and South Orillia, are well worth consulting. Many acres around this pit were void of trees or stumps when the first settlers came into this district in the early part of the last century.

THE KINGHORN BONE-PIT.

Situated on Lot 13, west half Con. 4, Township of Medonte, the property of Mr. Fitzgerald. This pit was opened first in 1856; it is situated on an elevated boulder-clay ridge. The situation is a unique one. Away below is Algonquin Beech, and just beyond flows the Coldwater River, and north, beyond the river, is a magnificent stretch of rolling country to be viewed almost as far as Hogg River. To the north-east, on the Penetanguishene road, there is a full view of Orr's Lake. This pit is now, like most of the others, filled with stones. Its diameter was probably about fifteen feet and its depth eight feet. Credible witnesses inform us that there were about eight hundred skeletons. This pit contained various relics also, as well as human bones. Large quantities of wampum beads, a brass kettle (No. 12,996 in the Museum) and three copper ones. This pit was looked upon as one of the seven wonders at the time it was discovered, about 1856. All sections of the country, from Barrie to Penetanguishene, flocked to see the wonderful sight.

Lot 3, Con. 14. Visited site of ossuary on Lot 3, Con. 14, Township of Medonte, the property of Mr. John Teskey. This burial pit is on a sandy ridge overlooking the North River, which is the outlet of Bass Lake. A magnificent view, as seen in the photo-engravure, is spread out before you. The site is strictly characteristic of many other ossuaries found in North Simcoe. When first opened, in 1856, a square pit was found. Mr. John E. Wright, who was present when it was opened, and with us when we visited the same, informs us that the pit was

about ten feet square, and therefrom was taken about one hundred and fifty skulls, fifteen copper kettles, some of which were used afterwards for boiling maple sap. One of these kettles was well filled with beads made from the conch shell; another contained a quantity of human hair. At the present time, only a slight depression in the field indicates the presence of what was once, to our Indian predecessors, sacred ground. Many other ossuaries have been found in this neighbourhood, and the whole county from this site to Orillia bears evidence of Indian occupation. During our presence in Orillia several remains of Indian bones were gathered by Mr. J. Hugh Hammond, while the main street of the city was undergoing repairs. This can be readily understood when we know that Lake Couchiching and the Narrows were the great fishing centres of this district.

Brinton states that: "East of the Mississippi, nearly every nation was accustomed, at stated periods, usually once in eight or ten years, to collect and clean the osseous remains of those of its members who had died in the intervening time, and inter them in one common sepulchre, lined with choice furs and marked with a mound of wood, stone or earth. Such is the origin of those immense pits filled with the mortal remains of whole tribes and clans, which the antiquarian, with irreverent curiosity, so frequently chances upon in all portions of our territory."*

"How strange at first sight does it seem that the Hurons and Iroquois should have told the earliest missionaries that after death the soul must cross a deep and swift river on a bridge formed by a single, slender tree, most lightly supported, where it had to defend itself against the attacks of a dog.† If only they had expressed this belief, it might have passed for a coincidence merely. But the Chippewa also told of a great water, which the soul must cross in a stone canoe; the Algonquins and Dakotas, of a stream bridged by an enormous snake, or a narrow precipitous rock, and the Araucanians, of Chili, of a sea in the west, in crossing which the soul was required to pay toll to a malicious old woman. Were it unluckily impecunious, she deprived it of an eye.‡ With the Aztecs this water was called "Chicunoapa," the Nine Rivers. It was guarded by a dog and a green dragon, to conciliate which the dead were furnished with slips of paper by way of toll.

The Greenland Eskimos thought that the waters roared through an unfathomable abyss, over which there was no other bridge than a wheel, slippery with ice, for ever revolving with fearful rapidity; or a path narrow as a cord with nothing to hold on by. On the other side sits a horrid old woman, gnashing her teeth and tearing her hair with rage. As each soul approaches she burns a feather under its nose; if it faints, she seizes it for her prisoner; but if the soul's guardian spirit can overcome her, it passes through in safety.§

The similarity to the passage of the soul across the Styx, and the toll of the obolus to Charon is, in the Aztec legend, still more striking, when we remember that the Styx was the ninth head of Oceanus (omitting the Coeytus, often a branch of the Styx). The Nine Rivers probably refer to the Nine Lords of the Night, ancient Aztec deities guarding the nocturnal hours, and introduced into their calendar. The Tupis and Caribs, the Mayas and Creeks, entertained very similar expectations.

* Brinton's "Myths of the New World."

† Rel. de la Nouv. France, 1636, p. 105.

‡ Molina, Hist. of Chili, ii, p. 81, and others in Waitz.

Anthropologie, iii, p. 197.

§ Nachrichten von Gronland aus dem Tagebuche vom Bischof Paul Egede, p. 104, Kopenhagen, 1790.



Ossuary on farm near Orillia, Lot 3, Con. 14, Tp. Medonte.



Dr. Edgar L. Hewett, Director of the Museum of New Mexico, in his lecture on the primitive crafts of the Pueblo Indians insists that even to domestic articles in ordinary use the Pueblo imparted a native artistry and a religious symbolism, and that in his decoration of these objects he expressed his innate sense of the beautiful in art. For contrast the learned professor exhibited on a shelf a row of utensils in ordinary use in American households. An ugly tin bucket was placed in juxtaposition with a *tinaja* (large earthen jar) from the Pueblo village of San Ildefonso. The *tinaja* was beautiful in form, colour and design. The religious concepts of the Indian native were symbolized in the graceful ornamentation combined with the originality which proclaimed that the Pueblos intuitively and instinctively observed the highest law of design, that is, appropriateness and beauty wedded to utility and simplicity. Face to face with an ugly-shaped glass bottle of the American home stood a fine *olla* (Indian water jar) such as are found in every Pueblo shack. The contrast was painfully apparent. It was a pitiful and illuminating comment on the lack of art sense, or, rather, on the toleration of the ugly in our own average household. The photographs of paintings and burnt-stick drawings of the primitive cave men, exhibited at the congress of Archaeologists held last year at Berne, show that these primitive men had tried to make everything they used, even the simplest utensils of work-a-day life, beautiful as well as useful.

If the Venus of Milo and the Sistine Madonna, to which no single curvature or improving touch can be imparted, represent the full fruition and perfection of genius, the burnt clay specimens bequeathed us by savage man show that, even in his so-called degradation, he aspired to the true and the beautiful, and that the artistic sense was a part of his personality.

Among savages in all parts of the earth and in all times pottery obeyed the same law as that followed in the cutting and shaping of bone and stone. Indeed, it may antedate all arts, for in prediluvian Egypt, working in clay, as Bernard Palissy contends, was of all arts the most ancient, the highest, and the most useful. As we do not know at what epoch in the history of the human race man first appeared on the American continent, it is impossible to say when the American Indian began to fashion utensils from clay. No doubt in Mexico, Central America, and Peru, the moulding of clay became an art thousands of years before the sailing of Columbus; for the men, who, with varying talent, cut, split, and chipped flint, soon acquired the knowledge of shaping, decorating, and drying clay.

The Marquis de Nadillac informs us that fragments of pottery were found in a cave near Tula, Mexico, among bones of an extinct animal. The discoveries of M. Dupotet and of Fraipont à Engis prove that pottery was made in paleolithic times, and the clay vase found in the Trou of Frontal, and now on exhibition in the Museum of Brussels, confirms the belief in the great age of the potter's art. However, M. Cartailhac, who made extensive diggings in the caves of France, asserts that he nowhere found any fragments of pottery of paleolithic times. Professor Boyd Dawkins also contends, in his essay "Discoveries in the Creswell Caves," that "pottery and domestic animals were unknown in the paleolithic age" in Great Britain. But that which is of more interest to us is the statement of the eminent American archaeologist and ethnologist, Frederick Ward Putman, that



Fig. 37258a—Large Clay Pot—Con. 4, Lot 24, York Tp.
Height, 19"; girth around centre, 52"; top, 14 $\frac{3}{4}$ ".



Fig. 38094—(Full size)—Small
Clay Pot—Mrs. Geo. B.
Burnfield, Mount St. Louis.



Fig. 3136—Shore of Lake Erie.
Height, $4\frac{1}{2}$ "; mouth, $4\frac{1}{2}$ "
centre girth, 13".



Fig. 3147—Baptiste Lake, Hastings County.



Fig. 3144—Lot 34, Con. 7, Beverly.

only in very ancient kitchen-middens (Kjokken-moddings) did he find any pieces of pottery bearing a paleolithic sign, and that, as the middens grew in bulk, fragments increased in numbers towards the surface.

The samples of ancient American pottery on exhibition in the Peabody Museum and in the Museums of Mexico, Guatemala, and Peru, are of rude design and form, were fashioned by the naked hand, and the clay poorly kneaded and moulded. They were simply dried in the sun, and carry as their only ornamentation the mark of the finger of the potter. The baked pottery of a later date varies in colour from black to red, and is without ornamentation, for the kneaders had not yet discovered the secret of mixing paint, or the method of applying designs. "The same process," writes Professor Haddon in his book (*Decorative Art in British Guiana*), "was followed everywhere by man when rising to a higher plane of living. Whatever the subject, wherever the country, or whatever the age, colour decorations and their combinations came later, and, when the potter was an expert, produced the happiest results." From these results came ceramic art and the perfection of pottery. Many of the pieces of pottery found in Ontario, and now exhibited in the cases of our Provincial Museum, are of pre-historic times, but to what epoch they belong it is impossible to determine. However, we do know that similar utensils, formed from clay, are in use among the lowest tribes of Australia and Africa, and serve the same purpose as similar articles did in the pre-historic time of our Canadian tribes. All of which leads us to infer that everywhere and among all peoples in the primitive life of man the same wants produced the same results.

Some of the pottery in the museum, Guatemala city, resembles the neolithic specimens of Europe. The clay-dough, from which the bowls were made, is of a fine texture and it is mixed with powdered limestone or some calcarious matter, probably to impart cohesion to the clay and to prevent fractures in the baking.

The Canadian Indians, like the Egyptians, Chaldeans, and Assyrians, placed in the graves of their dead valuable articles of pottery. Early man, in all countries, buried clay bowls, vases, jars, and pipes with their dead. In Egypt last year there were found in one tomb eighty jars that had been filled with spices and perfumes. All these jars had been made by hand, as the potter's wheel, which helped to raise pottery into an art, was then unknown in Egypt. There can be no doubt that in pottery the American Indian reached as high a level as did the Egyptians and the Assyrians. In the museum of Guatemala city there is an exhibit of pre-Columbian pottery, consisting of jars, vases, basins, and water pots, which rival in finish and workmanship the Egyptian pottery shown at the Trocadero, Paris. Among them is a large red and yellow vase, fire-baked, and ornamented with geometric designs, flowers, and palms. The pottery left us by our Canadian tribes, and now in the cases of the Provincial Museum, Toronto, compares favourably with that of the North American Indian east of the Rocky Mountains.

By a singular coincidence, or perhaps owing to the universality of common wants and necessities of early man everywhere, the specimens of Canadian Indian pottery in our museum resemble the types exhibited by Dr. Pruniers at the meeting held in 1872 in Bordeaux, France, by the French Association for the Advancement of Science. These examples of the pottery of primitive man in Europe were found in excavations made at Chalon-sur-Mere and in a cave near Campigny. Fragments of a large decorated vase and of a basin with ornamental borders were also unearthed. The heaps of ashes, pieces of charred wood, and carbonized remains found *in situ* near the pottery, prove that paleolithic man in Europe was, as in America, in possession of the means of making fire.

Anthropologists are well agreed that pottery-making is not one of the earliest arts practised by man. Its beginning probably marked in a general way the step from savagery to the lower stages of barbarians, as defined by Morgan. With many of our nomadic and semi-nomadic tribes the potter's art had not passed far beyond the simplest stages of mere vessel-making, the wide-mouthed pot being almost the only form employed. Numerous and important were the uses to which the earthenware of our aborigines was applied. As far as our shelves would indicate, it is not probable that any vessel was manufactured for ornamental purposes. Ontario is especially rich in fragmental ceramic remains. In historic times and for an unknown period of pre-Columbian times, the Huron-Iroquois tribes occupied a wide belt north of the St. Lawrence River and Lakes Erie and Ontario, and their dominion extended at times over Lake Huron region and into the country about Lake Superior and Michigan. Throughout the entire district are strewn the fragments of their earthenware, which bears the peculiar characteristics of Huron-Iroquois art. Since pottery was made very largely for use in the domestic arts,



Fig. 3138—North shore Clear Lake, near Havelock, Ont.
Height, 9"; mouth, 8"x 10 $\frac{3}{4}$ "; girth, 31 $\frac{3}{4}$ ".



Fig. 27811—Fine Clay Pot—Port Colborne.
Height, $7\frac{1}{4}$ " ; mouth, $7\frac{1}{4}$ " ; girth, $25\frac{1}{2}$ ".



Fig. 3146—Clay V.—Baptiste Lake, Hastings Co., Ont.
Height, 5" ; mouth, $4\frac{1}{4}$ " x 6" ; girth, 21".

its remains are everywhere associated with the refuse found on all village, camp, and food-producing sites. Found under such conditions it is usually fragmentary, while we must remember that no potter's wheel was used and that all outlines of Huron-Iroquois pottery were moulded by the eye. The wonderful regularity of the same is worthy of consideration. In the plastic arts the mound-builders attained a perfection far in advance of any samples which have been found characteristic of the stone age, and even of the bronze age of Europe. The commonest forms of the mound-builders' pottery represent kettles, cups, water-bottles, pipes, vases, sepulchral urns, etc. The surface ornamentation on these was frequently with curved lines and fret-work. They even went further and moulded images of birds, quadrupeds, and of the human form. As the Huron-Iroquois race originated in the Ohio region and most probably sprang from the later mound-builders' stock, they carried with them the knowledge of the ceramic art of that truly wonderful race who erected vast mounds of clay from Virginia to the Lake of the Woods. The ear-mark of this pre-historic race can be found on the pottery artifacts found so plentifully throughout this province (Ontario). Many of the more cultured American tribes were skilled potters. Within the area of the United States and Canada the art has made very considerable advance. It has been observed that pottery is not among the earlier arts practised by primitive peoples. The introduction or rise of the potter's art among primitive peoples is believed to correspond somewhat closely with the initial stages of barbarism; but this idea must be liberally interpreted, as some tribes well advanced to higher barbarism are without it. Amongst our Huron-Iroquois and Algonquin tribes the potter's art was very extensively used. The broken fragments found in their village sites are at times very numerous, and indicate an almost universal use of it throughout this province (Ontario). While there is some variation in the methods of manufacture and the quality of material used, as well as the designs used for decoration or ornamental purposes, yet there is a general uniformity throughout. Their methods of manufacture, while yet of a somewhat primitive character, produced pottery which for their uses served almost every utilitarian purpose in the culinary art.

A very fine and suitable clay was selected, which was kneaded by the hands and feet into a suitable consistence. This mass was then mixed with a tempering material composed of pulverized shells, quartz, black mica, granite, iron pyrites, mica, and other materials when more convenient. In many of their pots the shell and mica is of considerable size. In much of the Algonquin pottery, where quartz and black mica are pulverized together, we get a very dark interior to the wall of the pot. Black mica is frequently found associated with quartz in our north country. In the Muskoka district veins of this kind are very frequently found on the surface.

Holmes, in his description of materials and manufacture of Iroquois pottery, states that "The materials used were usually mixtures of clay and rather coarse tempering ingredients, in typical localities mostly silicious. The Iroquois occasionally used pulverized shell, as did their neighbours, the Algonquins, but they seem to have preferred pulverized rock of crystalline varieties. Respecting the securing and selecting of the ingredients, and the levitating, mixing, and manipulation of the paste, but little can be said. Evidences of the nature of the building processes are obscure, but there is no reason to suppose that other than the usual methods were employed. The walls were probably built up of bits and strips of clay welded together with the fingers, and worked down and polished with scrapers, paddles, and rubbing stones. The surface of the convex body of the vessel was sometimes



Fig. 3135—Clay Pot—Blue Hills, Nottawasaga Tp.
Height, $11\frac{1}{2}$ " ; girth at centre, 31" ; mouth, $8\frac{3}{4}$ ".

finished by malleating with a textile-covered paddle, or by rouletting with a cord-wrapped tool. The rim was added, and was then squared or rounded on the margin and polished down in preparation for the use of the graver and the tubular or pointed punch. The paste for large vessels was often quite coarse, but for the smaller pieces, and for most pipes, pure clay of the finest quality was employed."

The colours of this ware must be very materially affected by age and exposure. the gray colour of yellowish and reddish tones—terra cotta rarely prevails—is mostly found throughout this province. The colours observed in primitive earthen vessels are in a great measure the result of causes not regulated or foreseen by the potter. The clays employed have different lines, and, in the process of baking, alteration in colour changes the disposition of carbonaceous matter on the surface. The range of these colours is quite large, and varies with material and processes, but the prevailing colours are those previously stated.

"Notwithstanding the fact that the ware of eastern North America is easily separable into groups, some of which differ widely from others, when we assume a broader point of view, all varieties are seen to be members of one great family, the points of correspondence being so marked and numerous that the differences, by means of which we distinguish the groups, sink into comparative insignificance. A wide range of accomplishment is apparent, and strong evidences of individuality are discovered in the differences existing in the culture status of the peoples concerned in their production. This fact is apparent when we observe the relative condition of progress among the tribes of to-day. It is seen that the arts are not symmetrically and equally developed; the inferior ware of one locality does not indicate that the people of that locality were inferior in culture, for the reverse may be the case; but it may signify that the conditions of life were such that the potter's art was uncalled for, or imperfectly practised, while other arts took the lead and were highly perfected. The culture status of a given people must be determined by a consideration of the sum of the planes of all the arts and not by the plane of any one art."

The following extract from the writings of Butel-Dumont refers to the practice of this art amongst the Indians of Louisiana 150 years ago, and, though inadequately described, may fairly well represent the method used by most of the eastern tribes: "Moreover, the industry of these Indian girls and women is admirable. I have already reported elsewhere with what skill with their fingers alone, and without a turning lathe, they make all sorts of pottery. This is the method of employ:

After having gathered the earth suitable for this kind of work, and having well cleansed it, they take shells which they grind and reduce to a very fine powder; they mix this very fine dust with the earth which has been provided, and moistening the whole with a little water, they knead it with the hands and feet, forming a dough of which they make rolls six or seven feet long and of whatever thickness is desired. Should they wish to fashion a dish or a vessel, they take one of these rolls and, holding down one end with the thumb of the left hand, they turn it around with admirable swiftiness and dexterity, describing a spiral; and from time to time they dip their fingers in water, which they are always careful to have near them, and with the right hand they smooth the inside and outside of the vessel they intend to form, which, without this care, would be undulated.

In this manner they make all sorts of utensils of earth, dishes, plates, pans, pots, and pitchers, some of which contain 40 and 50 pints. The baking of this pottery does not cause them much trouble. After having dried it in the shade

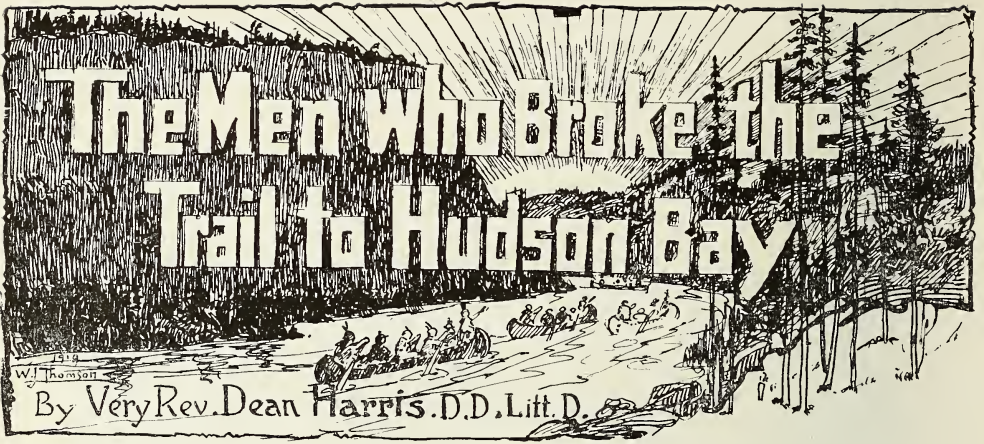
they build a great fire, and when they think they have enough coals, they clear a place in the middle, where they arrange the vessels and cover them with coals. It is thus that they give them the baking which is necessary. After this they can be placed on the fire and have as much firmness as ours. Their strength can only be attributed to the mixture which the women make of the powdered shells with the clay.



Fig. 3140.

Ontario pottery (Full size).

Fig. 36127.



Before entering upon the absorbingly interesting story associated with the adventures and explorations of the men who opened the overland road to Hudson Bay, it will be instructive, and may be of interest, to briefly outline the history of the discovery of Canada and the lands bordering the Saint Lawrence and the Ottawa Rivers.

SIR JOHN CABOT.

Soon after the news of the discovery of America, by Columbus, was reported in England, Henry VII granted to Giovanni Cabot, a Venetian trader, residing in Bristol, and to his sons, Sebastian, Louis and Sanchez, *Letters Patent* to sail with five ships in quest of undiscovered lands in the new world. On June 24th, 1497, the Italian and his sons sailed out of the Port of Bristol and, in time, sighted the barren hills of Labrador, which they named *Terra Primum Vista* "first land seen," then, entering the Straits of Belle Isle, they landed on Newfoundland, which they called *Terra Sancti Joannis Baptistae* "the land of St. John, the Baptist"—in honour of the saint whose feast is celebrated June 24th, the day they discovered the Island. Returning to England, Cabot was knighted by King Henry.

GASPAR CORTEREAL.

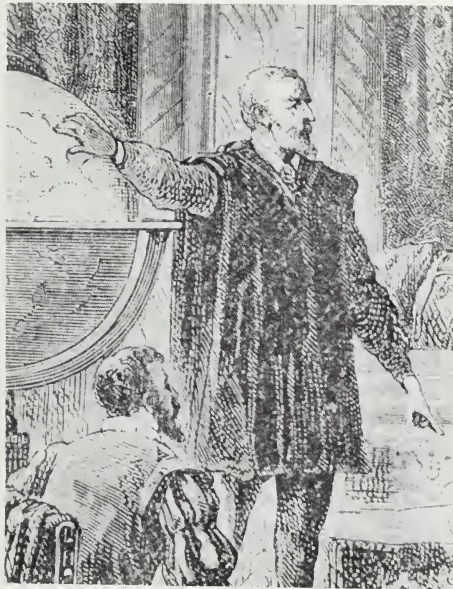
In the year 1500, three years after Sir John Cabot's discoveries, Don Gaspar Cortereal, gentleman of the Court of Manoel, King of Portugal, sailed from Lisbon on a voyage of discovery. Passing along the northern shores of Newfoundland and by the coast of Labrador, Cortereal almost entered Hudson Bay, and was the first, it is asserted by some authorities, to have sailed into the Gulf of St. Lawrence. Returning safely to Lisbon, he started from the mouth of the Tagus and never returned. His brother, Miguel, sailed in quest of Gaspar and he, his ship and crew were lost in a storm. In the map of 1508, preserved in the Archival Department, Lisbon, Labrador is named *Terra Corterealis*, and the entrance to the Gulf of St. Lawrence is called *Golfo degli dos Hermani*—"the Gulf of the two brothers."

FRENCH EXPLORATION.

In the year 1504, Basque, Norman and Breton, fishermen, first began taking cod near the coast of Newfoundland. On the map of the Gulf of St. Lawrence, drawn in 1506, by Jean Denys, a native of Honfleur, France, Cape Breton—*Cap des Bretons* is shown.

GIOVANNI VERAZZANO.

In the year 1523, Francis I, Monarch of France, commissioned Giovanni da Verazzano, a Florentine navigator, then residing in France, to enter upon a voyage of discovery. He sailed from Madeira, January, 1524, and steered westward for nearly two thousand three hundred miles, landing on a coast which, he declared, had never before been seen in ancient or modern times, by any navigator—*una terra*



Sir John Cabot.

nuova, non piu dagl' antichi ne da moderna vista. The place where he landed is said to have been near the site of the city of Savannah. He continued his voyage along the coasts of Maine, Nova Scotia, Cape Breton, and Newfoundland and, sailing homeward, entered the harbour of Dieppe some time in July, 1524. Verazzano was the first to confer on all the land he coasted, including Nova Scotia, Cape Breton, and Newfoundland, the name of New France—*Nouvelle France*,—and to suggest the founding of a colony somewhere on the shores he had mapped. Hakluyt says Verazzano made three voyages to America, but Ramusio, an acknowledged authority on early maps and charts, while admitting that he may have made these voyages, could nowhere find traces of a third expedition. The unreliable and notorious Baron La Hontan, who arrived in Quebec, in 1683, states that "Verazzano was the first who discovered Canada, but to his cost, for the savages eat him." La Potherie, copying La Hontan, repeats the fable, but the erudite Charlevoix repudiates the story, calling it a romance.

JACQUES CARTIER.

Acting upon orders of Francis I. delivered to him by Charles de Money, Vice-Admiral of France, Jacques Cartier, an experienced navigator sailed—April 20, 1534, from the Port of St. Malo, for Canada “with two ships of three score tons a piece burthen, and sixty-one well-appointed men in each.” The ships arrived, May 10, at Cape Bonavista, Newfoundland. After coasting nearly all of the island, and passing through the strait of Belle Isle, he sailed west by south and entered—first of white men, probably—the Gulf of St. Lawrence. Continuing his voyage, he sighted a continent, and passed into a body of water which, because of the intense heat of the day,—July 9th, he called *Baie des Chaleurs*, a name it



Jacques Cartier.

retains to the present day. Cartier then sailed for Gaspé, where he landed and raised a cross thirty feet in height to which he nailed a metal shield carrying the three *Fleur de Lys* of France and, officially, claimed the whole land for the King of France. Returning to Dieppe, after a stay of nine or ten days at Gaspé, he again set sail for Canada, May 19, 1535, and, on the first of September, entered the mouth of the Saguenay, which he accurately describes in the report of his second voyage. Continuing his explorations, he finally came to Quebec (Stadacona) and anchored his ships in the St. Croix River. Undeterred by the lateness of the season he continued, September 19, 1535, his exploration of St. Lawrence, and on October 2, arrived at Montreal (Hochelaga). Passing over the third voyage of Cartier, the expeditions of Pontgravé, Chauvin, De Monts and Roberval, which made no addition to Cartier's discoveries, we enter, at once, a new epoch in the history of the discoveries and explorations of New France.

SAMUEL CHAMPLAIN.

Samuel Champlain who, July 3, 1608, successfully laid the foundations of the first French colony in North America, anchored his ship, May 21, 1613, in a channel of the Sault St. Louis (Montreal). From here he began his memorable exploration of the Ottawa, then known to the French, as the River of the Algonquins.

Taking with him, as guide, a friendly Algonquin, an interpreter named Vignau and four French paddlers to manage his two canoes, Champlain started—May 27, 1613, on his expedition to the Indians of Allumette Island, on the Ottawa River. This voyage was the beginning of the wonderful era of exploration and daring which closed with the finding of the Mississippi, the overland discovery of the Hudson Bay, and the breaking through of the Canadian Rockies by Alexander Mackenzie. Champlain accomplished his voyage in harmony with his expectations, and after staying with the Algonquins of Allumette for some days, returned to Montreal, escorted by a flotilla of sixty canoes. Champlain's next voyage, begun in the summer of 1615, led him up the Ottawa, through the Mattawa River into Lake Nipissing and down the French River to the Georgian Bay, virtually Lake Huron, the *Mer Douce* or "Fresh water sea"—of the early chroniclers.

The great and daring man made explorations in regions known to-day, as the Provinces of Nova Scotia, New Brunswick and Quebec, and had visited all the older parts of Ontario with the solitary exception of the Niagara Peninsula.

JEAN NICOLET.

As early as the year 1611, Champlain began to select hardy, intelligent and well-grown boys and place them under the protection of Algonquin chiefs of the Upper Ottawa, who would train them to hunting and canoeing. He instructed the youths to learn to speak the language of the savages and to study, carefully, their likes and dislikes, their manners, superstitions, customs and habits. When domiciling these young fellows among his Algonquin friends, and training them to forest life, Champlain's object was to secure for himself, expert interpreters and advisers, when the time came for him to treat with the distant tribes not yet in alliance with the French.* Conspicuous among these hardy young men was Jean Nicolet who, in 1618, was sent, by Champlain, to the Algonquins of the Isle des Allumettes, on the Ottawa River. When Champlain, in obedience to the terms of his commission, resolved to send an expedition of discovery to the western sea and in search of the fabled passage to the kingdom of China and the eastern Indies, he sent for Nicolet, who had returned to civilization after passing twelve years with the Algonquin tribes. Champlain received Nicolet with great courtesy and said he wished him to go and ascertain if the great Western Sea, spoken of by Etienne Brulé, the Jesuit Fathers and the Huron Indians, really existed.

Nicolet started from Quebec, early in July, 1634, followed the Ottawa route and floated down French River to Georgian Bay.† Accompanied by seven Hurons in a large birch-bark canoe freighted with gifts for the distant tribes, Nicolet skirted the northern shores of Lake Huron, called at *Sault Sainte Marie*, then,

* Hakluyt says that Jacques Cartier on his third voyage left with the Algonquin chief at *Hochelai*, now Richelieu, two French boys that they might learn to speak the language of the Indians.

† So called in honour of George III, after the Treaty of Paris, ceding Canada to Great Britain was signed, 1763.

veering to the south, entered Lake Michigan and paddled up Green Bay to a village of the Winnebagoes—"the Men of the Sea." Pushing on, he finally entered the Menomonee River and met the chiefs of the nation which gave its name to the river. Continuing his voyage he entered Fox River and was now in the hunting grounds of the Great Winnebago nation, a sedentary people of Dakota stock. From here, he canoed the Fox River for six days and met the Mascoutins; then turning to the south he visited the Illinois, and, returning to the Winnebagoes, explored the Wisconsin land.

Having established an *Ultima Thule* for future explorers the brave and adventurous man returned with his seven companions to Huronia. Then, sailing up French River he crossed Lake Nipissing and, canoeing the Mattawan and the Ottawa, entered the St. Lawrence which carried him to Three Rivers, where he landed, July 21 (1635).

THE UNKNOWN TRADERS.

Nineteen years after Jean Nicolet had broken the trail to the villages of the Winnebagoes, two daring young Frenchmen, stimulated by his discoveries, left Three Rivers, August 6, 1654, bound for the regions of the far west. They disappeared from the habitations of civilized man, and when summer and winter passed away, and summer came again, bringing no tidings of them, their relatives and friends, of Three Rivers, prayed for the repose of their souls. They were assumed to be dead and their bodies eaten by savages. Then, one morning, in the end of August, 1656, a flotilla of canoes loaded with furs from the far west and driven by two hundred and fifty savages, members of tribes unknown, unseen, but not unheard of, by the French, floated into the pleasant waters of the St. Maurice, where they struck the flow of the St. Lawrence that laved the historic Fort of *Trois Rivières*. From canoes leading the flotilla alighted, bronzed and weather beaten, the two young Frenchmen numbered with the dead. They and their Indian companions brought with them innumerable bundles of precious furs, valued at \$120,000—furs of mink, of beaver, of the black and silver fox—and a message from far western tribes asking for Jesuit missionaries. They came by the Ottawa route, fought their way through Iroquois ambushes and reopened the river. Who, then, were these unknown traders and explorers? When Benjamin Sulte wrote his "*Histoire des Français—Canadiens*," in 1882, he expressed the opinion that these two men were Radisson and Chouart, but in a paper he read at a session of the Royal Society of Canada, held at Ottawa in 1903, he altered his judgment and contended that the unnamed explorers were not Chouart and Radisson.

Professor Charles W. Colby in his "*Canadian Types of the Old Régime*" (p. 202), says:

"The strongest proofs that these explorers were not Groseilliers and Radisson is to be found in the complete absence of any reference in Radisson's writings to such an expedition." This, of course, is but a negative contention. It is singular that Radisson makes no mention of where he and Chouart were in the years '54 and '55, nor is there any reference to what they were doing during those years. But Reuben Thwaites, the editor in chief of the Burrow's edition of the *Jesuit Relations*, is convinced that Chouart and Radisson were the two mentioned by Father Dequen in his *Relation*. In a foot-note to vol. 42 (p. 296. II. p. 221), he writes:

"Recent historical research sufficiently confirms the opinion that the explorers were Radisson and Groseilliers." Again, when summarizing the contents of Father

Dequen's letter, he adds: "The account of the Onondaga mission being finished Dequen proceeds to mention the discovery of two young Frenchmen who returned (August, 1656) from a two years expedition to the upper lakes' region. Their names are not given here, but recent researches identify these adventurers as Radisson and Groseilliers, and the regions explored by them as Wisconsin and the shores of Lake Superior." Father Dequen's *Relation* of 1656 tells us of the departure and return of the unnamed traders but makes no mention of the lands they visited. They probably followed in the wake of Nicolet and entered the hunting grounds of the natives dwelling in the forests bordering Lakes Superior, Michigan and Wisconsin.

DARING TRADERS AND EXPLORERS.

That the Hudson Bay Company owed its origin to the early explorations and activities of the French there can be now no successful contradiction. "In the days of the French régime," writes Lord Strathcona in his *History of the Hudson Bay Company*, "the missionaries and fur traders penetrated far into the interior, and their reckless courage, resource and intrepidity in the face of dangers and difficulties that can hardly be properly appreciated to-day, must command our admiration."*

Conspicuous and in the very front rank for daring, courage and adventure are the names of two men almost unknown forty years ago to writers of early Canadian history. When Gideon B. Scull edited, and the Prince Society of Boston published for the first time, the *Voyages, Travels and Experiences* of Pierre Esprit Radisson, they resurrected the memory of two extraordinary men whose names had been almost forgotten for two hundred and thirty-five years. Since the appearance of the *Voyages*, in 1885, many writers on early Canadian history, notably Dr. Benjamin Sulte, of Ottawa, and Professor N. E. Dionne, of Quebec, have devoted much intelligent study to the exploits of the daring *voyageurs*.

MEDARD CHOUART.

Medard Chouart des Groseilliers came to Quebec in the year 1637, when he was about seventeen years old, and at once offered himself to the Jesuits as a *donné* or lay helper. Soon after being accepted as a *donné* he accompanied one of the Fathers leaving for the Huron missions and, in time, acquired a great facility of expression in the Huron and Algonquin languages. He remained with the missionary Fathers for nine years, making, in the interval, visits to Three Rivers and Quebec and acquiring an intimate familiarity with the customs of Algonquin, Nipissing and Neutral Indians, who were occasional visitors at the Jesuit mission. In 1646, Chouart, separating from the Jesuits, became an independent trader, and, returning to Quebec with a valuable cargo of furs, he married Hélène Martin, whose godfather was Champlain. She died in 1651, having issue only one son, baptised Médard after his father. There are few personalities more remarkable, in the early annals of our country, than Médard Chouart. Dowered with exceptional courage and intrepidity, of daring initiative and practical common sense and tact. Médard Chouart des Groseilliers fills, as Benjamin Sulte remarks in his *Pays des grands Lacs*, a conspicuous place in the history of his time. In the same year in which Chouart came to Canada there arrived at Quebec, with his wife, a son and two daughters, Pierre Esprit Radisson. From Quebec, Radisson moved to Three

* Castell Hopkins' "Canada, an Encyclopedia," vol. II, p. 19.

Rivers, where he settled. In August, 1653, Médard Chouart married Marguerite, daughter of Radisson, thus becoming the brother-in-law of the younger Radisson, who, with Chouart, is soon about to enter upon an exciting period of exploration, trade and adventure.

PIERRE ESPRIT RADISSON.

Radisson was younger, more imprudent and reckless, but no more daring, or courageous than his brother-in-law, Médard, whom everywhere in his book he calls his *brother*. In 1652, when hunting in the forests around Three Rivers, he was captured by the Iroquois then at war with the French and Algonquins. Brought a prisoner to a Mohawk village he was stripped for the torture when he was adopted by a squaw to replace a son killed in the chase a few months before. How long he remained with the Mohawks, living their lives, speaking their language and observing their laws and customs, he does not mention in his *Voyages*. He must have remained some months with them, for he says: "I learned as much of their way of living as if I had been living six years with them." After a series of exciting adventures he, at last, made his way to Fort Orange (Albany), where the Dutch commander of the Fort received him hospitably and outfitted him with a civilized dress. The Commander secured him a passage to Manhattan (New York) from which port he sailed for Amsterdam, returning after two years of privation and suffering, to Three Rivers where, early in 1654, he rejoined Chouart who thought he had been tortured, broiled and eaten by the Mohawks.

In the year 1655, the Jesuits had opened a mission among the Iroquois at Onondaga and, in the year 1657, Radisson accompanied Fathers Raguénau and du Peron, who, with an escort of Indians and Frenchmen, were leaving to join the fathers already with the Iroquois. In 1656, by permission of the Iroquois, the French had built a fort at Lake Gannentaha, in the land of the Onondagas. At this fort were fifty soldiers under the command of Captain Dupuis. Soon after the arrival of Radisson and the two missionaries the Jesuits learned from one of their converts that the Iroquois had conspired to murder the soldiers, the missionaries and all the French at Onondaga. Radisson, an adopted member of the Onondagas, asked Dupuis and the Jesuits to leave him to arrange for their escape. He instructed the Frenchmen to secretly build canoes in the loft of one of the buildings. When the canoes were ready for the water, Radisson waited upon the Indian who had adopted him as a son, and, in sadness and dejection, said to him, "My father, I dreamt last night that I must give to you all a *tabigie*, or my *oki* would kill me." This *tabigie* was what the French termed a *festin à tout manger* at which everything piled on the dish of a guest must, to save the life of the dreamer, be eaten. "Ah! my son," said the Indian father to Radisson "you must no die: get ready the feast, we will eat everything."

The feast was prepared and all the Indians around the fort sat down to it. They gorged themselves to repletion, arose and danced to the music of the flute and sound of the tambourine, then sat down again and eat again till exhausted, at last, with dancing and eating they all slept. When morning broke and the wearied guests awoke the French were gone. The feast was given on the night of March 28th, 1658, and when the sleepers awoke the French were far down the Oswego River and entering Lake Ontario. Happily a fall of snow obliterated their tracks from the fort to the river, and as the Iroquois knew nothing about the canoes, the flight of the French was thought to be through the air and wrought by the magic of the "Black-Gowns."

When Radisson, with his companions, arrived at Three Rivers, his brother-in-law, Médard Chouart, was about to leave on a trading expedition to the great lakes. Radisson was a young man of undoubted courage, daring and initiative. He was an expert canoe man, trained in Indian cunning and strategy and was familiar with the customs, language and manners of the tribes. Writing of the two men now about to enter into partnership and form a commercial brotherhood, Felix Lacroix tells us: "They preserved among the savages with whom they associated the spirit and character of Frenchmen. Gay, careless, generous, full of courage and loyalty to their companions, they made friends wherever they raised their tents."*

PARTNERSHIP OF MEDARD CHOUART AND PIERRE ESPRIT RADISSON.

Radisson, grasping the opportunity for profit and adventure, entered into partnership with his brother-in-law and joined the expedition. This was the beginning of a joint career which eventually led to the discovery, overland, of Hudson Bay.

They left Three Rivers, June 14, 1658, and, canoeing the Ottawa, entered French River and, striking Lake Huron, rested for a time on Manitoulin Island. Continuing their voyage, they entered St. Mary's River, and camped for a few days at the *Sault*. Advancing westward, they struck an encampment of Ottawas with whom they wintered, passing the winter, 1658-9, hunting, trading and exploring. In their trading and exploring expedition they entered the mouth of the Montreal River, now dividing Wisconsin and Northern Michigan, and continued on till they came to Chequamegon Bay, and, on a piece of land covered to-day by Ashland City, they established a trading post.† They were the first white men to sail Lake Superior. In their trading expeditions they travelled over a part of Minnesota, and visited a neutral territory bordering a great lake (un grand lac) where they were present at a council of five hundred savages. They entered an encampment of the Crees of the Plains, who came east annually, to trade with the Chippawas of the Lake Superior region. From the Crees they heard of the sea of the north and the rivers flowing into it.

Referring to their expedition, here is what the *Relation*, written in 1660 by F. Jérôme Lalemant says: "These two Frenchmen made many visits to the surrounding tribes. Six days journey beyond Lake Superior towards the south west, they saw, among other sights, a tribe formed from the remnants of the Tobacco Nation—a Huron tribe—who were obliged, by the Iroquois, to abandon their native land and bury themselves so deep in the forest that they cannot be found by their enemies. . . . The two Frenchmen visited the forty villages of which the Sioux Nation is composed, in five of which there are counted as many as five thousand men."‡

Charlevoix, adverting to the expedition, says the Sioux tribes visited by Chouart and Radisson had never before seen a white man and had never heard of a Frenchman.‡

They also visited *Le Nation du Boeuf* or the "Buffalo Tribe" with whom they lived for six weeks.§ Returning, they accompanied a band of Pottawatimies to

* Possessions Anglaises de l'Amerique du Nord, p. 10.

† The place was afterwards called *La Pointe* where the Jesuits, in 1663, founded the mission of the Holy Ghost.

‡ Histoire, B. VIII.

§ Mentioned also in the *Relation* of 1662. Probably one of the hunting tribes of the plains, but of whom, or of their habitat, nothing is known. All we know is that they were a Sioux tribe.

Green Bay, Lake Michigan, and passed the winter hunting, trading and exploring. They explored the Fox River, and after tramping through Wisconsin forests came back to the Sault where they met remnants of Hurons, Tinnontates and Ottawas, driven west by the Iroquois.* Having secured all the furs they could float to Quebec, Radisson and Chouart decided to return home.

How many miles they covered by land and water during their wanderings for more than two years it is impossible to estimate, even approximately. When away, they saw the head-waters of the Mississippi having visited the region when hunting with the Assiniboinés. Radisson calls it "the forked river," one branch of which flowed south and the other west. Without knowing precisely their locality they were in a region where the affluents of the Mississippi approach Lake Superior. They had visited the head-waters of the Mississippi, had been in many parts of southern and northern Wisconsin, explored lands south of Lake Michigan, been over the Wisconsin portage and parts of Minnesota, canoed streams flowing south by west and had probably reached the Mississippi itself.

Accompanied by three hundred members of different tribes, and with sixty canoes loaded with furs Radisson and Chouart departed from the Sault and, after a voyage of twenty-six days, arrived at Montreal, August 19, 1660. They brought with them their own property—furs worth forty thousand dollars. Leaving a quarter of their furs at Montreal, they hurried on to Three Rivers, where they passed some days with their families. They then sailed for Quebec where, writes Radisson, "we were saluted by the batteries of the fort and by salvos from ships anchored in the harbour. The Governor presented us with many gifts and sent us to Three Rivers by two brigantines."†

ON TO HUDSON BAY.

Beyond dispute, English mariners and English navigators were the first to discover and enter Hudson Bay. When Henry Hudson, searching on his fourth voyage, a north-east or north-west passage to China, was abandoned with his son, by his men, he was then, 1610, in the waters of the Bay. Then came Button, 1612, James, 1631, who gave his name to James' Bay, and wintered on the main land. and Baffin and Bylot who completed the exploration of the waters.

Repeated attempts had been made by the French, of Quebec, to reach the illusive "Sea of the North," build a fort and secure a monopoly of the fur trade. For many years Jesuit missionaries and governors of New France discussed plans by which this famous body of water might be reached through the mysterious forests stretching hundreds of miles beyond Lake St. John. With characteristic energy and enterprise the English aspired to the honour of being the first to open an overland way to the wonderful sea.‡ On June 24, 1640, a daring and adventurous Englishman arrived at Quebec accompanied by twenty Abenaki Indians. He said he had left Kennebec, had crossed the Alleghenys and descended the Chaudiere River to the St. Lawrence in search of a way to the Sea of the North. The Governor, M. de Montmagny arrested him, sent him to Tadousac, and from there shipped him to England. He told the Governor that he was persuaded he could arrive at the Sea of the North (Hudson's Bay) by ascending the Saguenay. The

* Radisson in his *Voyages* says they were absent three years and some months. Either he or the printer miscalculated the time. The *Relation* of 1660 and the *Journal des Jésuits* for August, 1660, say the traders returned the summer of 1660.

† *Voyages Radisson*, p. 170.

‡ Consult *La Frontière Nord*, By Paul de Cazes.

Jesuits always contended that the Bay could be found, more expeditiously and by easier portages, from Lake Huron.*

In 1657, the procureur-général, Jean Bourdon, in 1661, the Jesuit missionaries Dablon and Druillettes, and in 1663, the notary, Pierre Duquet, attempted to break through and failed. In the *Relation* of 1658, six different routes by which the Sea might be gained are given: "roads, each one of which was worse than the highway from Paris to Orleans." At last the Jesuit, Claude Albanel, accomplished the feat: sailing from Tadousac, August 8, 1671, he canoed, with his Montagnais Indians, the Saguenay and, crossing Lake Kenogami, arrived at Lake St. John, where he wintered. On June 1, 1672, he broke camp, and in eighteen days, ascending the *Rivière des Sables*, crossing regions sown with innumerable small lakes, and descending the Raupert, he, at last, stood on the shore of James' Bay, an extension of the Hudson. This expedition of the indomitable priest closed the era of discoveries in regions between the St. Lawrence River and the Hudson Bay.† Father Albanel returned to Quebec by the Raupert, Mistassini, Saguenay and the St. Lawrence.

Returning to Three Rivers from their wonderful explorations, Chouart and Radisson lived quietly with their families for twelve months, enjoying the repose and home comforts they had well earned. "My brother and I," writes Radisson, "asked ourselves if we ought to make known to others what we had seen and learned. But as we had not actually made any great discoveries, especially towards the North Sea, of which we knew nothing, except what we heard from the Crees, we determined to say nothing, fearing that what the savages told us might have been lies. We made up our minds to go and see the country before saying anything about it to others."‡

Chouart appealed to the Governor, M. d'Avaugour, for a licence to organize an expedition of exploration to the North Sea. The Governor promised the licence provided he took with him a member of his household and gave him one-half of the furs brought down from the west. Upon Chouart refusing to conform to the conditions he was refused the permit. When he and Radisson talked matters over they resolved to ignore the authority of the Governor. Knowing that the hour they left Three Rivers without a permit they would become outlaws they challenged the penalty and silently stole away. One dark night, early in August, 1662, they canoed out of Three Rivers and, at Lake Saint Pierre, joined a band of Indians leaving for Sault Sainte Marie.§ The party portaged the rapids of St. Louis, passed up the St. Lawrence and entering Lake Ontario reached the Niagara River. Passing the Falls, they launched their canoes on Lake Erie, which Radisson calls the Lake of the Beavers, and ascending the Detroit and the Saint-Clair—the River of the Sorcerers—they floated into Lake Huron. After resting for a time at the

* *Relation*, 1640.

† La Potherie, I, p. 142, says that Guillaume Couture, in the summer of 1663, planted the arms of France on the shores of Hudson Bay. La Potherie is the only authority for this statement. There is no mention of it in the *Relations*, nor in any official document of the time. If any white man had crossed to Hudson Bay by the Saguenay, the Jesuits would have known it, and mention would have been made of it in the *Relations* or the *Journal*. La Potherie, I, p. 141, would also have his readers believe that Jean Bourdon, who left Quebec May 2, 1657, and returned August 11, the same year, visited Hudson Bay. The feat was then impossible.

‡ Voyages, Radisson, p. 172.

§ "I left Quebec on the 3rd for 3 rivers. On the way I met des Grosilliers, who was going to the North Sea. He passed Quebec during the night, with 10 men; and when he reached Cap Tourmente he wrote about it to monsieur the Governor."—Journal Hierosme Lalemant, 1662.

"Soo" the two voyageurs launched their canoe on Lake Superior and sailed into Keweenaw Bay which Radisson named "le Baie de la Trinité." Advancing as far as the Montreal River, which now forms a part of the boundary between Michigan and Wisconsin, they encountered a party of Ottawa Indians in their village on Chequamegon Bay where they had lived for two years. Chouart and Radisson stayed with the Ottawas for twelve days, waiting for a band of Hurons domiciled on one of the islands of Green Bay. So far we have experienced no difficulty in deciphering Radisson's narrative notwithstanding its execrably bad and fragmentary English. Some of his sentences yield no intelligible meaning and furnish us no reliable information covering the rivers they canoed or the regions they entered on their way to Hudson's Bay. Lord Strathcona is of opinion that "Radisson and de Groseilliers passed out to Hudson's Bay through Lake Winnipeg and the Nelson River."* Professor N. E. Dionne writes that "from the description they left us it is reasonable to suppose that they passed to Hudson's Bay by the "Lake of the Woods" p. 68, while Dr. James H. Coyne in his article "North of Lake Superior" p. 79, contributed to *Canada and its Provinces* tells us that "there appears to be little doubt that the two Frenchmen went on to Hudson Bay by the Great River, doubtless the Albany." Be that as it may we know that the traders, outlaws, explorers, men of unchallenged courage and exhaustless resource, crossed to the north shore of Lake Superior and met their old friends, the Crees, who welcomed them to their encampment. When the Crees were leaving for their own lands the traders went with them. From the Crees they probably obtained guides, who piloted them to the "seaside" where "we found an old house all demolished and battered with bullets." Further on in history, Radisson writes: "*We went further in the bay (James' Bay) to see ye place that we are to passe that summer. That river comes from the lake, and empties itselife in river of Sagnes (Saguenay), called Tadousack, which is a hundred leagues in the great river of Canada as where we are in ye Bay of ye North.*"

They remained some weeks roaming around James Bay, returning to Chequamegon, Lake Superior, by the Albany River, over Summit Lake and by the Ombabike River to Lake Nipigon. Packing their furs at Chequamegon they started, accompanied by three hundred Indians of different tribes, for Three Rivers, where they arrived safely, in the summer of 1663. They were arrested as outlaws by order of the Governor, and, to obtain their liberty, were compelled to surrender one-half of their furs worth, perhaps, twenty-five thousand dollars in France. The story of the extraordinary deeds and careers of the venturesome and daring men after 1663, is beyond the scope of this paper. Both died in England. In the *Dictionnaire Généalogique* we find no record informing us how long they lived after their return from Hudson Bay.

* History of the H. B. Company, p. 19.

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ALGONQUIN POTTERY

BY COL. GEO. E. LAIDLAW

All the pottery from village sites and isolated places in this district (Victoria County) is of the same class. The majority of the markings are similar to those represented by Dawson, in "Fossil Man," figs. 14, 16, 17, 21, and a, b, c, d, f, of fig. 22. A few patterns resemble the Vermont style, p. 159, and the Pennsylvania, p. 178 in Abbot's "Primitive Industry," while not a few samples indicate that the types figured in "Primitive Industry," page 173, as coming from the County of Grey, Ontario, or modifications, thereof were in vogue. See also Perkins' "Aboriginal Remains, Champlain Valley." See plates 1, 2, 3, Ont. Arch. Rep., 1890, for illustrations of specimens from here, also Ont. Arch. Rep. 1889, pp. 19, 20, figs. 5 and 6, where part of the ornamentation is made by punching holes on the inside of the pot which leaves a corresponding "boss" on the outside. One sample of a denser, closer structure than the ordinary has a pattern that is almost Grecian in its regularity. This sample is a portion of a panel of a square-mouthed pot. The ornamentation consisting of a row of short parallel horizontal, straight lines, surrounded by a number of concentric oblongs and having one row of small circles on top of figure and another row at the bottom, circles being made by use of a hollow bone or reed. The late Dr. Boyle says, on p. 25, Ont. Arch. Rep. 1890—"On the whole of the Balsam Lake pottery there is a curious blending of the Huron with something that appears to be of different origin, and again on p. 50, Ont. Arch. Rep., 1897, "Bexley and neighbouring townships in Victoria County have yielded pieces bearing ornamental designs quite unlike any found elsewhere." See also plate 35, N.Y. State Museum Bulletin, on the "Earthenware of N.Y. Aborigines," by Beauchamp, figs. 22, 28, 78, 87, 127, 135, which are represented here. The pottery is of the usual grey, light and dark color, sometimes tinged with yellow or red, and the finer make is tempered with mica or shells, and the coarser seems to be tempered with pounded up granite or gneiss. This is easily accounted for as many decomposing gneissic boulders or surface stones are found, though this is a limestone region.

The size of pots range from little toy pots, made on the tips of the finger or thumb, leaving the imprint of the finger-nail inside, to huge pots containing many gallons. None of the latter, however, have been recovered entire. I do not think the coiled way was used in the manufacture of these pots, for some of the shreds when scaled off the outside and inside surfaces, or else split down the centre of the piece, leave the outside and inside halves; this is especially with the large thick fragments, and close examination does not disclose any signs of having been built up by coils. The smaller and more finely made pots seem to have the best decoration on them, the big coarse ones little or none, except around the rim. Finger-nail indents and marks of pinching between finger and thumb often appear. Human faces or masks that have been attached to pots have been found.

PIPES FROM VICTORIA COUNTY.

Report 1890, p. 29, fig. 67; p. 31, fig. 70; p. 32, figs. 73, 74; Report 1897, p. 17, 18, figures thereon. Report 1900, figs. on pp. 18, 19, 20. Report 1905, figs. on pp. 16, 17.

POTTERY FROM VICTORIA COUNTY.

Report 1887, p. 19, fig. 5; p. 20, fig. 6. Report 1890, pp. 25, text, 26, 27, 28 plates. Primitive Man in Ontario, p. 24.

NEW ACCESSIONS TO MUSEUM

Fig. No. 38137 is a wolf-head pipe found on the same site as the former, and presented to the Museum by Mr. Dutton. It is exceedingly well made. The outlines are perfect; all the markings, the mouth, nose, eyes, and ears, are unusually well done. The bowl of this pipe looks as if it had been coloured. The polish is perfect, and it may probably have belonged to some member of the wolf tribe.

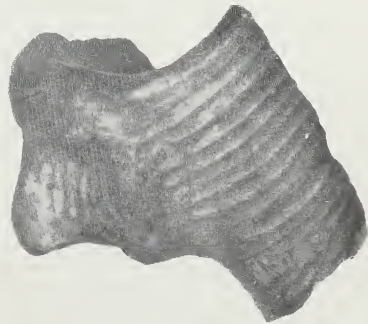


Fig. No. 38137—(Full size).

Fig. No. 38135, front and side view, is a unique specimen of pipe presented to the Museum by Mr. Dutton, and found on the village site of what he claims to be the site of St. Louis, about a mile distant from St. Marie. The bowl of the pipe is unusually well made and the features are well brought out. The markings are somewhat unique for a pipe, and they resemble the same markings made upon their pottery. The nose is very prominent, with a receding chin. It is the only clay pipe of this pattern in the Provincial Museum collection. The artist must have been somewhat of a genius.



Front view.



Side view.

Fig. No. 38135—(Full size).

Fig. No. 38141 is a beautifully made soap-stone pipe with a bird's head facing the stem, and on the well-proportioned bowl, extending from the neck of the bird, is the representation of the wings with the feet embracing the base of the pipe. This pipe was presented to the Museum by Mr. Dutton, and was found on the village site adjoining his house.



Fig. No. 38141—(Full size).

Fig. No. 37743 is a gorget received in the Matheson collection. It is of the customary kind, made of slate more lightly coloured than usual. The side illustrated is perfectly smooth and the reverse is uneven. The holes are bored in the usual way with the exception of the centre one, which is much larger than the others.

"Gorgets," or "Pierced tablets," constitute another class of polished "slates" of the problematical class, of considerable interest to the archæologist. The neat appearance, the shapely form, and symmetry of these artifacts attract the attention and curiosity of the collector. What are they, for what were they used? Perhaps it is the unknowable element about these smoothly polished, perforated tablets of soft-toned slate that lends charm to them.

Gorgets are found throughout the New York area, but are not of Iroquoian origin. They are found on pre-Iroquoian or non-Iroquoian sites from Chautauqua County eastward in every direction, and in every county showing any considerable trace of aboriginal occupation. It is of importance to know that they have been found in graves, but by far the larger number have been found on the surface.

The material out of which the gorget is fashioned is usually slate, but shell and bone gorgets have been found.

W. K. Moorehead—"Stone Ornaments used by the Indians in the United States and Canada."



Fig. No. 37743—(Full size).

Fig. No. 37750 is a stone tube, also from Lucan, and made out of beautifully veined slate. The tube is slightly flattened on the upper and lower side and is considerably larger at one end than the other. The perforation is uniformly made, and, as in most of the artifacts of this kind, slightly larger at one end. It has been suggested that these tubes were used for the purpose of magnifying distant objects, or to look through when facing the sun. Moorehead, in his classic work on "Stone Ornaments," states that "stone and clay tubes are more or less closely related to tubular pipes. On the Pacific coast the tubular pipe was almost exclusively used over other forms of pipes. The tubes from the Pacific coast, therefore, are dismissed from consideration in this volume, since they appear to be pipes. The term 'tubes' as the author understands it, is restricted to the cylindrical forms in use among Indians throughout the Mississippi valley, the Great Lakes, the south, Canada and New England. Many of these may have served as pipes, but the greater number are of such form or size as to render it inconvenient for Indians to make use of them for smoking."

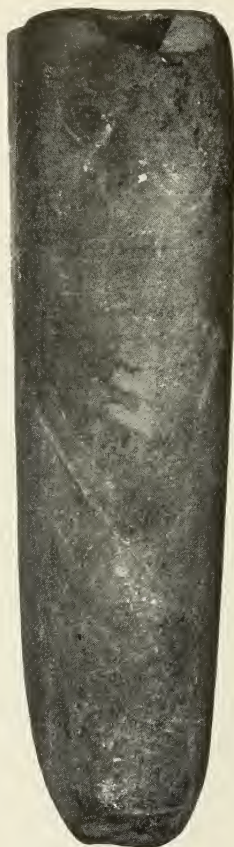


Fig. No. 37750—(Full size).

Fig. No. 37749, also from the Matheson collection, Lucan, is unusually shaped "banner" stone. The hole drilled through the centre is nearly a fourth larger at the upper than at the lower side. It is striated slate, nicely colored. The forms of these "banner" stones are numerous, and the material out of which most of these artifacts are made is oleraceous striped slate, outcrops of which are found along the shores of Lake Huron.

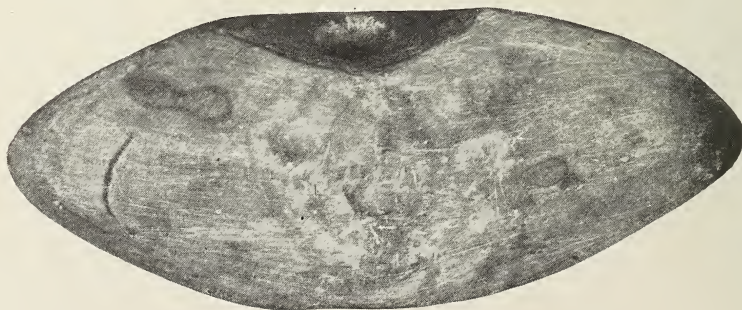


Fig. No. 37749—(Full size).

Fig. No. 37703 is a stone axe which came in the Matheson collection and was found in the township of Lucan, county of Middlesex. The axe is particularly well made, and the upper part shows that a handle had been attached to the axe, and, from the appearance and smoothness of the stone around this portion, one would suppose that it had been in use for a considerable length of time.



Fig. No. 37703—(Full size). Axe.

Fig. 37746 is a gorget in the Matheson collection. It is somewhat unusual from the fact that either after the hole had been made at the upper part of the gorget, or at the time the boring was being done, the second hole was started. In shape and outline it quite corresponds with those found in the Attiwandaron region of Eastern Ontario.

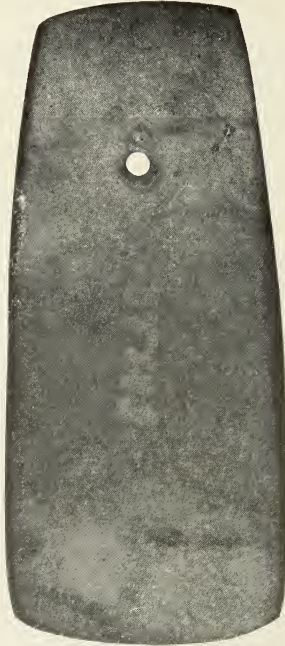


Fig. No. 37746.

Fig. No. 37741, also from Lucan, is an unusually shaped stone pendant. The outline is somewhat spear-shaped in appearance, yet the rounded point is smooth as well as the upper portion, which is also very smooth and polished, evidencing some wear. The protuberance at one end indicates that this had been utilized for suspending it from the neck; it is slightly worn.

Fig. No. 37742 is a gorget made from what was probably a water-washed stone. The holes in the same are unusually placed and bear no evidence of rubbing, or of having ever been used. The stone is exceedingly smooth and evidently had been used for some considerable time.

Fig. No. 37753. This chart drill from Lucan is a very excellent specimen of the flint drill productions of eastern Ontario. Of the many drills in the Ontario Provincial Museum there is a great similarity in the manufacture. In length they vary greatly, but in general outline they are very much alike.

Page 108 represents a number of pipe bowls from which the animal heads have been broken off. These were all found on the same site as the Iroquoian pipes. This page illustrates a number of the bird's heads found in connection with these pipes, and evidently broken from similar pipes. The upper article in the right hand corner of the photo-engravure, shows the well marked head of a merganser duck. On the middle of the right hand page, No. 38057, is represented the



Fig. No. 37753—(Full size).

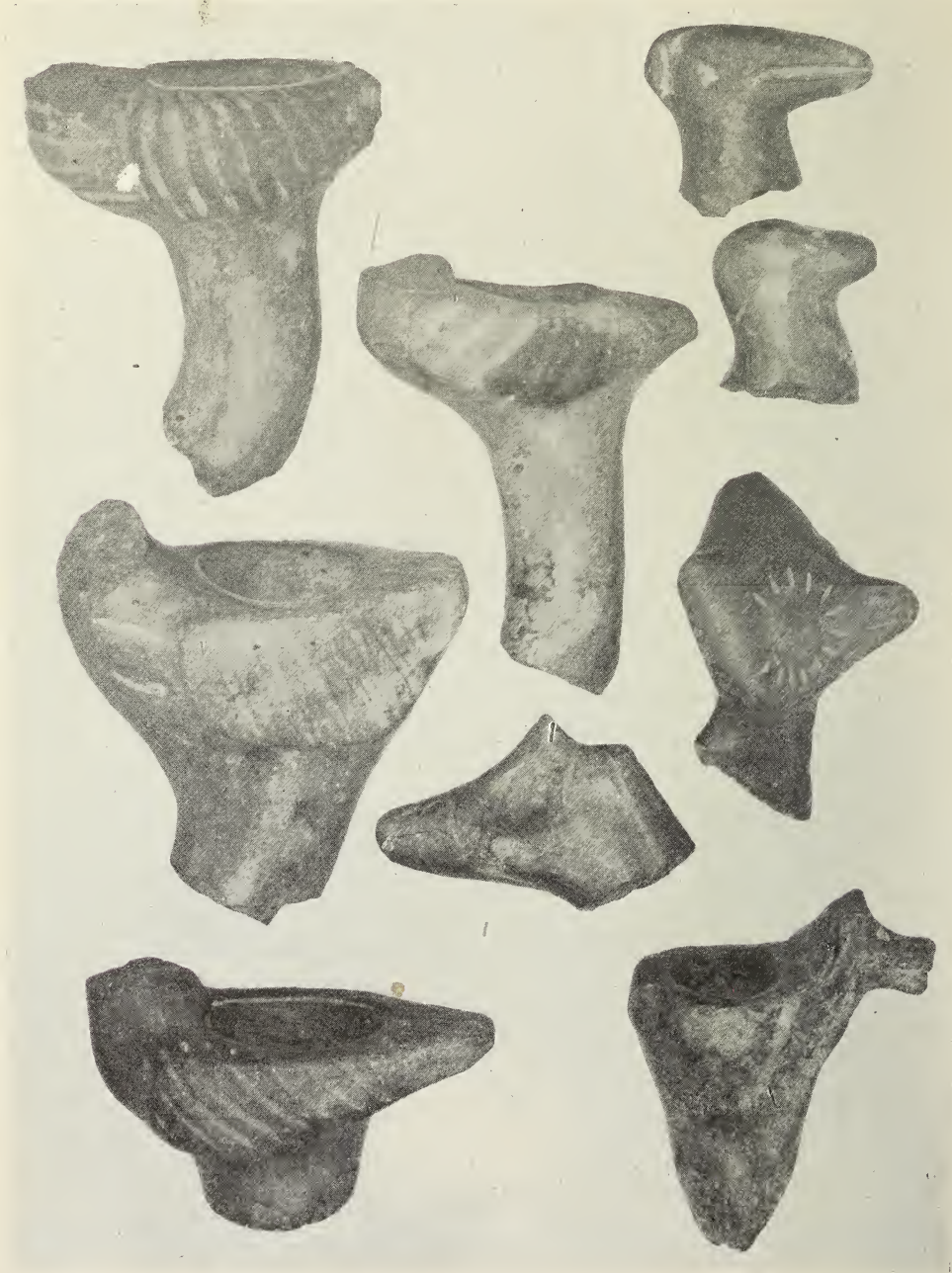
Fig. No. 37741—(Full size).

Fig. No. 37742—(Full size).

eye of a hawk, also forming the front part of one of the pipes. The eye and ear are particularly well marked on each side. The other heads are well made and elegantly polished. These were all found on the Mount St. Louis village site and presented to the Museum by Mrs. Geo. B. Burnfield.

Page 108 illustrates a number of so-called Iroquoian pipes among the large collection presented to the Museum by Mrs. Geo. B. Burnfield, of Mount St. Louis, Simcoe county. They are quite characteristic of some of the pipes found in

Iroquoian sites in the State of New York, but from the number of pipes, such as these, found throughout the Huron country, they are just as likely to be of Huron origin as Iroquoian; they more likely had a common origin amongst the Huron-Iroquois people before the separation of the tribes.



Pipes from Mount St. Louis.



Iroquoian Pipes—Mount St. Louis.

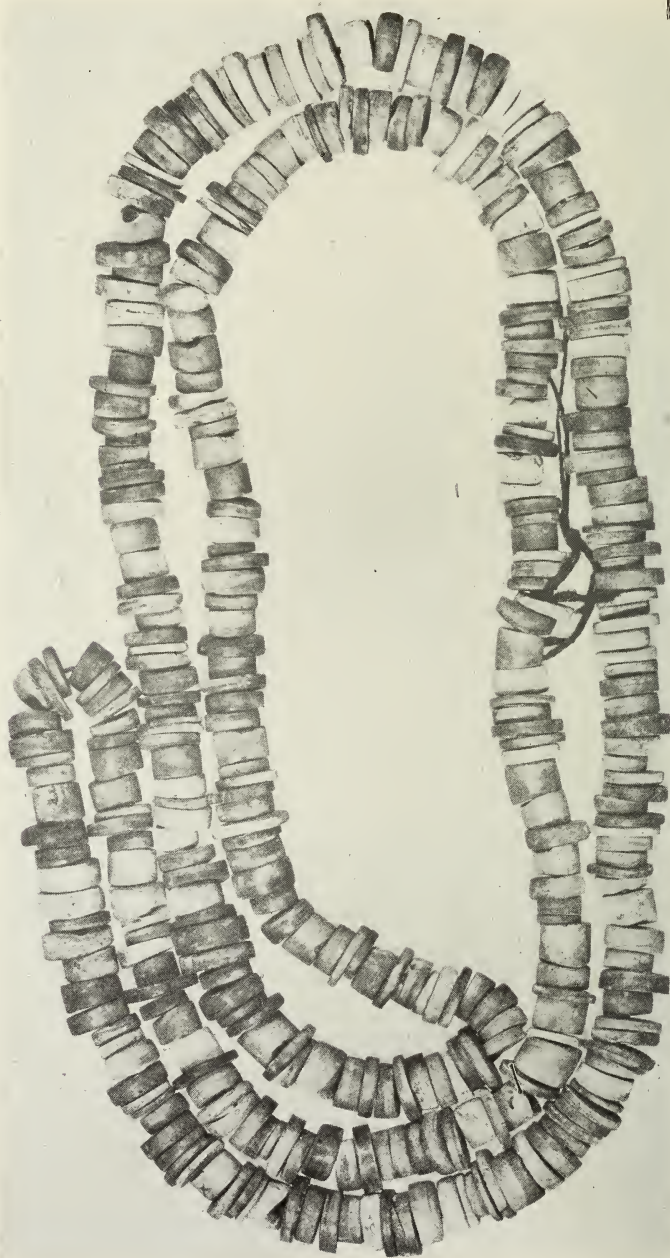


Fig. No. 38145—(Full size). Wampum.

Fig. No. 38145 represents a string of wampum presented to the Museum by Mr. Jas. Christie, Brantford, Ont. The wampum beads are of different sizes and different material; but most of them bear the marks of Indian manufacture. The large majority of the beads found through that district are commercial beads brought in by the early French, mostly of Venetian make. This string contains beads of shell, stone, and bone, probably the majority of them are made from bone and shell.

*“Notwithstanding the abundant literature concerning the multifarious uses of these shell beads in trade, in the embroidering of articles of dress, the making of objects for personal adornment, and badges of rank and official dignity, and in the fiducial transactions of private and public life, no technical statement of the exact methods employed by the natives in their manufacture is available.”



Fig. No. 38162. Gorget.

Fig. No. 38162 is a very unusually shaped gorget, beautifully striated and perforated at both ends. At one end of the gorget the perforation has been broken. The artifact is convex on its upper side and slightly concave on the reverse. The concavity being probably a sixteenth of an inch. The gorget is seven-eighths of an inch thick at centre. What articles of this kind were used for is hard to say, unless they were used for ornaments or ceremonial purposes, or fastened by cords around the neck. This is a unique specimen, as there is no other exactly like it in the Provincial Museum. This specimen was presented to the Museum by Mr. Jas. Christie, and was found in the neighbourhood of Brantford. Like many of the gorgets it is evidently of Attiwandaron manufacture.

¹ Hewitt, "North American Indians."

Fig No. 38146 is a stone pipe, presumably unfinished, as regards the face portion of the pipe. The maker of this pipe evidently intended to place the outline of an Indian face looking towards the smoker, but his work was not completed. This pipe was the gift of Mr. Jas. Christie, of Brantford, Ontario, and it is very similar to a number of pipes found throughout the Lake Medad district and other parts of eastern Ontario. The pipe is of soap-stone and is well made and most uniform in its outline.



Fig. No. 38146—(Full size). Stone pipe.

Fig. No. 33171 is a stone pipe presented to the Museum by Mr. Frank Eames, and was found on the property of Mr. W. J. Gibson in the town of Gananoque. The pipe is of granite and has evidently been pecked with some instrument harder than itself. It is of a monitor type and unfinished. The general outline is good and the polishing process, which had been commenced around the base of the bowl, is well done as far as it went. The place at Gananoque where this pipe was found, is on one of the old trails of early days, from the St. Lawrence northwards.



Fig. No. 38171—(Full size). Pipe stone.

Fig. No. 38170 is a sand-stone pipe found on Hay Island, Gananoque, and presented to the Museum by Mr. Frank Eames. The pipe is very well made and shows evidence of considerable use. The face at the lower part of the bowl of the pipe is well extended. The eyes are brought out prominently and the eyebrows are also well marked. The mouth is made to extend around a large portion of the base of the pipe.



Fig. No. 38170—(Full size). Stone pipe.

Fig. No. 38186 is an elegant specimen of bird amulet presented to the Museum by Mr. Jas. McPherson, Spruce Glen Farm, Dundalk, Ont. The amulet was found in the township of Melancthon, within two miles of the town of Dundalk. It is eight and three-quarters inches long and one and a half inches in depth. The fan-tail is larger than usual and well made. The eyes are big and the amulet shows evidence of considerable wear. The under part has evidently been broken at some time and repolished. It is probably one of those articles brought by the early Attiwandarons from their previous home in Ohio or the central West. It is beautifully striped slate and on the whole exceedingly well made. Bird stones with projections on either side, which by some are called ears and by others eyes, are quite frequently found in central and eastern Ontario. The Museum has specimens from all parts of Ontario.

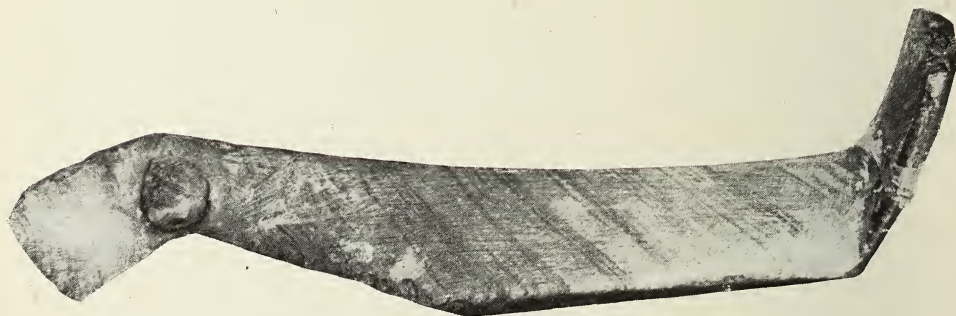
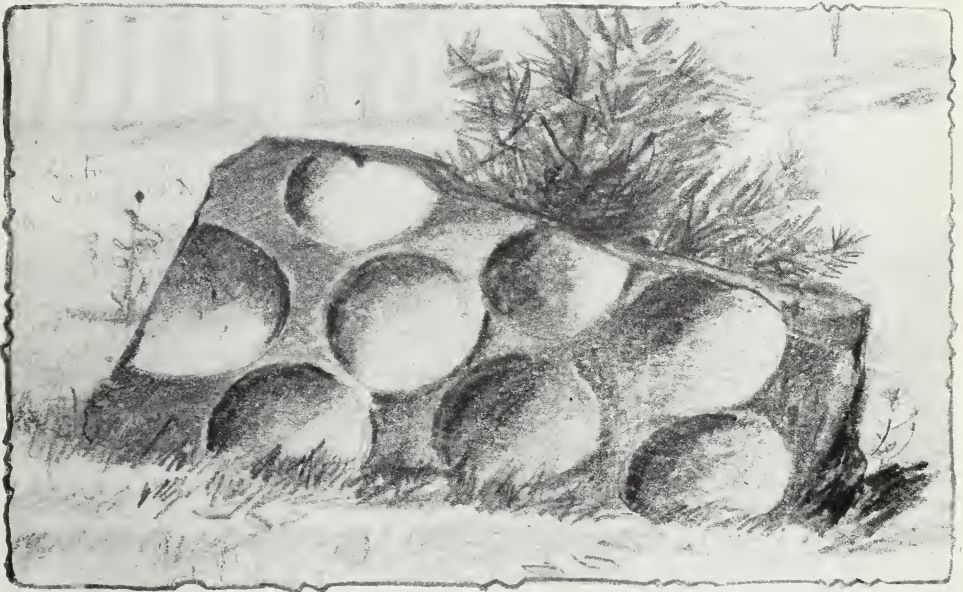


Fig. No. 38186.

Fig. No. 38123, is a large mealing-stone secured for the Provincial Museum by Mr. Hugh Hammond of Orillia. The stone for a number of years has been lying on the roadside, close to the water at the east end of Bass Lake, some few miles east of Orillia, on the Coldwater road. There are eight saucer-shaped cavities used for mealing purposes. The length of the stone is forty-one inches, depth seventeen inches, and the width across is nineteen inches. The stone is of granite and shows evidence of considerable wear. One side has probably been broken by fire and water, and all sides show evidences of chipping and reduction in size. Stones of this kind were not only used for grinding corn by the Huron Indians of the North, but were also extensively used for breaking nuts for use by the tribes. The Indians used the nuts of the various trees extensively throughout this province, and used many of them which we at the present time look upon as very disagreeable.



Mealing stone at Bass Lake.

Fig. No. 38168. This peculiarly shaped gorget was found near Guelph, and presented to the Museum by Mr. H. A. Van Wickel. The photo-engravure shows on the face of the gorget what was evidently intended for a bird. The two feet, with three toes on each, extend downwards towards the tail. The tail is nicely feathered. From the upper hole extends the head of the bird with a crane-like neck. The boring is the usual boring of those artifacts showing Indian manufacture.

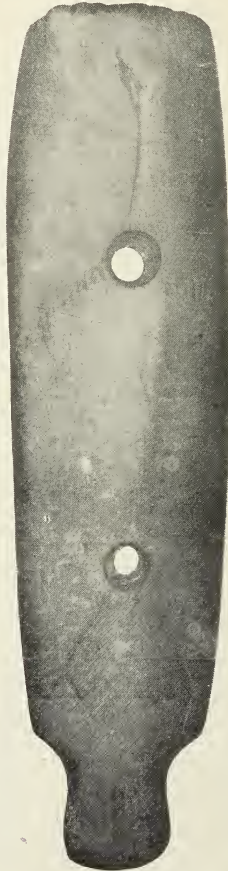


Fig. No. 38168.

Fig. No. 38169 represents the largest flint artifact in the Provincial Museum. This flint was ploughed up by a farmer in the township of Stisted, district of Muskoka, not far from Huntsville, and secured for the Provincial Museum by Mr. Mackie Kinton of Huntsville. It is well made and slightly pointed at one end. The chipping is exceedingly uniform and it bears no evidence of being at any time used, even for a spade. The strong probabilities are that a flint of this size was used at some time for ceremonial purposes. The flint from which it is made has the appearance of similar flints gathered from the north Lake Erie shore. Artifacts similar to this, made from obsidian, are frequently found in Arizona and Mexico.



Fig. No. 38169—Flint. $10\frac{3}{4}$ " long, $5\frac{1}{5}$ " wide.

ADDITIONS TO MUSEUM

37685-38000—Procured from Mrs. Wm. Matheson, Lucan, Ont.

- 37685-37700—Stone axes.
- 37701-37728—Stone axes.
- 37729—Stone gouge.
- 37730—Stone tube (unfinished).
- 37731—Stone chisel.
- 37732—Iron tomahawk pipe.
- 37733—Stone axe.
- 37734—Hammer stone.
- 37735—Part of long stone implement.
- 37736-37737—Stone axes.
- 37738—Clay pipe bowl.
- 37739—Rubbing stone.
- 37740—Sinkers.
- 37741—Slate pendant.
- 37742-37747—Gorget.
- 37748—Fragment of gorget
- 37749—Banner stone.
- 37750—Stone tube.
- 37751-37752—Stone axes.
- 37753—Chert drill.
- 37754-37766—Fragments of pottery.
- 37767—Pair of Esquimaux slippers from Greenland.
- 37768-37800—Chert specimens, arrow-heads, etc.
- 37801-37900—Chert specimens, arrow-heads, etc.
- 37901-38000—Chert specimens, arrow-heads, etc.

38001—Stone axe, Guelph, Ont. Gift of Mr. H. A. Van Wickel.

38002-38105—Gift of Mrs. Geo. B. Burnfield, Mount St. Louis, Medonte Tp., Ont.

- 38002-38090—Clay pipes.
- 38091—Stone pipe.
- 38092—Stone adze (small).
- 38093—Iron tomahawk.
- 38094—Small clay pot.
- 38095—Horn awl.
- 38096-38097—Teeth.
- 38098-38100—Shells.
- 38101-38102—Old metal knives.
- 38103—Iron spike.
- 38104—Water-washed stone.
- 38105—Piece of worked stone.

38106—Clay pipe stem. Gift of Rev. Father St. Ignace.

38107—Iron tomahawk. Gift of Mr. Chas. Palmer, Penetang, Ont.

38108-38109—Stone adzes. Gift of Mr. Chas. Palmer, Penetang, Ont.

38110-38144—Gift of Mr. Edward Dutton, Midland, Ont.

- 38110—Metal surgical knife.
- 38111-38114—Human bones.
- 38115—Rubbing stone.
- 38116—Iron tomahawk.
- 38117-38120—Fragments of clay pots.
- 38121—Antler—worked.
- 38122—Bone—worked.
- 38123—Shell bead.
- 38124-38140—Clay pipes.
- 38141—Stone pipe.
- 38142—Piece of sheet copper.
- 38143—Old knife blade.
- 38144—Iron spike-like implement.

38145-38167—Gift of Mr. Jas. Christie, Brantford, Ont.

- 38145—String of wampum, Otter Creek.
- 38146—Stone pipe, Fairshield's Cree, near Onondago.
- 38147-38148—Shells, near Harrisburg.
- 38149—Stone axe, near Harrisburg.
- 38150—Stone chisel, near Harrisburg.
- 38151—Tooth, near Harrisburg.
- 38152—Horn implement, near Harrisburg.
- 38153-38156—Clay pipes, near Harrisburg.
- 38157—Stone pipe, near Harrisburg.
- 38158—Bone awl, near Harrisburg.
- 38159-38161—Fragments of pottery, near Harrisburg.
- 38162—Gorget, near Harrisburg.
- 38163-38167—Chert specimens, near Brantford.

38168—Gorget, Guelph, Ont. Gift of Mr. H. A. VanWickel.

38169—Large chert specimen, Stisted Tp., Muskoka. Gift of Mr. Mackie Kinton, Huntsville, Ont.

38170—Clay pipe, Hay Island, South Leeds Tp. Gift of Mr. Frank Eames.

38171—Unfinished monitor stone pipe. Gift of Mr. Frank Eames, Gananoque, Ont.

38172-38184—Gift of Col. Geo. E. Laidlaw, Victoria Road, Ont.

- 38172—Flint and quartz chippings, cattle pens, Block B, Bexley Tp. Col. Geo. E. Laidlaw.
- 38173—Specimens from work-shop No. 1, Lot 5, S. Portage Rd., Bexley Tp. Col. Geo. E. Laidlaw.
- 38174—Large stone adze, Red Stone Lake, Haliburton. Mr. G. Laidlaw, Jr.
- 38175—Water-washed stone, Site 10, Lot 44, C.P.R., Eldon Tp. Mr. Gr. Laidlaw, Jr.
- 38176—Stone adze (found in Victoria Road Station, had been left). Mr. H. Angle.
- 38177-38181—Lot 4, N. P. Rd., Bexley Tp. Mr. W. J. Alton.
- 38182—Water-washed stone, Lot 4, N. P. Rd., Bexley Tp. Mr. W. J. Alton.
- 38183-38184—Fragments of pottery, Site 20, E. Bexley Tp. Mrs. A. A. Macdonald.

38185—Pair of snow-shoes. Gift of Mrs. Alex. McGee, Spencer Ave., Toronto.

38186—Bird amulet, Melanethon Tp. Gift of Mr. Jas. McPherson, Dundalk, Ont.

28187—Stone tube, near Dundalk. Gift of Mr. Jas. McPherson, Dundalk, Ont.

38188-38190—Arrow-heads, Niagara. Gift of Mr. Jas. McPherson, Dundalk, Ont.

38191—Beaded belt.

38192-38212—Gift of Col. J. M. Delamere, Toronto.

38192-38193—Hide scrapers, Saskatchewan.

38194—Rattle, Saskatchewan.

38195—Bone end of bow, Saskatchewan.

38196—Tea bag (made of a small pelt), Saskatchewan.

38197—Bag (made of skin from pelican feet), Stoney Creek, N.W.T.

38198—Sash (with hoop for bangles), Stoney Creek, N.W.T.

38199—Gouge.

38200-38206—Stone adzes or axes.

38207—Grouved stone hammed, Battle River.

38208—Hammer stone, Copper Mines, Lake Superior.

38209—Stone, painted red, Saskatchewan (war stone).

38210-38211—Fragments of pottery, Balsam Lake.

38212—Tom-tom, Cree, Saskatchewan.



Penetang
Wijthomson
1920
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Archæological Report

1920

By Dr. R. B. ORR

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Appendix to the
Report of the Minister of Education
Ontario

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1920

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PRESENTATION

*To the Honourable R. H. GRANT, M.A.,
Minister of Education for Ontario.*

SIR,—I have much pleasure in presenting to you the thirty-second Annual Archæological Report issued from the Ontario Provincial Museum. The work done in all the Departments during the year has been very satisfactory.

I have the honour to be,

Sir,

Your obedient servant,

ROWLAND B. ORR.

Toronto, December 30th, 1920.

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To delineate the various phases of culture and civilization through which mankind have successively passed during their long career on the globe, prior to historic times, is the main object of scientific archæology. The materials on which such an inquiry is founded consist of a number of objects showing evidence of human workmanship, either incidentally picked up along the haunts and byways of our primeval ancestors, or purposely searched for among the debris of their inhabited sites and sepulchres. For the correct interpretation of such remains archæologists not only made use of the ordinary synthetical and analytic methods of research, but also cull from collateral sources whatever ascertained truths may be serviceable to their cause. Indeed, so wide and diversified is the field to which the archæological vision must extend that the investigator is constantly obliged to appeal to outside experts to assist in clearing up doubtful points.

“ARCHÆOLOGY AND FALSE ANTIQUITIES”: ROBERT MUNRO.

Primitive Beliefs and Superstitions of the Hurons and Algonquins

INTRODUCTION.

In his valuable contribution to the *Revue Scientifique*, Paris, M. Solomon Reinich, the learned ethnologist, informs us that, "savage man was and is everywhere and in all ages a religious man. *Religiosity* is the most essential of his attributes, and this we assert notwithstanding that some ethnologists contend that quaternary man was an atheist." M. Reinich belongs to the school which denies all revelation from God to man. It is a remarkable admission from an eminent ethnologist who contends that "the origin of religion must be sought for in the psychology of man furthest removed from civilization." But why hark back to the quaternary age in quest of the "religiosity" of early man? Savage man everywhere and in every age is, without any exception, the same, for he is human, and, given the same conditions, his life and habits are unchanged from age to age.

This being a truism, we are not constrained to rummage through piles of ancient documents in the archæological departments of European libraries, study the specimens of the craft of early savage man in our great museums, or examine the rude paintings of paleolithic man in ancient caverns for the religiosity of the oldest inhabitants of Europe. If we admit that man existed in the quaternary age and that he made his appearance in Europe at a much later period, then we are driven to acknowledge that Europe was not, as M. Dufour contends in his latest work, "*L'Origine de l'Homme*," the cradle of the human race.

Masters of ethnology, who have devoted a life time of research into the migration of early tribes, are almost unanimous in their admissions that the migrations into Europe were from the east and the south. The first men who peopled France entered from Italy—flying probably from their enemies—and the proto-inhabitants of Italy crossed over from Northern Africa, to which land they migrated from Arabia.

European geologists have conclusively shown that a great land bridge united, in prehistoric times, Europe and Africa and that human beings and animals passed over this bridge from one continent to the other. It is now proved almost to a finality that a great causeway, perhaps a continent, united West Africa to America, and that across this causeway travelled, by easy stages, perhaps thousands of years, the ancestors of all the men and animals inhabiting America, at the time of its discovery by the Spaniards. This migration occurred long before Europe was entered by man. The American Indian is therefore much older, racially and ethnically, than the primitive inhabitants of Europe.

As we advance in our studies of the American savage of the paleolithic age, we are confronted with examples of his psychological attitude toward the natural and preternatural more overwhelmingly convincing, as regards the spiritual and mental state of early savage man, than any specimens of drawings and artifacts found in the caves of the Ardennes, France, or any of the exhibits in the archæological departments of the great museums of Europe.

At best the European tableau is incomplete, while here in America we have living examples of the gradual decay of civilization, beginning with the Toltecs, the Aztecs, the Quiches and the Mayas of Mexico, Yucatan and Chiapas, ending in the bed rock savagery of the Lower Californian "Digger Indians," when the Spaniard Ottondo failed to establish a colony in the arid land. We may also observe that the Troglodytes, who crouched in the grottoes or caves of Vézère and Cantabriques, were not anthropophagi or cannibals, at least we have no proofs or examples to show that they were, whereas cannibalism was practised among all the American tribes east of the Rocky Mountains. Many of these tribes had descended to the lowest depths of savagery.*

If, therefore, we wish to ascertain the *religiosity* of primitive savage man we are not driven to go beyond the boundaries of our Dominion in our search for the religious beliefs and superstitions; or for examples of profligacy and cruelty unsurpassed in any age of the world. We repeat that savage man in every land is the same, and that to know his thoughts, his superstitions, and his life, we need not go outside of our own country, to consult piles of archæological documents in foreign libraries, or *les parois des cavernes* in France and Spain.

What, then, was the *religiosity* of the Canadian Indian when Cartier first sailed up the St. Lawrence in 1535? While mystery shrouds the religion of savage man of the quaternary age, there is no uncertainty associated with the religious attitude of the Canadian savage. His term of existence on the American continent embraced the paleolithic and neolithic ages, and his habits, ways of living, and his religious conceptions and acts were those of early man in Europe and Africa and the islands of the Pacific.

ANIMISM.

Among the Canadian Indians, as among all savages, there was a mental attitude, face to face with nature and its wonders, which is included in the all embracing word *animism*. Animism is a word so elusive that it escapes a definition. It demands an explanation sufficiently comprehensive to include dreams, fetishism, totemism, spiritism, and shamanism.

Professor Zwemer, in his latest book, "The Influence of Animism on Islam," defines animism as: "The belief that a great part, if not all, of the inanimate kingdom of nature, as well as all animated beings, is endowed with reason, intelligence and volition identical with man." If we accept Zwemer's definition as conclusive, then animism is not a religion or a clearly defined system of belief, but an attitude of the mind, face to face with nature, just as pragmatism is an attitude of the mind towards the problem of natural philosophy.

Burnett Taylor in his book, "Primitive Culture," asserts that animism is a primitive philosophy. In his interesting volume which appeared in 1871, and was hailed by his admirers as "The Gospel of Animism," the author termed this philosophy the doctrine or theory of souls and spirits. He contended that visions, dreams, apparitions in sleep and at death revealed to primitive man his soul as distinct from his body. This belief, in time, was transferred to other bodies. As

* These Ampajoots (Yampah utes?) live in crevices in the rocks and in holes dug in the earth; they wear no clothing and their weapons consist of bow and arrow and a sharp stick. They wander over the barren plains searching for ants and grasshoppers, which they eat. Men, whose word I cannot doubt, have told me that they feed on the dead bodies of their relatives and even eat their children. Laveille's *Life of De Smet*, p. 106. "The Flatheads, living on the eastern slope of the Rocky Mountains, are the only tribe that have an idea of chastity." *Indian and White in the Northwest*, p. 4.

the human body was thought to live and act by the power of its indwelling spirit or soul, so the life and actions of all other existing things were believed to be directed by their own individual spirits. Briefly, then, the belief in human souls was intimately associated with a doctrine of spirits which were of the same nature as souls, but acted in a different way. Animism, then, is a belief that life in animals, and in all animate and inanimate things, is caused by the indwelling



Indian smoking.

presence of an imperishable spirit, the *oki* and *manitou* of the Hurons and Algonquins.

SUPERSTITIONS OF THE CANADIAN SAVAGE.

The Hurons and the Algonquins peopled the entire universe with *okis* and *manitous*, great and small, and thought that storms, winds, thunder and lightning, and all meteoric phenomena were caused by spirits. They did not distinguish between their own form of existence and that of the animals or objects everywhere about them. From this belief was evolved the idea of the "fetich." To

the Canadian savage, as to the African Hottentot, a fetich was any small object believed to have within itself a conscious spirit, an *oki*, or demon, revealed to him in a dream after a long fast. It might be a peculiarly shaped pebble, the head of a snake, the wing of a bird, or indeed anything which he could conveniently carry about him. This object he enclosed in a very small pouch suspended from his neck when in camp or on the hunt, or in his hair when engaged in battle with the enemy of his tribe. Sleeping or awake, it was never separated from his body. It was his own, his guardian spirit, and repeatedly, every day, or when exposed to danger, he invoked its aid, protection, and help.

The Canadian savage believed that all things had a life of their own, and that every object was controlled by its own independent spirit. Spirits were dwelling in and guarding the mountains, springs, plants, animals, trees, rivers, islands and lakes. The savages who accompanied Father Albanel, when he was crossing Lake Mistassini, warned him not to continue looking upon a distant island lest the spirits dwelling in it would be angry. The Montagnais of Lake Papinjimoucani—a delightful lakelet north-east of Lake St. John—told the Jesuit missionary, Father Laure, that under its waters lived many spirits, and that when the lake was unsafe for a canoe the spirits were quarrelling among themselves.

In the "Relation" of 1671-72 the Jesuit missionary, Father Nouvel, writes that the Algonquins believed that: "Each species of animal, fish, and bird has a particular *manitou*, which cares for it. Therefore, just as the Egyptians offered mice and rats on their altars, so these people (Algonquins) cherish a special regard for these animals, as was illustrated in the case of a mouse that we had caught and thrown outdoors; for a girl having snatched it up, and being inclined to eat it, her father took the mouse and bestowed a thousand caresses upon it.

"Upon our asking why he thus treated it, 'Because,' said he, 'I wish to propitiate the *manitou* that cares for mice, in order that the genie of the mouse may not hurt my daughter.'""*

Even the minutest flies and insects were, in the mind of a Huron or Algonquin, possessed with imperishable souls. He believed they took a diabolic pleasure in tormenting animals and men. "Why do you eat the lice you take from your hair and body?" asked one of the missionary fathers of an Ottawa Algonquin. "Why," he replied, "I eat them because they eat me."

Okis, manitous, and windigoes were the same as human souls, but they acted in a different manner. Some were tutelary spirits haunting caves, guarding or living in isolated trees of great size or dwelling in rapids or waterfalls. The cataracts of the upper Saguenay were haunted by windigoes or demented spirits of great stature, to whom the Porc-Epic Indians made offerings of bear flesh. The caves, huge boulders, and rough lands of the "Grand Mistassinis" were believed by the Mouatchichi, an Algonquin tribe, to be haunted by ghosts and evil spirits who, on dark nights, swarmed upon the lake in spirit canoes.

Ghosts or spirits haunted graves or a place where one of the tribe was killed or drowned. At times they appeared to men and women in subtle, material forms, as in vapours, fogs, and mists, or as an image retaining a likeness to the shape of a human body. All these spirits carried fear to the hearts of the members of the tribe who endeavoured to placate them by gifts and sacrifices.

Brave as they were when confronted with wild beasts or human enemies,

* Vol. 56, pp, 125-7.



Indian Magician (Catlin).

the unknowable, the intangible and the uncanny filled them with fear and terror. They believed that the visible world was filled with invisible demons, little devils, okis, manitous, and ghosts, who had the power, and often the will, to do them harm.

It was in vain that the Jesuit missionaries strove to inculcate more exalted views of the beneficence of nature by explaining and picturing the beauty of all things created, and the wisdom and love of God in making them the servants of man. In one of his addresses to the members of the Bear tribe of the Hurons, Father Brebeuf, after dwelling for some time on the folly of fearing the ghosts of the dead and the malignity of unseen spirits, exclaimed: "What is there so wonderful as to see the trees which have looked dead during winter, resume without fail every spring a new life and a new dress? The corn that you plant rots and from its decay springs up beautiful stalks and the full ears. And yet you do not say 'He who made so many beautiful things and who every year displays before our eyes so many marvels, must be some benevolent *oki*.'"

This faith in the universality of spirit life in all things led to a firm conviction in the mind of the savage of the interaction of forces between himself and the objects of nature everywhere around him. His efforts to utilize these forces resulted in divination, sorcery, communing with spirits and magic.

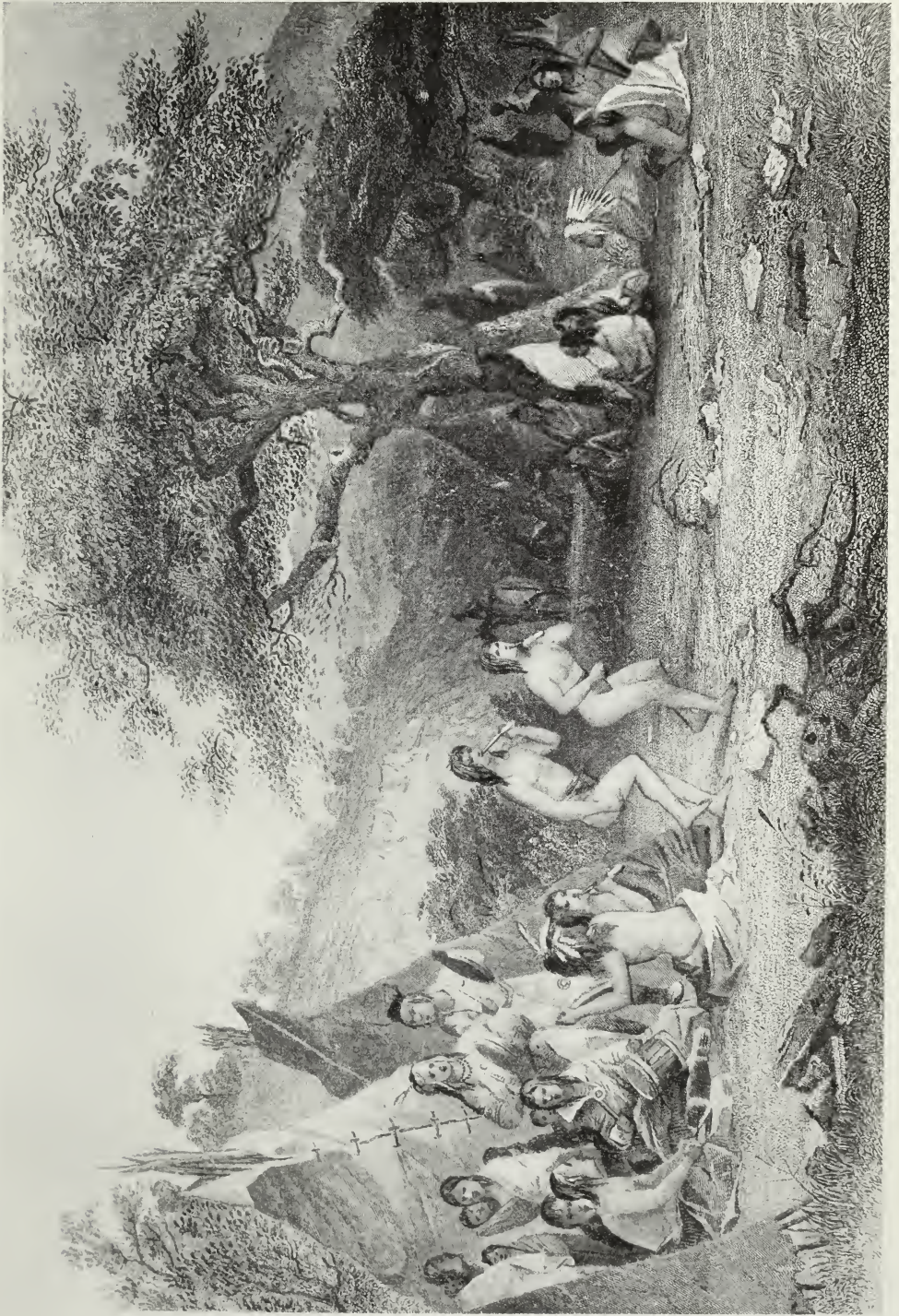
When the soul of a man or a woman—but not that of a child—left its body, it lingered for a time around the camp or village, haunting the woods and waiting for another soul to accompany it on its long journey to the land of departed spirits.

The Canadian savages greatly feared the ghosts of the dead. For many nights after a death in the village, a Huron warrior never went alone into the forest if anyone were dangerously sick, for he feared meeting a ghost waiting for the soul of the dying man or woman. Many of the hunters claimed to have met and spoken with the ghosts of the dead whom they unwillingly encountered when compelled to be abroad on dark nights. Nothing, not even the hope of good luck in battle, or the hunt, could tempt a Huron brave to pass near a grave or enter a graveyard when night shrouded the forest. They buried their dead with their faces to the west so that the soul would know the way to go to the Happy Hunting Lands. The graveyard was always opened to the west of the village so that the spirits of the dead would not have to pass through the village on their way to the spirit land.

THE DREAM AND PRIMITIVE MAN.

Apart from his intuitions, the fact that he dreamed while asleep satisfied the savage that his soul was distinct from his body and that it would exist in another world. He was sure that in his dreams his soul left his body and wandered around according to its own will and that it was in the place and with the persons or animals seen in his dreams. A sleeping man was never awakened suddenly or violently lest his vagrant soul would not return in time to reanimate his body.*

* The reader familiar with the classics will call to mind how, in the *Iliad*, the dead Patroclus comes to the sleeping Achilles, who vainly tries to embrace him, but that the soul disappears in the air as mist; and how the seer, Hermotimos, used to leave his body, till, returning from the last of his spirit travels, he discovered that his wife, believing he was dead, burnt his corpse on the funeral pile, and found he was then a bodiless ghost. These Homeric notions were evidently transmitted to the classic world from a barbaric or savage ancestry.



Indian worship of the sun (Schoolcraft).

BELIEF IN THE IMMORTALITY OF THE SOUL.

Intimately associated with the belief of the savage in the animated nature of all things, was his unalterable faith in the immortality of his own soul. He thoroughly understood that his soul and body, though united, were separate entities and were not of the same substance. The belief in the immortality of the soul, which philosophers contend is proved by processes of reason or is a revelation from God to man, was to the savage an intuition. Theologians and philosophers have proved to a finality, by logic and revelation, the immortality of the soul, but the savage knew it by intuition. This intuition was as intimately identified with his mentality as were his thoughts. The Hurons and Algonquins, then, demanded no logic or revelation to convince them of the imperishability of their souls, for they knew it intuitively. This intuition was an inseparable part of their being and much stronger than a belief born of logic can ever be. This belief of the savage was of great assistance to the Jesuit missionaries when they began instructing the Indians in the doctrines of Christianity.

The Huron believed firmly that his soul continued to live after the death of his body, and however low the savage descended this faith remained with him. Influenced by this belief in the survival of the soul, they never carried a dead body through the common entrance of the lodge, but broke an opening through which the body was carried to its grave, and this they did because they contended it would bring misfortune to the living to use the door through which the dead had passed.

The Hurons carried their unalterable belief in dreams even to the point of offering human sacrifice, or feeding on human flesh. Father Jean de Quen, in his "Relation," 1655-6, records that: "One of them (Hurons) having dreamed that he gave a feast of human flesh, invited all the chief men of the country to his cabin to listen to a matter of great importance. When they had assembled he told them that he was a ruined man as he had a dream impossible of fulfilment; that his ruin would involve that of the whole nation to be followed by the destruction of their hunting grounds. He then asked them to guess what his dream was. All failed but one, who said: 'You dreamed to give a feast of human flesh. Here, take my little brother. I give him to you; cut him up and put the pieces in the kettle.'

"All present were seized with fright except the dreamer who said that the *oki* of his dream demanded a woman. Superstition went so far that they adorned a girl with all the riches of the country—just as the victims of old were adorned for immolation; and the innocent girl, not knowing why she was made to look so pretty, was actually led to the place appointed for the sacrifice. All the people attended to witness so strange a spectacle. The guests assembled in their places and the victim was led into the middle of the circle. She was delivered to the dreamer, the man for whom the sacrifice was to be made. He took her, all watched his actions and pitied the innocent girl, but when everyone thought he was about to give her the death blow, he held his hand and cried out, 'I am satisfied; my dream demands nothing more.'"

There is here a striking analogy between the voice of the dream-*oki*, the sacrificer and the victim with the prepared sacrifice of Isaac recorded in the twenty-second chapter of Genesis. We have here an absolute submission to the will of the dream-*oki*, and an instance proving the strong bond which united the men of the same tribe to one another, and of fear, affection, or loyalty to the *okis* of their

dreams. Such was the tyrannical influence of the dream that even natural affection went down before it; a brother would surrender his brother to death, a father would lead his daughter to the grave.*

The Jesuit missionaries to the Hurons and Algonquins experienced great difficulty when they attempted to prove the absurdity of the superstition which centred in their dreams. Father Brebeuf in his "Relation," written in 1636, writes:



Ancient Indian Dress. (Catlin.)

"The Hurons are absolutely controlled by their dreams. If a chief speaks one way and a dream another, the chief might in vain shout his head off. The dream often governs in their councils. Traffic, fishing and hunting are entered upon usually under its sanction. They hold nothing so precious that they would not deprive themselves of it for the sake of a dream. A dream will sometimes take away from them their whole year's provisions. It prescribes their feats, their dances, their songs, their games—in a word the dream does everything, and is

* Vol. 42, p. 155.

in truth the principal god of the Hurons." So tyrannically was the dream the master of the savage mind that the Jesuit missionaries were convinced that if a Huron dreamed he had killed one of them, he would seize the earliest opportunity of murdering the victim of his dream.

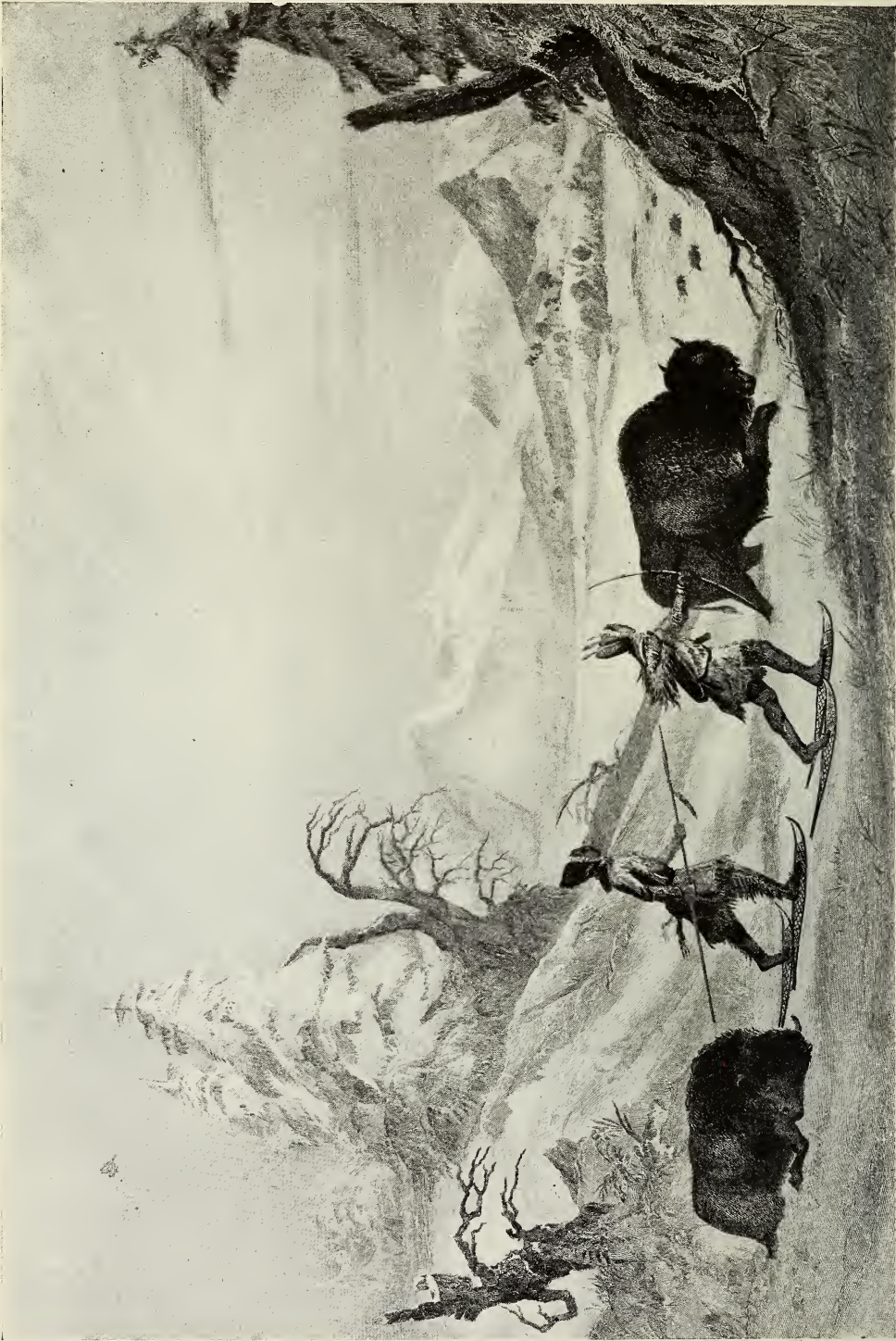
In concluding this paper it may interest the reader to be informed that when an Indian recovered from a lingering disease or a serious accident, he discarded his old name and took a new one, and this he did from a belief that in some way his old name was associated with bad luck. "They tell me," wrote one of the missionaries, "that the savages often change their names. They are given a name when born; this they change when they pass the age of puberty. Moreover, if any one of them recovers from a serious sickness, he drops his name and takes a new one."—"Relation," vol. 16, p. 202.)

SNOWSHOES

Many and various, the world over, are the devices for protecting the feet and assisting in transportation on foot. From the sandals and clogs of our forefathers to the unsightly and ungainly shoe of our modern women the varieties and shapes are innumerable. From the impossible shoe of the aristocratic ladies of China, with their compressed feet, to the easy-fitting moccasin of our Algonquin tribes, there is just as wide a range in purpose and in ideals. In all parts of the world the equipment for footwear is usually so manufactured that it will best serve the purpose it was intended for and will not fail the wearer as an effective and lasting protection. Thus the boot of the Alpine climbers is no better suited to its purpose than the snowshoe was to the needs of the travelling Algonquin Indians in the vast forests of this province (Ontario) for centuries before European civilization had influenced their habits and customs. The shifting sands of Egypt and the vast desert tracts of America were best traversed by the primitive races with nothing more on their feet than the tegument nature had supplied them. But in the snow-clad land of our northern hemisphere, with its long winters and its soft snow, feathery and often many feet in depth, no equipment for the feet could be more serviceable than the snowshoe. And in no other land were snowshoes so commonly used as in the length and breadth of the territory now forming our great Dominion. From the stalwart Iroquois south of the Great Lakes to the short and chubby Esquimaux encircling the shores of the Arctic or inhabiting the numerous islands of that great icebound ocean; from the stormy shores of the Atlantic to the valleys and mountains of the Pacific, all our native races adopted those aids to easy and rapid travel and transportation over the vast fields of shifting snow.

"In methods of making," as was said in a former Report, "they show an ingenuity which, if the same brain energy had been exercised in other walks of life, might have caused the primitive Indian to have occupied a position amongst our semi-civilized races of to-day."

Probably the earliest reports of their use is to be found in the "Jesuit Relations," Vol. 3. Therein Le Jeune states: "When it snows a great deal and the snow does not freeze over, then they cannot put their dogs upon the chase because they sink down; the Indians themselves do not do this for they wear snowshoes upon their feet which help them to stay on top." In Vol. 7, of the "Jesuit Relations," the same writer very ably describes the "shoes" (moccasins) to which the Indians attached their snowshoes. He informs us that "they are not hard like ours, for they do not know enough to tan the leather; our deer-skin gloves are made of skin which is firmer, or at least as firm, as their moose skins of which they make their shoes. Also they have to wait until these hides have been used as robes and until they have been well oiled, otherwise their shoes would shrink at the first approach to the fire, which they do anyhow, well oiled as they are, if they are brought too near the heat. Besides, they absorb water like a sponge, so that the Indian cannot use them in this element, but they are very serviceable against snow and cold. It is the women who are the seamstresses and shoe-makers. It



Indian hunting buffalo in deep snow—using snowshoes.

cost them nothing to learn their trade. A child that could sew a little could make the shoes at the first attempt, so ingeniously are they contrived. For winter use these shoes are made large and capacious. Their feet are well-wrapped in rabbit skins or other pelts properly Indian tanned—with this they frequently use moose-hair. Having thus wrapped their feet they put on their moccasins, occasionally wearing two pair. These are tied over the instep with a leather thong which is wound about the corners of their shoes. Such a covering of the feet was necessary in using the snowshoe." For such purposes our modern shoe is useless. The fair daughters of Ontario and the athletically inclined gentlemen, fond of outdoor sports, now use the same kind of moccasins and the same kind of snowshoes as were vital necessities to our dusky aborigines for centuries before any European dreamed of a western continent.

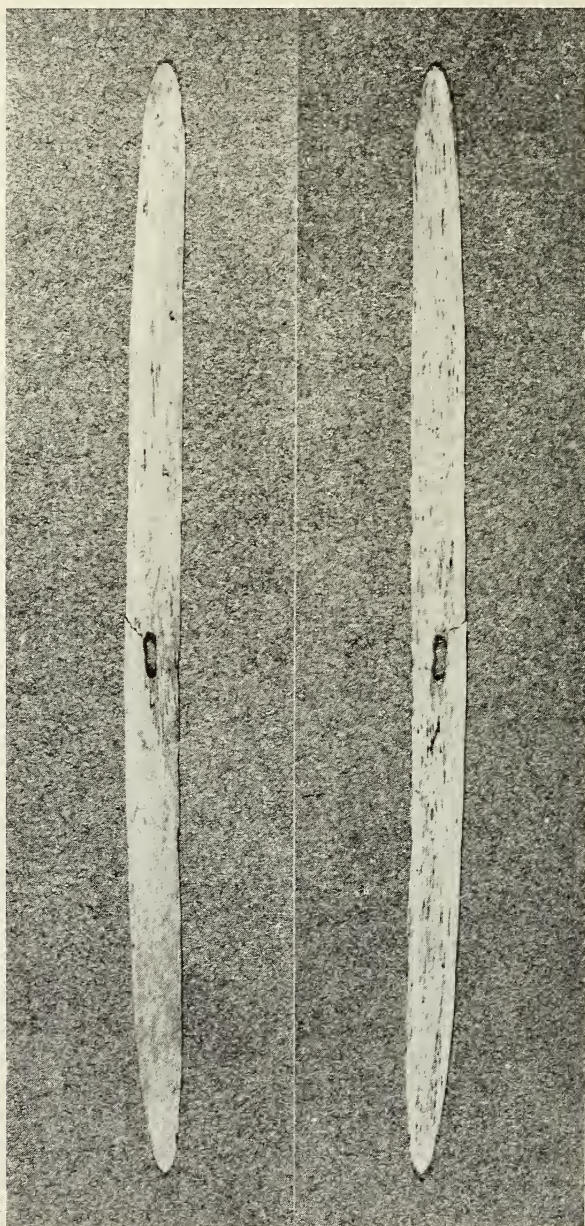
The moccasin is as necessary an appendage to the snowshoe as the paddle is to the far-famed birch-bark canoe. These two survivals of the prehistoric culture of America are now permanent elements of our Canadian life. It is needless to say that the northern Indians were experts in the manufacture of snowshoes. First, they shaped a stick of hickory or ash, about half an inch in diameter and several feet in length, in the form of a long ellipse that sharply contracts to an acute angle where the ends of the stick come together and are fastened to become the tail of the shoe. This elliptical frame varies from two to four feet in length and from ten to eighteen inches in width. The whole frame is strengthened by a narrow flat strip of wood fitted in about four inches from the front and a similar piece about double that distance from the tail of the shoe. The interior of the frame, with the exception of a space of about four inches wide back of the front cross-piece, is filled in by weaving thongs into a network whose meshes vary according to the design of the maker.

At the edge of this four-inch opening the ball of the foot was lashed with thongs which pass around the heel for the support of the foot. The heel was left free to work up and down and the opening was designed to allow the toe of the foot to descend below the surface of the shoe, when the heel is raised at each step in the act of walking. It is a very simple invention but exactly adapted to its purpose. A person accustomed to snowshoes can walk far more rapidly upon the snow than without them upon the ground. In hunting, especially, it is of the greatest service.

In their manufacture a needle of bone or horn was used for netting the snowshoe. The shape of the implement was flat and rounded at each point, to enable the needle to be used either backward or forward. The eye which carries the line is in the middle. Various sizes of needles are used for the different kinds of netting, of which the meshes vary greatly in size.

Mason, as I have written on another occasion, in describing the snowshoes, states that "the parts are the wooden rim; toe and heel crossbar of wood, or rawhide; extra strengthening bars; foot netting in large meshes with a stout thong for the foot to rest upon; toe and heel netting closely meshed with babiche or twisted sinew; and foot-lines for attaching the shoe." The varieties of their snowshoes were almost as great as their linguistic stocks. With these articles of footwear the Indians were enabled to travel great distances following their dogsledges. During the winter hunts they were of immense value and service; slipping stealthily over the snow, they were upon their prey before it was aware of their presence. In endurance they are equalled by few and surpassed by none

of the races the world over. The Indian on the sides of the Andes in South America, the Indian of Mexico or California, or his no less illustrious and fast-running brother of Ontario, are all even to this day celebrated for their speed



Needles used in making snowshoes.

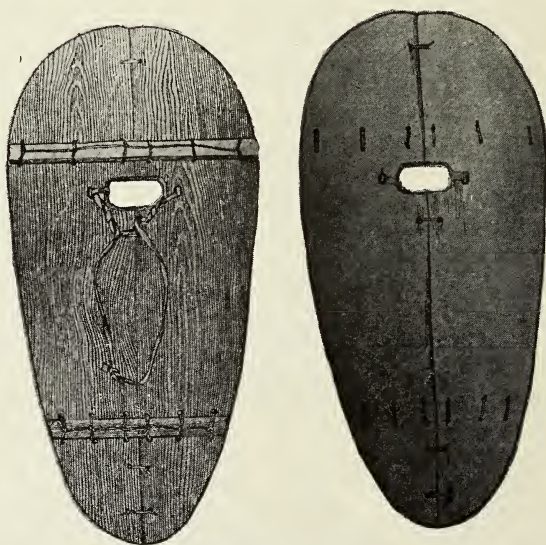
and endurance. These men have been utilized on both continents of America by the eastern races succeeding them—whenever long distances had to be covered in the shortest time, such as when carrying the mails or express parcels. It is only a few years since those fleet runners in our Canadian West, with their dog-sledges, distributed the mails from Fort Garry away west to the Rockies and as far north



Indian Showshoe Dance—after first fall of snow.

as Athabasca Landing. Our own Algonquin Indians were celebrated travellers. They covered the continent from the Atlantic to the Rockies and from the Gulf of Mexico to the headwaters of the Saskatchewan. While their modes of transportation were not numerous, yet for a semi-civilized race they were of the highest order."

In the Ontario Provincial Museum there are no examples of snowshoes from the Indians of Canada that were not made with metal tools. We have no remains of an ancient pre-French and purely Indian type. Therefore, the utmost caution should be used in estimating the constructive skill of those tribes that were long associated, as trappers, with the French and the English; nor should this element of European contact be forgotten when examining snowshoes that appear to be a ruder and less finished product. The very fine *babiche* is impossible without the curved steel knife; and the refinement of the snowshoe seems to date from its introduction. *Babiche* is a skin thong usually of eel-skin. The word is derived



Wooden snowshoes.

through the Canadian French from one of the eastern dialects of Algonquin. The term is old, and occurs in Hennepin (1688). Raw-hide, the great strength and toughness of which rendered it almost as useful to the Indian as sinew, is made from the various aquatic and land animals. In preparing raw-hide the skin was fleshed, dehaired and stretched till it dried; when ready for use, it was cut in strips of different sizes. It was used for harness, thongs, whip-lashes, wattling for making cages, fencing, etc. Narrow strips, called *babiche* by the French, were employed for fishing and net-lacing for snowshoes.

As a device for enabling one to travel on the surface of the snow, the snowshoe, it will be readily realized, is absolutely necessary to the welfare of hyperborean peoples in walking, in hunting, in pulling a sled or in driving a team of dogs attached to the sled. To the Indian, who has to secure his supplies for his band, it was more necessary than the sled, and much more necessary than even his birch-bark canoe. Snowshoes are of two kinds: first, those of wood—the *skee* or its equivalent; secondly, the netted snowshoe, or that which is described in this article. The netted snowshoe has had its development from two pressing

necessities—the necessity for timber sufficiently large and strong from which to make them, and the demand for a footgear that will help the wearer in an emergency to draw a heavy load through deep soft snow. The snowshoe line southward is the isotherm of northern New York in winter. North of this line there was an abundance of raw material for making them and the quantity manufactured depended on the demand. There was also a northern limit to good snowshoes. Beyond it, within the Arctic Circle, the snow became hard enough in the long winter to sustain the hunter without them. Snowshoes are not known to have been used in the northern hemisphere south of the Kalamath River in California. Lafitau describes snowshoes and their use in his “Mœurs des Sauvages”: †“In the snow where there is no beaten track, they are obliged to make use of snowshoes, without which all kinds of journeys, whether for war or for hunting,



Buffalo-hunting on snowshoes.

etc., would be absolutely impossible for them. The shape of these snowshoes is almost elliptical—that is to say—the ellipse is not perfect, being more rounded in front than at the other extremity, which terminates more or less in a point. The largest are two and a half feet long, and one and a half broad. The rim, which is of wood, hardened in the fire, is pierced all round like the raquettes* of

*Raquettes: snowshoes. This word is very old: its earlier forms were *rachete* or *rasquete*. It is derived by Littré (through Low Latin *racha*) from the Arabic *raha*, “palm of the hand;” by Menage and others, from Latine *reticulata* “netted.” In either case, its present use is traceable to certain ball-games. The earliest of these was that called by the French “paume” (from Latin *palma*), in which the ball was struck with the palm of the hand; it was exceedingly popular in the countries of Western Europe and was common at least as early as the thirteenth century, afterwards becoming known as “tennis” (a word of uncertain derivation). To apply the name of *raquettes* to the snowshoe, so similar in outline to the palm of the hand and to an instrument used in the well-known European game, was an obvious and easy transition. The use of netted snowshoes was universal among the North American tribes, from whom it has been adopted by the habitants of Canada.

†Translated by E. O. Mitchell.

our tennis-courts, which they resemble with this difference, viz., the meshes are much closer together, and the strings are not made of gut, but of raw deer-skin and cut very thin.

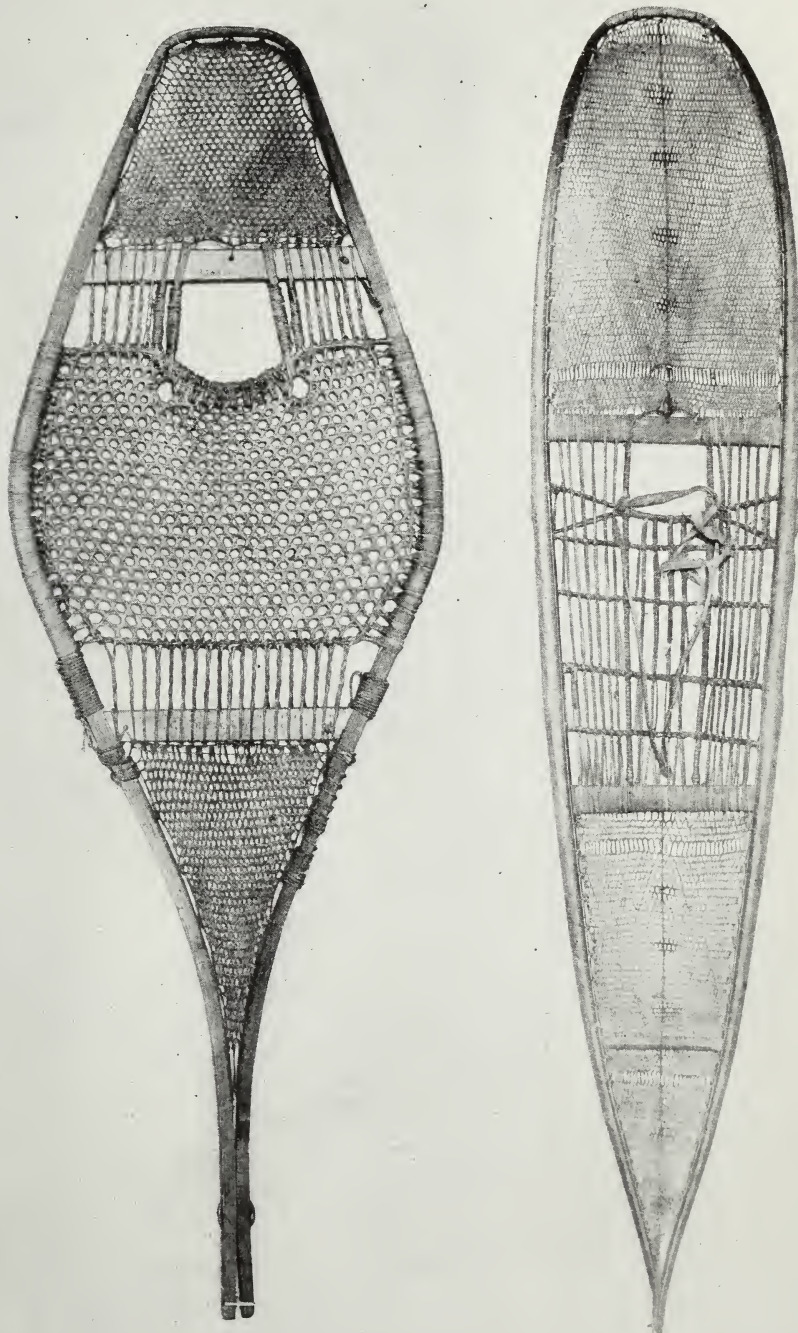
“In order to keep the body of the snowshoe firmer, two cross-bars are put there, which divide it into three compartments of which the middle one is the broadest and longest. In the middle portion, towards the side where the end is rounded, an empty space, arc-shaped, is let in, of which the cross-bar acts as the chord; that is, where the point of the foot must be kept without touching the cross-bar, which otherwise would be weakened. At both ends of the arc are two little holes through which are passed the straps that fasten the foot upon the snowshoe. These straps are passed one over the other, and, after being crossed, are passed through the rim of the snowshoe and then brought behind and underneath the heel, whence they are brought back over the “uppers” and there knotted. This is done in such a way that, although the foot may be well fastened in, it is held only at the toe, and one can get out of the snowshoe without putting a hand to it.

“Herein is one more peculiar custom of early times that has passed from Asia into America with the nations that have been transplanted there. Strabo, speaking of the people that inhabit that long chain of mountains that extend from Mount Taurus to the Caucasus, relates this in particular about them: ‘They can not ascend to the summits of these mountains in the winter-time; but the inhabitants go there in the summer and, on account of the snow and ice, attach to their feet pointed shoes made of raw ox-hide and as broad as a drum. They then let themselves glide down from the tops of these mountains, seated upon a skin; the same practice is carried on in Media and Mount Mafius, which is in Armenia. There they attach also to their feet small shields made of wood terminating in a point.’

“Suidas says in like manner that the soldiers of Alexander the Great, by means of hoops furnished with rushes, passed without trouble over the snow which in some places was up to sixteen feet deep. As they still make use of snowshoes in Colchis and in those countries of which Strabo speaks it is evident that in his description he meant nothing else than snowshoes by these ‘ox-hide shoes, broad as drums.’ The wooden shields (which are really skates or their equivalent) which Strabo tried to describe, are necessary in countries of ice and snow where they have to put points on the iron shoes of the horses to give them a foothold.

“As for the manner of letting themselves glide down from the top of the mountains, Strabo depicts for us a custom which is still observed on Mount Cénis and in the Alps. It is what they call ‘la ramasse’ (the sledge) a kind of sleigh with a little seat at the bottom where the traveller is compelled to sit. The inhabitants of the country, skilled in guiding this kind of conveyance, seated low down in front, direct it with their hands by means of the shafts of the sledge itself; and with the spikes with which their heels are furnished they arrest their course as they wish, whenever it is too impetuous. Nothing is more rapid and more agreeable than this way of coming down the mountains. The savages, instead of a skin, use a piece of bark, in case of necessity. It is an amusement which the children do not fail to afford themselves in winter time, when they have near their villages some eminence of which they can take advantage.”

Frederich Whymper in his work “Travel and Adventure in the Territory



No. 36370—Manitoba.

No. 22196—Loucheaux snowshoes, South
Mackenzie River.

of Alaska," states: "The sledge used at this fort and generally through the Hudson's Bay Territory at this part of the continent, is perhaps the simplest in the world. It is nothing but a plank twelve inches broad by sixteen feet in length, one end bent upwards in a prow-like form, having been softened by steam for the purpose. Thongs keep the curved end in its place, and a few cross-pieces of lashing complete it. It is a kind specially adapted for soft snow. The snowshoes commonly adopted were shorter than those employed by the Russians, and were pointed at either end."

Bush, in "Siberian Travel, and Exploration," states: "While here we derived no small amount of amusement, as well as exercise, in learning to use the snowshoe, which we thought would probably be an important aid in our further journeys. These snowshoes were made of white birch about six feet long by eight or ten inches in width, and were shaved down to not more than a quarter of an inch in thickness, making each pair weigh about eight pounds. They were soled with skin taken from the legs of the elk, deer, or horse, stretched so that the hair flowed toward the heel, making the shoe glide forward very easily, and preventing it from slipping backward while making an ascent. The skin of the elk is best, but is hard to obtain, and that of the horse is also very good. On the seashore seal-skin is used for the same purpose. A person can travel much faster with these shoes than he can walk; for, though he steps much the same, yet, in addition to the length of the pace, the shoe slides several inches with each stride.

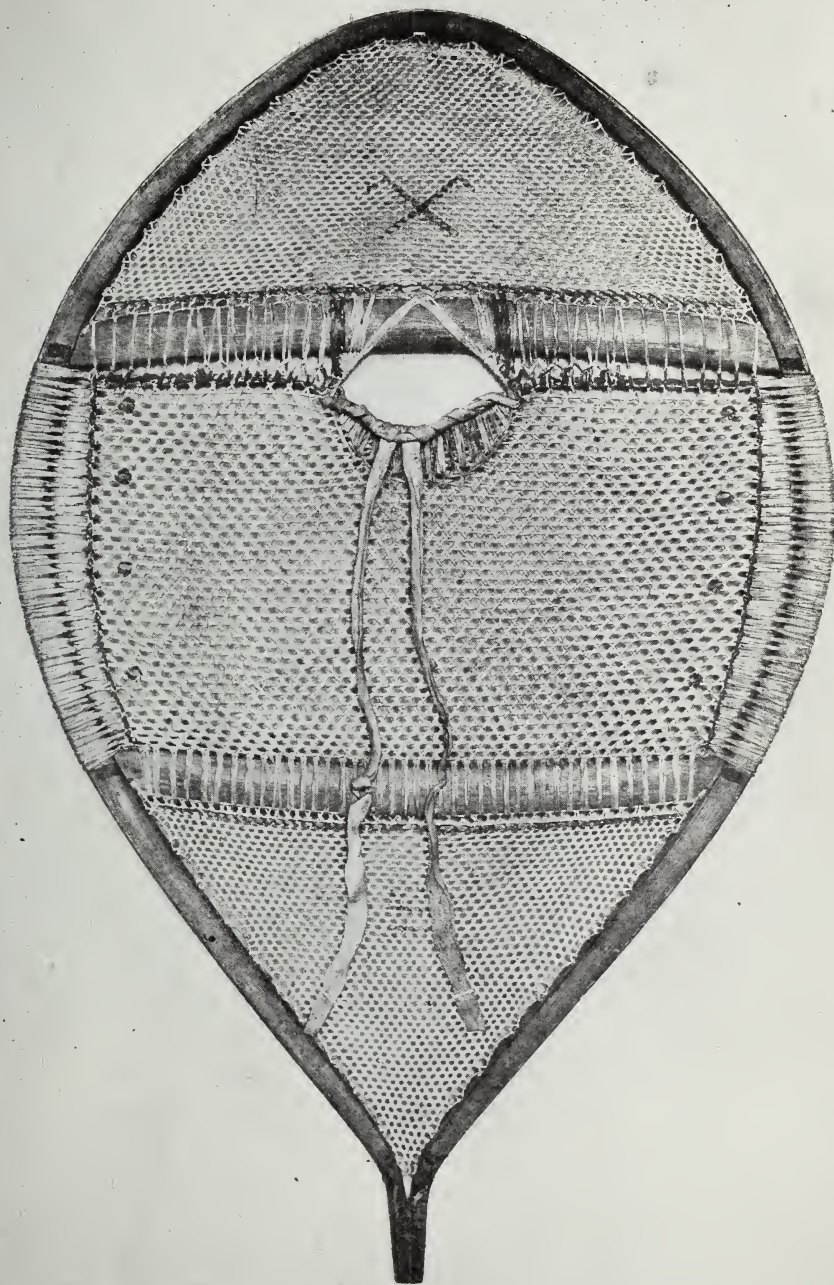
W. H. Ball in his work "Alaska and its Resources," remarks: "I have spoken of travelling on snowshoes. To travel without them in winter is impossible, but sometimes on an old, well-beaten road, or with a hard crust on the snow, and while travelling over ice, they are not needed. The different kinds of snowshoes are, in a measure, characteristic of the locality where they are used.

"The Innuït snowshoe is small and nearly flat. It is seldom over thirty inches long. The netting is open and strong, being made of fine remni. That which supports the foot is made of strong mahout, which passes through holes in the frame. It is strong, simple, and well adapted for walking on the hard snow of the coast. Both shoes are alike.

"The Ingalik snowshoe is much larger. Mine were five feet eight inches long, and strongly curved up in front; there are always rights and lefts, a slight difference being made in the curves of the frame of the two shoes. They are much wider in front and the netting, which is of deer sinew twisted into twine, is much closer than in the Innuït shoes. The netting under the foot is the same. In all the snowshoes the strings are alike. Two short loops for the toe and a long one around the foot above the heel, fasten it to the foot. In walking the toe sinks into an opening in the netting provided for the purpose. Beginners strike their toes against the bar, but after some experience they learn how to adjust the loops to prevent this.

The Kutchin snowshoe is made a little smaller than the Ingalik pattern, and much in the same style. The netting is much closer and finer, and is made of fine line, cut from prepared deer skins, called babiche. The whole shoe is prettier and more artistic. It is frequently painted and ornamented with beads.

The Hudson Bay snowshoe is very small, thirty inches being the regulation size. This is in order that it may sink deeper in the snow and beat a better road for the sleds. It is sharply curved upwards in front and is furnished with a knob to break the crust in the snow. The frame is flat, not rounded as in the



No. 38446—Labrador.

other kinds. The foot netting is put on around the frame and not through holes in it. All the netting is very fine and close, and made of babiche. They are generally painted in gay colours and ornamented with tufts of coloured worsted. The latter in moist snow must be a great nuisance as the snow must stick to them and greatly increase the weight. In hunting, the Hudson Bay men use the larger Kutchin shoe. The latter is probably the best of all for general use."

In his celebrated work on Indian tribes, Schoolcraft, who was himself married to a Chippewa Indian princess, states: "It is also during the prevalence of the rigors of winter that the very singular appendage to the moccasin, called snowshoe is worn. It is simply a contrivance to keep the foot from sinking in soft snow. For this purpose two bows of hard wood are formed and bent elliptically; the two ends of the bows being brought together, and closed behind the foot, forming a projection. Two cross-pieces are put to the front part for the foot to rest on, and a third piece behind the heel to give firmness to the frame. The whole surface is then laced over with deer's sinews or strips of hide. A thong of leather confines the foot to the thwarts, permitting it to play freely, and the whole appendage hangs from the toes, resembling a vast sandal, allowing the muscles the freest scope.

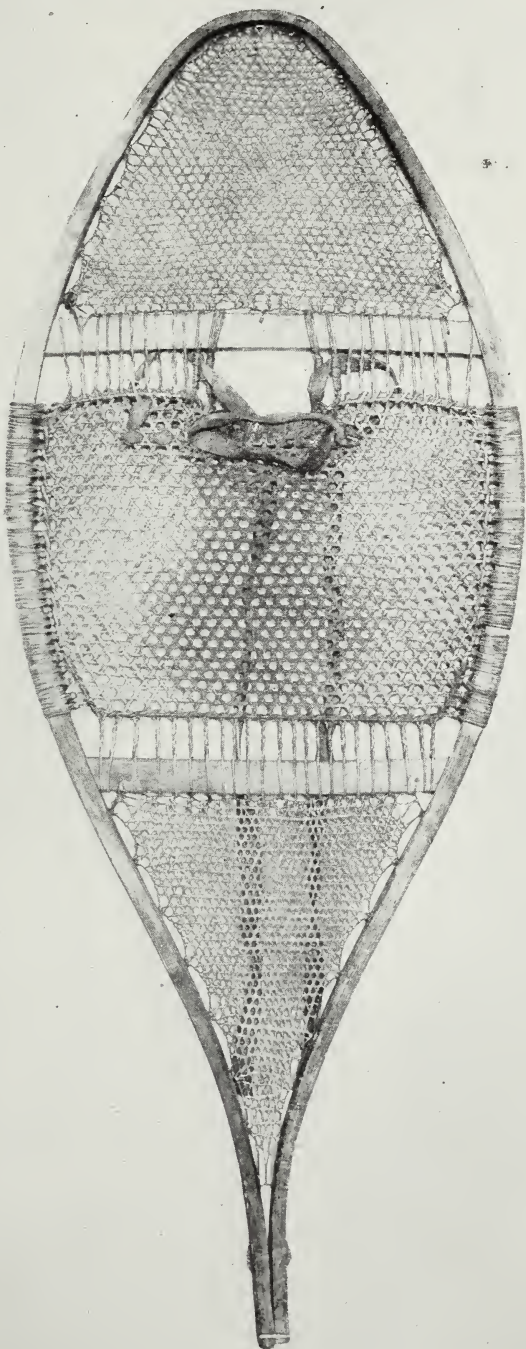
"Various sizes and shapes of the snowshoe are worn by the different tribes. There is also always a female snowshoe, which is shorter, and has some peculiarities of shape. The cording of the latter is often painted in fanciful colours, and furnished with light tassels."

A plan to capture deer in the winter is as follows: A herd of deer is discovered and men and women put on their snowshoes. The deer are surrounded and driven into a snowbank many feet deep in which the affrighted animals plunge until they nearly bury themselves. The hunters armed with lance pursue them and kill them. This means of procuring deer is only adopted when the herd is near a convenient snowbank of proper depth. The snow falling in the winter collects in the gullies and ravines, and only in seasons where there has been abundance of snow will it attain sufficient depth to serve the purpose.

The Huron-Iroquois and Algonquin types of snowshoes are especially well contrived and made, evidently suggesting that their predecessors, or more likely the predecessors of one of them (the Algonquin) at least, had long existed in a land of deep snow. In the country in which most of the Huron-Iroquois resided previously to European contact, the snowshoe was indispensable for nearly a third of a year. Lafitau says that children learning to walk are taught to toe inwards in order that they might walk better on snowshoes when the time came.

Snowshoes are frequently mentioned in early British orders to the troops in Canada. In Knox's Historical Journal we find in the standing orders for the garrison at Quebec for November, 1759, the following: "As the regiments will have a number of creepers, snowshoes or rackets and mogosans delivered to them, they will take care to keep them properly fitted, that they may be come at for use on the shortest notice; the snowshoes to be kept hung up, to prevent the rats and mice from eating them. Each regiment will likewise have a number of snowshovels, to clear away within their own districts, and to keep open communications."

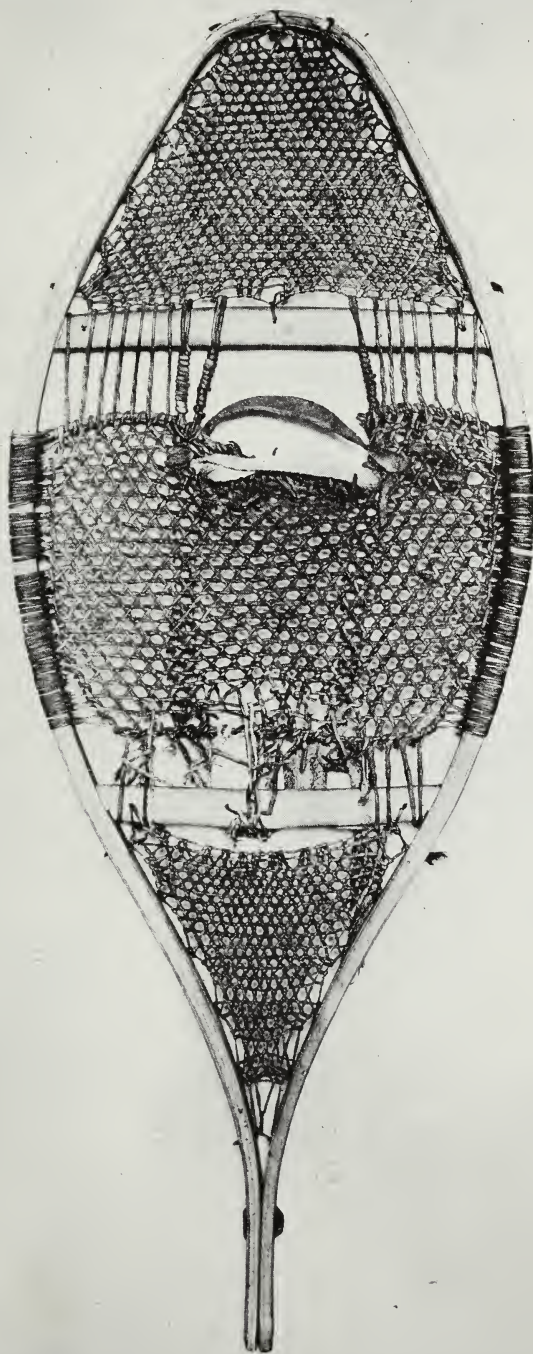
In the same journal for December, 1759, the Captain makes the following reference to snowshoes: "Our soldiers make great progress in walking on snowshoes, but men not accustomed to them find them very fatiguing. These inventions are made of hoops of hickory or other tough wood, bended to a particular



No. 36369—Northwest Territories.

form, round before; and the two extremities of the hoop terminate in a point behind, secured well together with strong twine; the inward space is worked, like close netting, with cat-gut or the dried entrails of other animals. Each racket is from three-quarters to one yard in length. At the broadest part, which is about the centre, where it is fastened by thongs and straps to the person's foot, it is about fourteen, fifteen, or sixteen inches; a light lively man does not require them so large as he who is more corpulent and less active; the hard-soled shoe is not at all suitable to them; they must be used under mogasans, as well for the sake of the wearer's feet, to keep them warm and preserve them from the snow, that they will not bind on so well, nor be so soon worn out." "The uncouth attitude in which men are obliged to walk is what renders them laborious; the body must incline forward, the knees bend, ankles and instep remain stiff as if the joints in those parts were completely ossified, and the feet at a great distance asunder; by this description, which is the best I can give, the reader may form to himself a lively idea of the snowshoes, or snow-rackets, so frequently mentioned in the course of this journal, and the use of them; the boys in Canada have them suited to their own size, and walk on them for exercise, and as one of their winter sports; the heaviest man whatever, with a pair of them, may walk on snow that would take him to his neck and shall not sink above an inch and a half or two inches; light men, who are accustomed to them, leaving barely their impression behind them. This invention, which I have delineated, seems to be a great improvement upon the kind used by the Russians and Calmuc Tartars in Siberia; one of their travellers thus describes them: 'They are made of a very thin piece of light wood, about five feet long and five or six inches broad, inclining to a point before, and square behind; in the middle is fixed a thong through which the feet are put; on these shoes a person may walk over the deepest snow for a man's weight will not sink him above an inch; these, however, can only be used on plains. They have a different sort for ascending hills, with the skins of seals glued to their boards, having the hair inclined backwards, which prevents the sliding of the shoes, so that they can ascend a hill very easily; and, in descending, they slide downwards at a great rate. In America they have only one kind of snowshoe, both for hill and dale, and, by their central part being worked, as I have observed before, racket-fashion, they cannot slip backward or forward, in going up and down a precipice; besides a board seems to be a rude discovery; for, when the snow clots to the under parts, it must render them heavy and troublesome; and I am inclined to think the tightness, that seems requisite in fastening on a boarded shoe of such an unwieldy length, must incommode the foot considerably; whereas the rackets are secured with such freedom and ease to the feet that the muscles and sinews are not confined, neither is the circulation of the blood interrupted, a circumstance deserving of the highest attention in all frozen climates.'

Example No. 22196 illustrates one of a pair of Loucheaux snowshoes brought from the south Mackenzie River and presented to the Museum by the Rev. A. E. Whittaker, in 1901. This specimen is leaf-shaped, suddenly tapering at the heel. The frame is of willow and in two pieces, spliced and neatly wrapped in front, pointed oval in section, and well turned up at the toe. This is much more the case in one specimen than in the other. They are bluntly pointed at the heel and have three crossbars. The perforations of the frame run vertically through a keel on the inner side of the front and hind space, quite through at the sides of the foot space.



Example No. 27052 is a pair of snowshoes presented to the Museum by Austen Bill, of Ohsweken, Six Nation Reserve, in 1905. They are of purely Indian workmanship and bear all the evidences of considerable use. The wood in the frames is ash. These shoes are quite flat and provided with two cross-pieces. The perforations in the frame for the selvage thong of the netting are V-shaped, and as in all other examples they meet a little way within the outer side of the frame, so that the bend in the thong is countersunk or concealed. The centre space of the frame has no holes thus rendering the shoe very strong. Buckskin thong is used for the netting and is much thicker and stronger in the footspace.

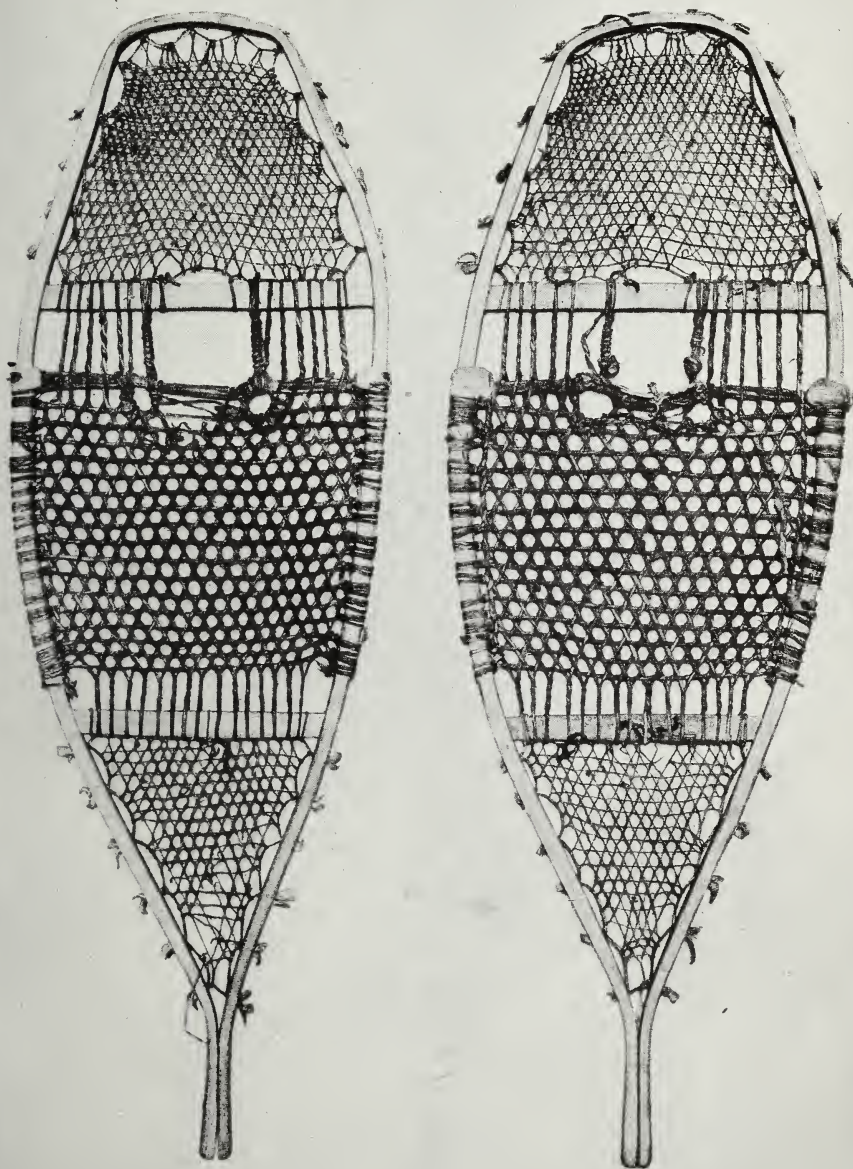
The weaving is done immediately through the selvage thong about the frames, but it is twisted and looped around an additional thong athwart the crosspieces. On the hinder bar this added thong is caught under the double ends of the central space weaving, and furthermore, is held in place by an extra winding of thong.

The netting of the central space is looped about the frame and crossbars by a curious knot, consisting of a half hitch, and a plain wrap instead of the conventional knot. The cross thongs that form the footing are swung to the front crossbar by stout thongs, doubled twice, and neatly wrapped with the same. Instead of perforations in front crossbar a stout thong is wrapped about the middle, to hold the front netting and prevent abrasion by the moccasin.

Example No. 27051. One of a pair of snowshoes, also presented by Austen Bill and of Six Nation Reserve manufacture. The frame is of ash and has been squared out with a knife. In method of construction it is similar to the previous one, No. 27052.

Example No. 38446 is one of a pair of snowshoes in the Provincial Museum; they were brought from Labrador. In the specimen here illustrated two staves of spruce whittled into rectangular cross section were spliced in front and bent into a kite shape with body somewhat square in general outline and corners then rounded. At the fourth or heel corner the ends instead of being spliced are pushed forward to form a tail or trailer and sewed together through countersunk holes. This frame is not of uniform thickness but is thickest at the sides. This specimen lies flat on the ground. The babiche netting of toe and heel is attached by regular hexagonal weaving to a border cord which is rived through the frame and obscured in countersunk cavities on the outside. Along the crossbars the toe and foot netting are laced into a border cord laid under the loops of the foot netting, excepting in front of the foot space where the border cord is rived through the crossbar. The netting of the foot space is woven hexagonally out of coarser babiche. Especially noteworthy is the tough band of hide forming the front border of this network, passing straight from both sides of the frame to the foot space, where it is curved backward and held in form by stout bracings of hide. Under the toes it is sewed with babiche. On the right and left margins the network does not pass entirely outward to a border cord rived through the frame, but the bends make double loops about the frame at each excursion and are gathered into a straight selvage. This central web is also looped to the crossbars. The shoe is attached to the foot by a soft band of buckskin forming toe and heel loop.

Examples No. 36368-36369 are most interesting specimens of snowshoes. They are of Algonquin types (Cree) and were presented to the Museum by Mrs. B. Arkle, whose brother the celebrated Canadian artist, Mr. Armstrong, who was an

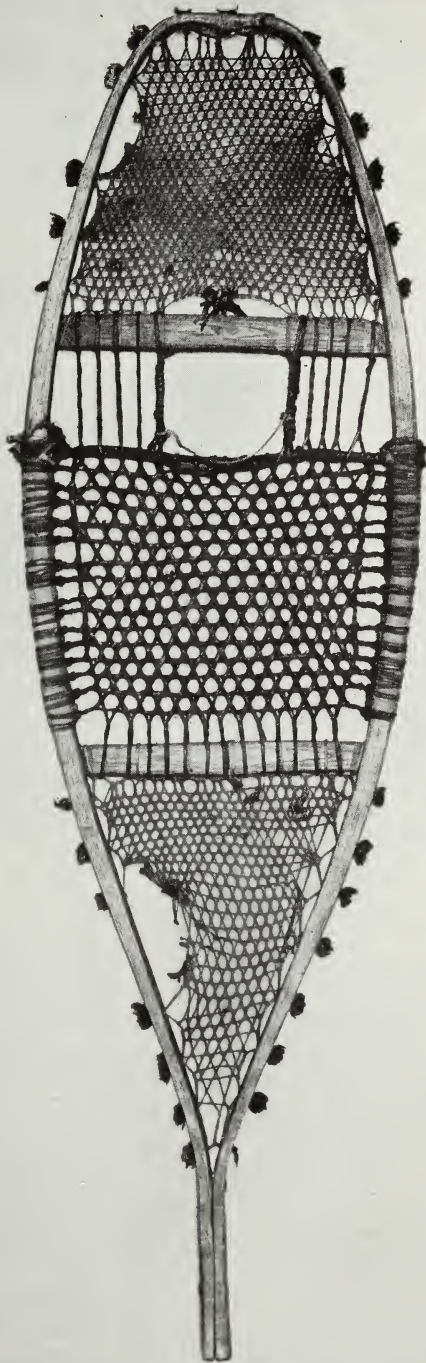


No. 27052—Six Nation.

engineer during construction of the C. P. R., secured them from the Cree Indians. The frame of 36368 is of box elder, that of 36369 is of ash. Each consists of a single piece smallest at the toe, widening and thickening toward the foot rest and tapering again towards the tail. These western Canadian examples of snowshoes represent the western idea of perfection as the Renfrew examples do the east.

Example No. 36370 is a Northwest snowshoe presented to the Museum by Mrs. B. Arkle, of Toronto. The frame consists of one piece of Northwest maple, squared and tapered. It is almost square in front and joined together at the heel with a long trailer; flat, somewhat short and broad, and having two cross-bars set well front and back. The front and rear netting is very light and is attached to the knotted selvage thong in the usual way. The ingenuity of the maker has exhausted itself on the long central space. The noteworthy features are:

- (1) The hexagonal weaving in stout thong.
- (2) The double loop knots about the frame.
- (3) The single loops about the crosspieces, enclosing at the same time the selvage thong of the front and rear netting and the long twisted ends that form these loops.



No. 27051—Six Nations—Iroquois.

Etienne Brulé, The Man Who Broke the Trail to Georgian Bay

BY VERY REV. W. R. HARRIS, D.D., LITT.D., LL.D.

Cool head and mighty heart was his,
Bequeathed from Norman sires.

So might he, coming safe and far,
Eschew the softening ways that mar,—

Nor man nor beast nor demon bar
His course to western shires.

Dollard, "Bells of Old Quebec."

PREAMBLE.

Before entering upon the adventurous and romantic career of Etienne Brulé, Champlain's interpreter and pioneer of pioneers, it may be well to briefly outline the history of the Huron savages with whom he consorted for many years and by whom he was done to death and his body broiled and eaten. When, in 1615, Samuel Champlain and the Franciscan Friar, Joseph Le Caron, landed at *Outacha*, opposite the present town of Penetanguishene, the five townships, now claiming the territory between Nottawasaga Bay, Matchedash Bay and Lakes Couchiching and Simcoe, were covered by a dense forest broken here and there by lakes, ponds, marshes and streams. This great forest filled an area of approximately twenty-five miles square. There were, when Champlain canoed the Georgian Bay, almost thirty thousand Indians claiming exclusive hunting and fishing rights within this forested region.

THE WYANDOTTS.

These Indians, who called themselves *Ouendats* or "Men of Men," had made clearings in the dense forest and on these cleared lands had built eighteen or twenty villages, with sixty to one hundred houses or cabins to a village. When these Indians entered the Georgian Bay region, what lands they came from, or how long they had lived there before Champlain's visit, no one has been able to inform us. Back into the dark night of the ages, the densest obscurity conceals all that would help to enlighten us on the pre-Cartier history of the Wyandotts.

When Champlain found them, early in the seventeenth century, they were a sedentary people living in bark villages crowded into what are now the townships of Flos, Medonte, Tiny, Oro, and parts of what is now Orillia. Their forebears having destroyed the big game in their forest, they were compelled either to abandon their lands, or become fishermen, traders and gardeners. They raised corn, beans and pumpkins for food, sunflowers for oil, and hemp for cords for fishing nets, for bundles and for trade. From the Neutral, Algonquin and the Petun, or Tobacco tribes on their frontiers they got by trade, tobacco, and skins of the moose, deer, beaver and bear, which, after the coming of the French, they brought by canoes to Three Rivers, Montreal, and Quebec, and exchanged for

knives, iron hatchets and iron arrow-tips, for swords, kettles, biscuits, raisins, cloth, and porcelain beads.

DOOM OF THE HURONS.

In the autumn of 1646, the Iroquois of Western New York declared war on the Hurons, and, invading Huron territory through "the Narrows," between Lakes Simcoe and Couchiching, captured the frontier village of Contarea, slaughtering many of its people and making prisoners of others whom they spared for torture or incorporation into their own ranks. In 1648 the Iroquois Confederacy sent a formidable body of its trained fighters, chiefly Mohawks and Senecas, into the Huron territory. They stormed the fortified town of Teanaustaye, and, after mutilating the dead, including the Jesuit missionary, Father Antoine Daniel, burned the town and returned home dragging back troops of prisoners.

CHAMPLAIN INTRODUCES BRULÉ.

When, in the summer of 1608, Champlain returned from France to establish a settlement at Quebec, his ship, which was loaded with arms and stores, brought over twenty-eight colonists. Among them was a boy of seventeen or eighteen years, whom Champlain, in the report of his voyages and dealings with the Indians, repeatedly calls his *servant*. After superintending the erection of the buildings known as the *abitation* and laying out streets and gardens for his infant city, he made preparations to pass his first winter in Canada. His men were attacked by scurvy and among the remnant of eight souls who survived the horrors of the disease and the severe winters was his "servant" Etienne Brulé. When, in fulfilment of a promise he had made the year before, Champlain went to Lake St. Peter to meet and hold council with representatives of the Huron, Montagnais and Algonquin tribes, Brulé accompanied him.

When the council was dissolved and the savages were making preparations to return to their forests Brulé asked his master to permit him to go with them. Champlain willingly consented and committed him to the care of Iroquet, an Algonquin chief of *La Petite Nation* or the Little Tribe of the Algonquins of the Ottawa.

"I had with me," writes Champlain, "a young lad who had already passed two winters at Quebec, and who *desired* to go with the Algonquins to learn their language. I thought it well to send him with them that he might see the country and the Great Lake, observe the rivers, the people, the mines and other strange things, that he might report the truth about everything. He accepted the duty with pleasure."*

"Since it is your wish," replied Iroquet, "we will take the boy with us and deal with him as with one of our own; but we ask you to take in exchange one of our young men to go with you to France."†

The voyage up the Ottawa River in those days presented to the young Frenchman a panorama of scenic beauty unsurpassed anywhere in New France. The valley of the Ottawa was then a tropic paradise of gorgeous scenery, natural loveliness and exuberant beauty. The undulations of the banks of the wondrous

*When sending boys with the Indians Champlain was always careful to say that the boys accompanied the savages by their own desire. He had many enemies in Paris and feared their censure and influence against himself in case death or a serious accident overtook any of them.

† Laverdiere, pp. 368-621.

river, the teeming wealth of primordial forest vegetation, the richly herbage sides of the dark flowing river, the wild flowers and berry plants robing its rugged slopes, its many tributaries, cascades, islands and portages, and the awesome silence of the land, presented an alluring and fascinating scene of primitive beauty.

It is impossible for us to-day to conceive the luxuriant wealth of forest, stream, lake and river which gave life to the wilderness, when this homeless boy—first of his race—canoeed the Ottawa. Through the darkling woods where, side by side, rose in marvellous profusion birch, pine, maple, spruce, and hemlock, roamed deer, moose, bear and caribou and there, too, prowled the wolf, the lynx, the fox, and smaller fur-bearing animals. Here, also, in river, stream and lakelet



Chaudiere Falls, where Brulé and the Hurons offered sacrifice to the Guardian Spirit.

swarmed beavers, minks, otters and muskrats. The waters teemed with edible fish which furnished abundant life to the wild geese, ducks and loons which floated on their surface.

When the Algonquins arrived at their home on Allumette Island, Brulé discarded his French clothes and put on those of his savage companions. He passed his time hunting and fishing, bent to the task of acquiring the Algonquin language and conformed to the customs and manners of the tribe. He returned with his Algonquin hosts when they came down, June, 1611, to meet Champlain and take part in the great midnight council summoned to meet early in July on the shore of the Lake of the Two Mountains. Champlain, when recording his descent of the Lachine Rapids, says that Brulé was the first white man to shoot the dangerous waters.

BRULÉ WITH THE HURONS.

In the summer of 1611 Champlain entrusted an intelligent and sturdy boy to the care of the Hurons who, after exchanging their furs at Sorel were returning to their hunting grounds on the Georgian Bay. Brulé, in all probability, went with the flotilla, for neither Champlain, Sagard, or Brebeuf make any mention of his name for four years. If Aénons, a Bear chief of the Hurons, was at Three Rivers, or Quebec, the summer of 1611, then, for a certainty, Brulé, ascended to the Huron country, for the Bear chief, publicly stated in 1633, the year of Brulé's death, that it was he who, in his own canoe, brought him to Toanché.*

Returning from the Huron country Brulé met Champlain at Montreal by appointment, July 9th, 1615, and accompanied him when he left to meet the warriors called to assemble at Lake Couchiching. The party, comprising Champlain, Brulé, three Frenchmen and ten Huron Indians, canoed the Ottawa and Mattawa and arrived July 26th at Lake Nipissing where "they met with a very welcome reception." On August 1st they returned to the Huron village of Toanché.

CHAMPLAIN ENTERS THE WAR COUNCIL.

Champlain's reasons for undertaking the arduous voyage from Quebec to Huronia were to visit and explore the Nipissing and Georgian Bay regions, to cultivate the friendship of the Algonquin and Huron tribes and to keep a promise he had made, the year before, to help them in the campaign they had entered upon against their implacable foes, the Iroquois of Western New York. Taking with him Brulé, as an interpreter, and eight of the twelve soldiers who had accompanied the Franciscan friar, Joseph Le Caron, when he separated from Champlain at Sorel and preceded him to the Georgian Bay, Champlain set out for Cahiague to meet the war party of Hurons and Nipissings.†

From here, accompanied by fighting contingents of Hurons, Algonquins and Nipissings, Champlain left for Lake Couchiching, from where "shouldering their canoes and scanty baggage," the naked host began its march for the Onondaga land of fifteen villages.

The party canoed the north-east shore of Lake Simcoe, portaged the forest to Sturgeon Lake which they sailed, went down the Otonabee and Trent Rivers and crossing Lake Ontario finally landed on the hunting grounds of the Onondagas.

THE CONESTOGAS.

Dwelling on the upper banks of the Susquehanna River was a Huronian tribe known as Conestogas or Andastes who formed an alliance with the Algonquins living on the eastern shore of Chesapeake Bay. The Andastes were trained fighters and were said to be stronger, swifter runners and physically superior to the Iroquois and Algonquins.

By right of conquest they laid claim to lands on the western side of Chesapeake Bay and northward as far as the hunting grounds of the Iroquois. Champlain tells us that, in 1615, they occupied more than twenty villages and that one of their towns, Carantouan, could alone muster more than eight hundred warriors. This town, by its deputies, had promised to send five hundred fighters

* Relation, X, p. 308.

† Cahiague was a fortified village of two hundred cabins, built on land near the present town of Orillia.

to co-operate with the Georgian Bay Hurons when they were ready to enter Iroquois territory. Before Champlain and the Huron warriors marched against the Onondagas, they despatched twelve men in two canoes to invite the Conestogas to meet them at a specified rendezvous in the Onondaga country. Brulé obtained Champlain's consent to accompany the messengers.

ON THE WAY TO THE ANDASTES.

The deputies left Couchiching September 8th, 1615. They crossed Lake Simcoe and, after canoeing the Holland River, portaged to the Humber which carried them to Lake Ontario. Coasting its shores westward they entered the Niagara River, on the eastern bank of which was a village of the Attiwandarons or Neutrals, where they were hospitably received. Leaving the village in the dawning morning they moved warily "through a dark and almost impenetrable forest, wood and bush and marshy bogs; through frightful and unfrequented places and wastes," for they were now entering the lands of their enemies, the Senecas. Late that afternoon they ran into "some hostile savages (a Seneca hunting band) who were returning to their village." In the fight which occurred four Senecas were killed and two, who were captured, were led prisoners into Carantouan, a stockaded town of the Conestogas. Here Brulé and the messengers were welcomed and hospitably entertained with feasts and dances. Brulé insisted that valuable time was being wasted in feasts and that the sooner the warriors marched to the assistance of their allies, the Hurons, the surer would be the victory over the Onondagas. He contended that if they delayed much longer they would not be able to join the Hurons on October 11th the day set for the meeting. Brulé, however, could not prevail upon them to alter their conventional and traditional tribal routine. The chiefs and elders finally assembled in council and decided to throw five hundred of their warriors into the field. Unfortunately, more pow-wows, harangues and feasts had to be given and when, at last, they started and arrived at the place agreed upon, Champlain and the Hurons, after attacking and failing to capture the Onondaga stronghold, retreated and recrossed Lake Ontario.

BRULÉ'S EXPLORATIONS.

Returning to Carantouan with the Andaste warriors Brulé wintered in their town, studying their ways and habits of life and acquiring valuable information on the geography of the country, particularly the regions of central Pennsylvania. Early in March, 1616, he began the descent of the Susquehanna River and followed its windings to Chesapeake Bay. The explorer was now in the twenty-second year of his age, and, having satisfactorily carried out Champlain's orders to learn all he could of the land and its inhabitants he determined to return to the Huron country, descend to Quebec and report to Champlain. After passing a week at Carantouan he started with expert guides for the Niagara River. On the way the party encountered a large band of Seneca warriors. The Andastes scattered and plunged into the darkness of the forest and escaped, but Brulé lost his way in the dense woods. After hopelessly wandering for days, and exposed to perils and hunger, he fortunately discovered a well-worn path. Following its devious windings he saw a number of Senecas fishing in a large stream. Preferring his chance of probable death or torture to a certainty of perishing

from hunger and exposure he hailed them in Huron, a language almost identical with their own. He told them how much he had suffered from hunger and exhaustion. They conducted him to their village on the east bank of the Genesee River, gave him food and treated him with great kindness. After the women and children had examined his beard, hands and clothes, the elders of the village led him aside and asked him who he was, where he came from and why he was in their country? Brulé endeavoured to parry their questions, but the Senecas, discovering his French origin and learning that he passed through their lands in the company of their inveterate enemies, the Hurons, condemned him to be burned at the stake.

Before burning the prisoner to death they compelled him to run the gauntlet, forced him to pass through fire, tore out his beard and four of the nails of his left hand. They then stripped him for the torture. Brulé wore, suspended from his neck under his hunting shirt, a sacred amulet or relic called an *Agnus Dei*.*

An Indian noticing it, asked what it was and made an attempt to snatch it from his breast. Brulé struggled to retain it, shouting that within it was his guardian *oki* and that if they took it and killed him they would all perish. When he was ending his denunciation ominous clouds formed in the heavens and, as the victim afterwards said to Sagard; "The heavens darkened, it grew stormy all at once and sent out so much lightning and made so much noise that the savages believing their last day had come, fled away to their cabins leaving me bound and alone."†

One of the warriors, who from the beginning was opposed to the torture and death of the prisoner, now returned, unbound and brought him to his cabin, where he dressed his wounds and offered him food and drink.

BRULÉ RETURNS TO TOANCHÉ.

Believing the prisoner was under the protection of a powerful *oki*, the Senecas now treated him with exceptional kindness and made him a welcome guest at all their feasts and dances. When, early in June, he expressed a wish to return to Huronia, he was escorted by Seneca guides as far as the Genesee River. From here he passed into the lands of the Neutrals and crossing the Niagara River, arrived at last at the Huron village of Toanché. After passing a year in the Georgian Bay regions, he sailed, June, 1618, with a Huron flotilla for Three Rivers. Meeting Champlain, July 7th, he recounted the history of his travels and explorations.‡

When Champlain was about to again sail for France, he instructed Brulé to return with the Hurons, explore the north and north-west shores of Lake Huron, promising him a yearly salary of nearly two hundred dollars for his services. Going back with the Hurons, Brulé settled in the Village of Toanché, opposite the present Town of Penetanguishene. From here he visited the Ottawas of Manitoulin Island and the Beaver tribe hunting in regions around the North Channel. Returning to Toanché, where Champlain had promised to meet him the summer of 1619, and failing to hear word of his chief, he once more sailed

* *Agnus Dei*—The miniature figure of a lamb, symbolizing the pascal lamb whose blood, smeared on the door posts of the houses of the Israelites the night the destroying angel passed through the city of Pharaoh, indicated the homes of the people of God. The relic was supposed to protect the wearer from all malign influences and bodily harm.

†Sagard. Hist. du Canada, P. ed. 1866, p. 465.

‡Voyages, pp. 321-361, Laverdiere.



Toanché—Landing place of Brulé and Champlain, Penetang bay, cross in distance.

for Quebec, and met Champlain. We again, in 1621, hear of him at Toaniché from where, with a French companion named Grenolle, he started on an exploring expedition to **Sault Ste. Marie**.

BRULÉ'S VOYAGE TO LAKE SUPERIOR.

Passing the mouth of the French River, they sighted the Manitoulin and Drummond Islands, camped for a time with the Beaver Indians of the North Channel, and with the *Oumisagai* (Mississauga), who worked a copper mine.* From here they paddled westward and entered—first of white men—the St. Mary's River. Canoeing the river they then landed at Sault Ste. Marie, where they met the *Sauteurs* or Chippewas. Returning to Toaniché Brulé accompanied a party of three hundred Hurons leaving for the fur market at Three Rivers. Passing down to Quebec, he met Champlain, July 2nd, 1623, and informed him of his explorations towards the Sea of the North—Lake Superior. He returned to Toaniché with the Huron flotilla. Early in the summer of 1625, in the company of Sagard, the Franciscan historian, and a large party of Hurons, whose canoes were loaded with valuable furs for the French market, Brulé again visited Three Rivers. Returning to Toaniché he visited the Attiwandarons or Neutrals of the Niagara peninsula and passed the winter exploring their territory.

JOINS THE ENGLISH FLEET.

Brulé seems to have been an ubiquitous man, of a fickle nature and of unsettled habits of life. We now, in 1629, learn that he is in Tadousac, a trading post at the mouth of the Saguenay River. Here, the English Admiral Kirke prevails upon him and another of Champlain's interpreters, named Marsolet, to pilot the English fleet to Quebec.

After the capitulation of Quebec, Brulé returned to Tadousac on the same ship which carried Champlain and Father Brebeuf to the fur post. Here, Champlain, meeting Brulé face to face, gave him a merciless tongue-thrashing and pointed out to him the iniquity of his conduct in betraying his friends. He charged him with being a traitor to his countrymen, to France, and to his religion, ending by telling him: "If you, who roam around so much, be ever caught by us, you will be fortunate if you escape the penalty of your treason."† Champlain sailed for England with Kirke, but there remained at Tadousac with Brulé a Huron Indian named Louis Amantacha, who spoke and understood French, for, when a boy he was brought to France where he lived for a year and had been treated kindly. This Louis was present when Champlain charged Brulé with treason to the French, the friends of the Hurons. His statement afterwards was the death of Brulé.‡ Brulé returned to Toaniché to live with Aénons, headman of the village, and was with him when De Caen came to Quebec, July, 1632, to restore the French regime in Canada.

* "About eighty, or a hundred leagues (263 miles) from the Hurons, there is a mine of red copper, from which the interpreter Brulé showed me a large ingot when he came back with a man named Grenolle, from a voyage he made to the natives." Sagard, *Hist. du Canada*, p. 716.

† Voyages, VI, p. 267, *et seq.*

‡ Louis Amantacha declared that Brulé was no longer looked upon as a Frenchman, because he had left his nation and gone over to the English." Relations, Vol. V, p. 241.

PITTIABLE END OF BRULÉ.

Now that the French were again masters of the country and the fur market at Three Rivers was re-opened, the Hurons began to investigate the rumors and gossip bearing upon Brulé's treason against Champlain and their allies the French. While Quebec was in the hands of the English the Hurons remained neutral, but now, that the English had retired, conditions were changed. If Brulé had any presentiment of impending disaster or approaching death, he made no attempt to escape. The members of the Bear council were secretly called together at Toanché to which Louis Amantacha, a member of the Cord tribe, was invited. When questioned he repeated what he had seen and heard at Tadousac where Champlain, in the presence of Echon (Brebeuf), accused Brulé of treason.

Aénons, now war chief of the Bear tribe, said that Champlain and Echon were and had been staunch friends of the Hurons. He contended that Champlain would soon ask why his friends the Hurons, especially the Bear clan, harboured his enemy and the enemy of the French. Brulé, he asserted, when betraying Champlain betrayed the members of the Bear clan who were now called upon to vindicate themselves. Echon was sure to return to them and Champlain might possibly accompany him. How were they going to explain their hospitality to Brulé, the friend of the English, who were allies of their deadly foes, the Iroquois.

*Brulé was condemned to death by the council as a traitor to the French and as an ally of the English and the Iroquois. After the execution of the sentence, June, 1633, his body was broiled and devoured by the savages. Thus perished the dauntless voyageur, Etienne Brulé, the first white man to canoe the waters of Lake Huron, ascend the St. Mary River, and stand upon the shore of Lake Superior. Toanché, where his bones were interred, was built on land very near Otoucha, opposite Penetanguishene, where a large cross stands to-day marking Champlain's landing, August 1st, 1615. He was killed in the prime of his manhood, in the thirty-seventh year of his age. He was the first of his race to make the voyage from Quebec City, through the province of Ontario, to the Georgian Bay, the first to sail Lake Ontario and visit the Niagara Peninsula, and the first to cross over Northern New York and descend the Susquehanna River, passing through the states of Pennsylvania and Maryland, and touching Virginia soil.

†Soon after the death of Brulé an epidemic carried off many of the inhabitants of Toanché, and when a *shaman* or medicine man of the tribe declared he had seen the ghost of the sister of Brulé flying through the forest and hovering over Toanché, they burned the village, moved inland from the bay about two miles

* After a close examination of the "Relations of the Jesuits," Sagard's "Histoire du Canada," Champlain's writings, Father Jones' "Old Huronia," and especially Dr. A. F. Hunter's "Huron Village Sites," we are satisfied that the skull and bones of Etienne Brulé were buried somewhere in Lot 1, 17th Concession of Tiny. It is possible that, according to the custom of the Hurons, his weapons, pipe, etc., and, perhaps, a small metal cross, were placed in the grave with his remains.

† Gabriel Sagard, writing of the death of Brulé, says: "At least, the unfortunate Brulé was condemned to death, and, after his death, his body was eaten by the Hurons, for whom he, for a long time, acted as interpreter. They murdered him for some hatred they, for a long time, held against him, for I know not what reason or for what fault he committed against them. . . . For many years he dwelt with them, living as one of themselves, acting as their interpreter with the French, and after all his services his only reward was a miserable death and an unhappy and deplorable end. I pray that God, if it be His holy will, may have mercy on his soul." Hist., Vol. II, pp. 431-432.

and built Teandeouiata where Father Brebeuf dwelt when he returned to reopen the mission to the Hurons.

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Contareia or Kontarea or Contarea and St. Jean Baptiste Mission

BY J. HUGH HAMMOND, ESQ., ORILLIA, ONT.

CONTAREIA.

The site of the Huron village succeeding the bourg Cahaigue, visited by Samuel de Champlain in 1615 in the months of August, September, and December of that year, is and must be located somewhere on the main trail now known as the Coldwater Road, near a little lake. The first step is to locate by field work, (i.e., the finding in situ) the remains of an Indian village that lay near a little lake, near or on the main trail or highway of the Hurons, distant from the known point of Ihonitiria, where Père Brebeuf lived and laboured in 1636, about eight or ten leagues. In the Relation of 1636 this town or bourg of Contareia* was described as the last of the Huron towns, distant a day's journey from the nation of the Bear, among whom the Jesuit Fathers were living at that time and "the principal bulwark" (see Rel. 1642, p. 74, col. 1) of the country, and must of necessity have been situated on or near the main trail (Coldwater Road), on the frontier most exposed to the incursions of the Iroquois. It is a well known fact—the route followed by the Iroquois in their raids—which all centred at what is now known as the The Narrows, between Lakes Simcoe and Couchiching, and naturally these raids would follow the main road or trail into the Huron country, this trail being well established as the Coldwater trail, between the last-named lakes and the Mer Douce (or Georgian Bay) and Lake Huron.

This town, Contareia, the successor of Cahaigue, must needs meet all of the above points (1) A principal bulwark, Rel. 1642, p. 74, col. 1. (2) Near a little lake. (3) Near or on the principal highway. (4) In the Arendaronnon country, and (5) In a commanding, defensible position on or near the trail. This village, one of the Arendaronnon villages must have been in the known country of this tribe of the Hurons which lay to the east and south-east by east of the habitat of the Bear Nation: (see Rel. 1640, p. 90, col. 1) commencing "*Les Arendaronnons font vue des quatre Nations qui composent,*" etc. This entry also assigns to the missionary work—*Les Peres Antoine Daniel, et Simon le Moine*, the first of whom afterwards died his glorious death as a martyr at the mission near Mount St. Louis in Medonte Tp., Simcoe Co., in July, 1648, after fourteen years' ungrudging service as a missionary among the Hurons. Now—to go back to the field exploration to prove the theory as to the site of Contareia. The main highway, the Coldwater trail, being an accepted fact—the question at once arises—where does this trail touch or impinge on "a little lake?" Are there Indian remains such as ash heaps, mealing stones, and the usual debris, to be found on the village site there?

This Coldwater trail abuts on "a little lake" (Bass Lake) in the township of South Orillia; there is a village site, Indian, almost on the trail (Coldwater).

* The meaning of the name is—"There is a little lake there" or "Where there is a little lake."

There are, or were, five beautiful mealing stones on the lake shore immediately in connection with this village site, one of which has eight grinding places, well developed; two others with two (at least) grinding places, and three others with one grinding place. One of these mealing stones was removed to the Provincial Museum during the last summer. The bottom half of this stone weighed over 800 pounds. Still perceptible are the corn grounds of this village site (still closely in touch with the little lake and on the main trail) and, in conclusion, the depth of the ash-beds is an absolute proof, without more, of the thickly inhabited village site, large in comparison with the others nearby. Was this village site defensible according to the Indian knowledge of the time? This site is situated on a hill sloping steeply in a north-westerly direction from the known trail; this hill is of a considerable height above the trail and easily defensible, with the corn grounds extending in a westerly direction from the village site and away from the trail. The ash-heaps of the village site, being many in number and of great depth, show clearly even to-day that the site was an old established one. While the refuse heaps yield all of the known remains of a pre-historic village, such as broken pottery sherds, broken pottery pipe heads, bones, beads (shell), and all remains such as an archæologist would expect to find on such a site, there are very few remains of a French character, such as iron axes, metal arrow-points, etc. The corn grounds in connection with this site are extensive. In the forest adjoining, that has grown up since the destruction of the village, the corn hills are easily traceable in the earth, and, finally, within two or three miles, still following the trail from the site, is a large communal burial pit or more than one. Was this site that of Contareia (the principal bulwark) as described in the Relations?

The Jesuit Relations, the only written history composed and written by those priests or missionaries who were in the country, living or trying to live with these Arendaronnons, or Rock Tribe of the Hurons, give the only reliable geographical description. These Relations point indirectly to the actual site, the almost forgotten bulwark of the fated Huron Nation. True—the missionaries' continuous efforts from 1636 to 1642 in converting this village were a failure—true also, the inhabitants of Contareia were of the Arendaronnon people. The bulwark against the raiding Iroquois, as said above, started from the Narrows between Lakes Simcoe and Couchiching into the Huron habitat, following the only known trail and established highway, until finally running into the Georgian Bay near the now village of Coldwater and Tiny township, had ceased to exist in 1647-8.

If this site was more prolific in the remains found on one of these ancient village sites—if this site had these immense mealing stones—not easily moved—if the site was, in short, defensible itself while defending the known main highway—and an apparently old site—if the site was a large one with well developed corn grounds—then another of the uncharted sites can easily be placed on the farm of one Regan, namely, parts of Lots 4 and 5 in the Second Concession of the Township of South Orillia, in the County of Simcoe.

One of the reasons that this village, Contareia, was not given prominence in the Jesuit Relations was simply because the inhabitants of this village refused to permit the teachings of the Jesuit Fathers or acknowledge the doctrines of the Christian Religion—though in the Relation of 1658, p. 10, col. 1, reference is made to the captive Hurons of Contareia, which refers to the complete wiping out

by the Iroquois of a Huron village whose name is not given but which was remarkable for its impiety.

In the Relation of 1642, p. 74, col. 1, reference is also made to Contareia concerning a false alarm of an attack on this place in the winter of 1641-1642. This alarm was, in the following year, 1642, to prove only too true, as this place was utterly destroyed by the Iroquois shortly after the sending the Relation of that year.

*Quoting the exact words of the Relations, 1644, p. 69, col. 1, "C'estoit le bourg le plus impie et le plus reuolte contre le veritez de la foy de toutes ces countrees, et qui plus, d'vns fois auoit dit aux Peres qui les alloient instruire, que si tant est qu'il y eust vn Dieu vengeur des crimes, ils le defioient de leur faire sentir son courroux, et qu' a moins que cela ils refusoient de recognostre son pouuoir." It is apparent that the Jesuit Fathers had no success as missionaries in this bourg of Contareia, for, as above quoted in the 1656 Relation, those inhabitants of Contareia had never been instructed in the doctrines of the Christian religion at all. (See "Relation," 1656.)

If Contareia was "a principal bourg or bulwark of the Huron Nation against the ever-dreaded Iroquois" (1) it must have been near or on the main highway into the Huron country; (2) it must have been near or on a little lake; (3) it must have been in a defensible position as far as the crude means of defense at the command of those Indians went; (4) it must have been in a commanding position on the trail; (5) it must have had extensive corn grounds, and a number of mealing stones in connection therewith—and finally (6) the ash-heaps and refuse heaps in connection with the village site, as well as the communal burial pits of the village, must have been numerous.

†Does this site, as compared with any other nearby, meet all of these requirements? If so, and the writer asserts that the field exploration abundantly proves all this, the statement can safely be made that Contareia is a fixed and found place, situated on parts of lots four and five in the Second Concession of the Township of South Orillia.

As to Father Daniel's life and death, see Rel. 1649, p. 4, col. 2. "He always carried his life (ame) in his hands, having resided more than nine years in those places in this country which are nearest the frontiers, and in the missions most exposed to the enemy, awaiting with hope and supernatural love the death which fell to his lot."

‡The term "Plus de neuf ans," taken strictly, would extend from the day of his death, July 4, 1648, to a date somewhat earlier than July 4, 1639. His superabundant piety was attested by his ungrudging labours among the Hurons; "thus passing his days on the frontier always in the stirring life and peaceful associations of the Christian missions, the worthy ecclesiastic passed from the scene of his earthly pilgrimage in the holocaust of flame of the mission of St. Joseph II in the year 1648, on July 4th, the first fruits of the elevation of the Huron missionary to be with his Master." Using the words of another historian, "He was a truly apostolic man. A great teacher of Christianity and humble follower of his Master. Jealous of the glory of God, a friend of evangelical poverty, most true to the teachings and observance of the rule of his order and zealous in the conversion of the heathen Hurons."

* Rad. Hur. p. 294, col. 2.

† Potier—p. 295.

‡ Jesuit Relations as herein quoted from 1636 to 1658, particularly Rel. 1641, 1642, 1644.

ST. JEAN BAPTISTE MISSION.

The first essential to establish the site of this mission to the Hurons, is an intimate knowledge of the country itself, and of the whereabouts of the parent stock, (the Arendaronnons), and of the villages and bourgs of this people, from which the missionaries (the Jesuits) drew their converts, at the time of the establishment of this mission by Pères Antoine Daniel and Simon Le Moine, between the years 1636 to 1642, mentioned in Rel. 1640, p. 90, col. 2, as established by the above missionaries after their expulsion from Contareia hereinbefore and hereinafter referred to.

In Rel. 1640, p. 90, col. 1, under the heading of the above, Père Jerome Lalemant, Superior of the Huron missions, says: "The Arendaronnons constitute one of the four nations which, strictly speaking, are called Huron. It is the most eastern of all. It is where (referring doubtless to Cahaigue, the people of which removed back to Contareia) Monsieur de Champlain sojourned the longest on his journey up here some twenty-two years ago (more correctly twenty-five years ago) and where his great name is still a living remembrance in the minds of these barbarous tribes," and again at page 76 of Huronia, in the same Relation, p. 90, col. 2, Father Jones, speaking of the mission, says, quoting the Rel. above: "Ils firent leur premiers demeure et la plus peuple, etc., St. Jean Baptiste."

St. Jean Baptiste mission was a palisaded town, (Contareia was not, at least no traces remain of the embankment), situated not far from a lake—see Rel. 1640, p. 92, which runs thus "Certains supposts du diable confirmoient toutes ces mediances, assuerant auoir en songs des robes noires, maintenant hors la palissade du bourg, ores sur le bord du lac, qui deuelloppoient de certains lieures d'où sortoient des estincelles de ieu, etc." . . . Some agents of the devil gave consistency to these calumnies by asserting that they had seen in their dreams black robes, now busied without the town and anon on the lake shore, busied turning the leaves of certain books, whence sparks of fire shot out. . . .

These stories gave rise to the revulsion of feeling of the parent village or bourg of Contareia against the missionaries, and compelled them to remove from this place, Contareia, and to establish the mission of St. Jean Baptiste away from and across the Coldwater trail on the east of the bay of the little lake (Bass Lake), but still in touch with and commanding the trail, and in sight of Contareia. Quoting from Huronia (Jones) "the fathers were reciting together their breviary and as they turned the leaves the sun struck on the gilt edges, and glinting rays, together with the movement of their lips, were taken for spells and enchantments or incantations."

Again, in 1648, p. 49, col. 1, quoting from the Relations "Les Arendaronnons, qui estoient a nos frontieres vers le coste de l'Orient que nous appellons la Mission de Saint Jean Baptiste, out recutant d'eschec ces dernieres annees qu'ils ont este constrains de quitter leur pays, trop expose a l'ennemy, et se retirer dans les autres Bourges plus peuples qui sont ausside meilleurs deefense." According to Pere Raguenneau, Superior of the Mission for that year, this migration took place either in 1647, or 1648: "the bulwark of the Hurons on the main highway into the country had ceased to exist."

Both Father Martin and the historian Parkman say that the St. Jean Baptiste Mission and Contareia were in one and the same locality.

In the Relation of 1640, p. 94, col. 2, reference is made to this mission, stating that, four years previously, the Algonquins had been located there, and in this

year, 1644, this winter encampment of the Algonquins was near St. Jean Baptiste, and the distance is given in the following page, col. 2, as follows: "quoy que ces cabanes Algonquines fussent eloignees du bourg de St. Jean Baptiste vn quart de lieue de tres mauuais chemin," and in the Rel. 1640, p. 94, col. 2. "Vn capitaine des Algonquins qui hieurent a vn demy quart de lieu d'ici, nous vient chercher en haste," etc.—the "d'ici" refers to St. Jean Baptiste, as can easily be seen in referring to the heading of the chapter on page 90 (same Relation).

Taking into consideration the contour of the country, as well as the prime reason—the near supply of their food, the wild rice and fish of the Narrows between Lakes Simcoe and Couchiching, and the mutual protection of these allied Hurons and Algonquins against the dreaded Iroquois raids along the Coldwater trail, we see the cause of these migrations of the Algonquins near the settled habitations of the Hurons each winter. These sites must have been on or near the main trail, and could not have been situated elsewhere if they were as quoted "the bulwark of the country." Again, adopting the reasoning from the missionaries' viewpoint, it would be reasonable to suppose that the missionaries would go where the greatest amount of their people could be met with, both Algonquin and Huron, which would naturally be at their villages on the frontier, in the Arendaronnon country.

The Jesuit Relations, and Potier the historian, give the meaning of Contareia, which was on the main highway, known locally as the Coldwater trail, from the fishing place to the Mer Douce (Lake Huron). Cahaigue had been on this trail, Contareia was on this trail. St. Jean Baptiste Mission (on the opposite side of the road, a short distance removed from Contareia, and in plain sight of that "bulwark of the country," and guard of the trail for the whole Huron country and the missions as well) situated towards the Mer Douce. As mentioned before, this mission must have been (with Contareia) situated somewhere along the frontier most exposed to the incursions of the Iroquois. On this, the Coldwater trail, there were only two mission strongholds (Huron) that could lay claim to the distinction, one, the St. Jean Baptiste Mission, with its neighbouring village of Contareia, and the St. Joseph II Mission at Teanaostiae, farther back in the country, in Medonte Township near Mt. St. Louis P.O.

Once the site of Contareia is established, together with the surroundings, including the mealing stones, five in number, on the Bass Lake Shore, situate (as both the Mission and Contareia were), in commanding positions "near the little lake," it is submitted that there can be no longer any doubt as to their position relative to the little lake. The missionaries at St. Jean de Baptiste Mission were apparently observable from Contareia, and their actions and motions watched and criticised by these inhabitants of Contareia and commented on—their visits to the shore of the little lake, the reciting of their office, etc., all of these things (if the lay of the country bears the thesis out), give the situation of these two places. The trail (Coldwater), just before striking Bass Lake, coming from the fishing place (the Narrows), runs down a steep hill, on the crown of which is the site of Contareia, on the west side of the trail, thence to and along the westerly shore of Bass Lake, the shore of the lake being quite visible from this site. Across the trail from Contareia through a deep valley, and on a hill on the eastern side of the trail before reaching the lake, the little bay of which runs into Orillia Township—one would naturally look for evidence of the mission site, for, from the Mission, the Fathers went to the shore of this lake or bay, at which, in solitude and quiet, they communed with their Master, discharging

their daily duty as they saw and knew it—hence St. Jean Baptiste Mission must have been closely in touch with both the lake and Contareia, in plain sight from Contareia, and closely in touch with the Coldwater trail.

If the reader will refer to Rel. 1656, p. 10, col. 1, he or she will find the derivation of the name Contareia—it means “there is a little lake there” or, “where there is a little lake.” The Relations nowhere give the Christian name of Contareia, but the inhabitants of this bourg or village were described as incurable non-believers and rejectors of the missionaries and their belief, so much so that they (the missionaries) were expelled from the village of Contareia, taking with them to the mission, to be established by them, their converts—this was prior to and about the time of the establishment of St. Jean Baptiste Mission and about the years 1640-1642.

So that these redmen, inhabitants of St. Jean Baptiste Mission, who were once inhabitants of Contareia, still could be looked on by the Hurons generally as “the principal bulwark” against the incursions of the Iroquois, seeing that both Contareia and St. Jean Baptiste Mission commanded the trail and entry port of the Huron country via the Coldwater trail.

The large number of mealing stones collected at the head of the little bay of Bass Lake, almost between the two village sites, shows that there must have been a large population of settled inhabitants; the size and weight of the lower halves of these stones prove also that the moving of these stones must have required quite an amount of manpower to assemble them at one central point, and the fact (as given in the Relations of the missionaries) of their being in plain sight outside of the palisades of St. Jean Baptiste Mission, proves that the mission must have been in close touch with Contareia. The indestructible evidence of the mealing stones, in plain view of each site, shows that the mealing stones were used in common. The sizes of these stones was immense, one rescued from this site last fall weighing some eight or nine hundred pounds, having eight well-defined grinding places on its face. There are still four others left in situ, all good samples and large, except one, which has a single grinding place but very good.

The late David Boyle, sometime editor of the *Journal*, and the writer spent some days in 1904 in and about these two sites, contributing what knowledge we had to solve, if possible, the enigma of the site of St. Jean Baptiste Mission, and he at that time was convinced that the above written solution of the difficulty was the correct one. Spending, as we did, one week in steadily combing all the ground between Lake Simcoe and Bass Lake at the Coldwater trail, examining each village site and comparing same with the requirements of the Relations themselves, we eliminated each one as the investigation proceeded until the last one, as quoted above in a former part of these notes, was reached, which site met every requirement and point raised, with exactitude. This place, and this only, could be the site of St. Jean Baptiste Mission and Contareia, they being originally, before the dissension, one united village and people. From Contareia the converts and their teachers moved across to the mission site on the neighbouring hill, being still in close touch with the trail, and the little lake, and the mealing stones.

From these two sites they were driven back to St. Joseph II or Teanaostiae or Teanaostaiae, in the Township of Medonte, close to the present village of Mount St. Louis, in the County of Simcoe, in 1647 or 1648.

Translated.

DR. ROWLAND B. ORR,
Director, Provincial Museum,
Toronto.

Dear Sir:—

I have read with very great interest the articles of Dr. Harris on the ruins of the pre-historic cities of Mexico, Yucatan and Honduras, which appeared in the Ontario Archæological Reports that you did me the kindness to mail to my address.

Allow me to correct a few errors in these scholarly papers and to add to the essays a supplement in the form of an article on the cryptic symbolism and meaning of the glyphs of Xochicalco, Mexico.

Possibly Dr. Harris, who has visited so many of the pre-Columbian monuments of my country, will translate for your report the manuscript I am, this morning, posting to you. Renewing the expression of my admiration for the excellence of your Archæological Reports, I am with respect and esteem,

Sincerely and humbly yours,

ENRIQUE JUAN PALACIOS.

MEXICO CITY,
December 29, 1920.

N.B.—Professor Enrique Palacios, whose article is incorporated with our report for 1920, is one of the most eminent and outstanding authorities on the Palæontology and Archæology of Mexico and Central America. His article on the hieroglyphics on the monument of Xochicalco will be read, we are satisfied, with great interest by all who are students of the aboriginal past of the American Indian.

What The Hieroglyphics of The Great Monument of Xochicalco Say

BY PROFESSOR ENRIQUE JUAN PALACIOS.

Translated by Dean Harris.

Two things are so closely bound up with Toltec tradition that they cannot be dissociated from it—the system of chronology which conformed closely with the cosmogonic conception of the world—and the figure of Quetzalcoatl. Whether the Toltecs invented the chronology, or whether they got it from some other source is uncertain, but all chroniclers are agreed that the Toltecs perfected the calendar, and also that they gave a particular worship to Quetzalcoatl.

We will not now treat of the origin of the symbol in question except to say that it was marine, because at times it is represented as being surrounded by snails and shells. There are circumstances which lead us to believe that it was originally conceived in some place east of the Valley of Mexico—the Toltecs or Olmecs brought it from there, adding to it an extraordinary splendour.

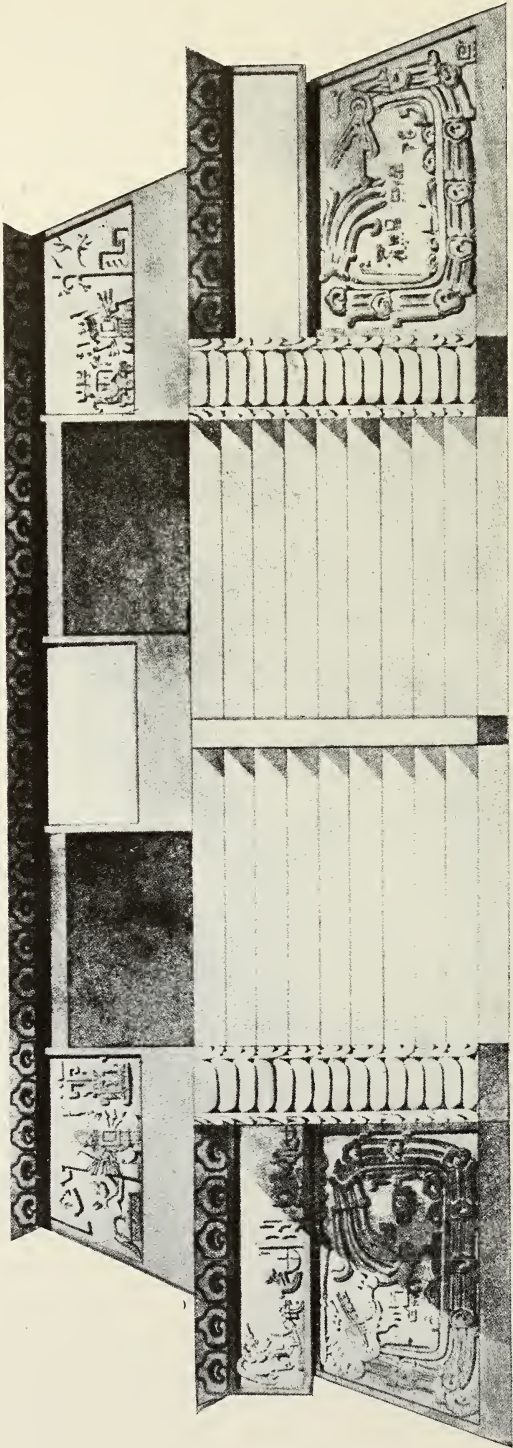
Moreover, Quetzalcoatl and the chronologic cosmogonic system have an intimate relation, for this god is symbolized also in the planet Venus, the “beautiful twin” (another metaphoric meaning of the word) that star whose movements, ingeniously combined with those of the sun, form sacred cycles, which, in their turn, constituted a base for the periods into which the Toltecs divided the history of the world. These cycles were principally those of 52, 104, 208, and 416 years and appear represented on many important monuments of Yucatan and Mexico, (the huge stones brought from Tula, the mausoleum of Chichen-Itza, the obelisk of Tenanco, Xochicalco, etc., etc.).

The Vatican manuscript, 3738, a drawing made in the 16th century in accordance with originals of absolute authenticity, shows that the existence of the universe is divided into four great epochs. The three first were destroyed by the action of the natural elements (water, fire and air) but the fourth is not considered finished. The natives regarded it as an historical era and supposed it to be presided over by the beautiful goddess, Xochiquetzalli, goddess of the earth, of flowers, and of prosperity and happiness. The drawing expresses it very clearly: adorned with bouquets and wearing rich clothes, the deity descends from the sky to offer her gifts to man, who is roaming through the world with an air of happiness.

An error of the interpreters has led to the belief that the aborigines imagined the fourth catastrophe as conceivably a fifth historic sun: the Toltecs (and also

The ruins of the ancient Toltec temple of Xochicalco are about eighteen miles from the City of Cuernavaca in the State of Morelos, Mexico. Mexican antiquaries have not settled whether the remains are of a city, a temple or a fortress. The ruins surmount a rocky eminence nearly two miles in circumference, but the most important remnant left of this Toltec city, fortress, or temple is a *stone building* which measures seventy-six by sixty-eight feet. Xochicalco is about 5,000 feet above sea level. Xochicalco was called by the Aztecs “The Hill of Flowers.” The buildings are, like the great Pyramid of Cholula, probably of Olmec or Toltec origin. Forty miles to the south are the famous caves of Cacahuamilpa.

W. R. H.



Southern ascent to Xochicalco (restored).

the Aztecs, heirs to the same culture) thought they were living in the fourth epoch of the existence of the universe. The fifth sun is incorrect. But although not yet ended, the last era also was destined to be completed and this must inevitably occur after a lapse equal to the duration of the first ages.

What was this period? The interpreters are not agreed on this particular, but Ixtlilxochitl, whose information rests on ancient drawings and on the data of the native connoisseurs, removes all doubt by giving us a figure which coincides exactly with the great figure on the monument known as the Stone of the Calendar, a coincidence which cannot be the result of chance, especially as the historian had not the slightest knowledge of the obelisk, still buried.* Ixtlilxochitl (*Relaciones*, p. 14) affirms that the first three epochs lasted 4,992 years; moreover, the analysis reveals that this number is composed of three equal periods of 1664 years, in their turn composed of four cycles of 416 years, which is the period carved on the facades of Xochicalco, the Great Stones of Chichen-Itza, and the Stone of the Calendar.

The fourth age of the world would last at least another 1664 years. We are obliged to observe here that the philosophy of the aborigines, and even their social organization, was largely formed from the study of nature, as Zorita, Bandelier, Mrs. Nuttall and other investigators have shown.

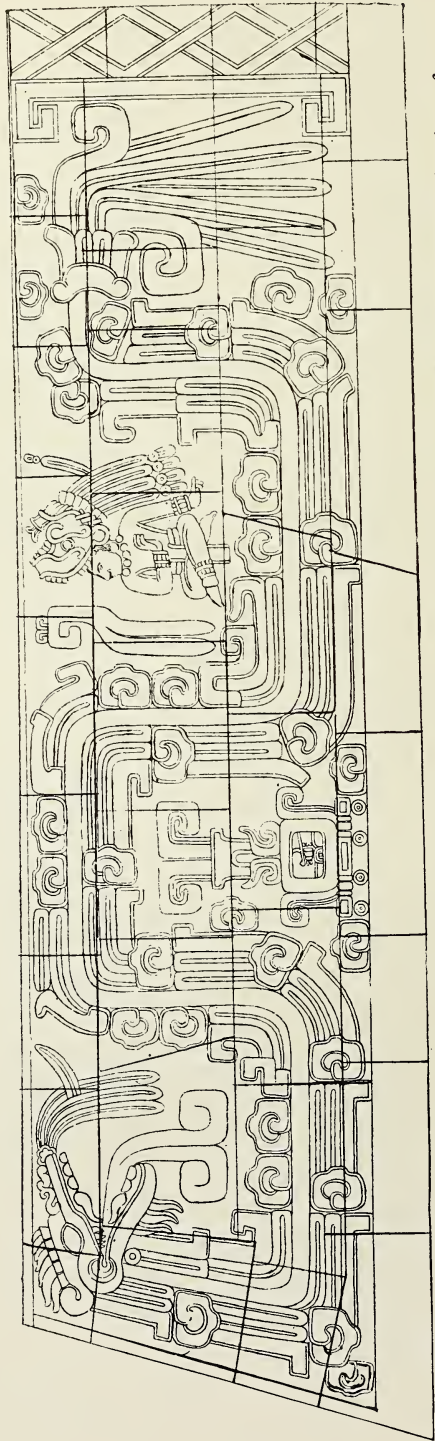
We will now endeavour to prove that the monument of Xochicalco expresses precisely these ideas. Its hieroglyphics refer to the successive divisions of the history of the universe, and the whole figure with its facade represent the fourth or present epoch ruled over by the goddess of flowers, Xochiquetzalli. This explains why the temple bears the name of Xochicalco and why the statue of the ancient divinity formerly crowned it. This statue still exists in the neighbouring village of Tetlama.

At the same time the facade contains the number of feasts, corresponding with the time that the builders (when they were constructing the edifice) judged as having passed from the third to the fourth age of the world. Our study, based on a first hand examination of the structure (I visited it personally in 1911), is in agreement with the most trustworthy antecedents and the opinions of all men of science worthy of the name.

The edifice of Xochicalco is composed of two walls, the same as it originally possessed. Although of the larger there are hardly any remains, still there is enough for us to form a conception of the elements which composed it. On the second floor, or it may be the lower one, each side represents two serpents or bodies of Cipactli, as they were accustomed to call them. The original significance of the character, which was not understood until lately, is that of a period of time, and a good proof of this is found in the interpretation of the "Códice Borbónico; such figures, hewn in great blocks of basalt fill the whole wall. Coiling in a majestic line from head to tail they join their tail feathers, making from these extremities a sign of the calendar which occupied at least the middle part of the respective facade. (We are indebted to Dr. Ramon Mena for the identification of this sign.)

From the enormous mouths of the monsters—marvels of art—comes a great length of forked tongues, symbols of the two kings represented in the conception. Afterwards we will see that it refers to a period of time determined by the move-

* Fernando de Alba Ixtlilxochitl (pronounced Isht-lil-shot-itte), was an Indo-Spanish historian, whose writings are often quoted by Mexican authors.



Part of central facade of a building of Xochicalco. The double volute, corresponding to the ninth fire, represents the sign of Atadura (52 years), with its four numerical points.

ments of two stars. Each serpent presents, distributed irregularly over its body, following the unfolding of its coil, 13 figures of an outline very similar to a snail. It represents, in fact, the jewel (?) of Quetzalcoatl used in a form which denotes one of the properties of the motion of the planet Venus (the property of which its synodic change of position, presided over by only five signs of the Tonalamatl, agrees with the solar calendar) recording at the same time the origin and marine attributes of Quetzalcoatl.

The serpent, being a general allegory of the times, corresponds to the 13 arches denoting in this case the concrete value of the cycle symbolized in the Cipactli. Each snail represents the period which the planet took to recover a position which it formerly had in space, that is five years of the Venus system. Because after this lapse, the years of the star estimated at 584 days, Venus attained in the celestial vault a position, not identical, but very near that which it had occupied 2,920 days before. The arches consequently represent 65 years of this kind—it completes the development of the calendar of Venus and is equal to 104 solar years, which was the century of the aborigines. The first is true because then only the Cipactli, affected by the numeral I returned to, coincide at the beginning of the Venus year—the second is true because 65 periods of 584 days equal 37,960 a figure equivalent to 104 solar years, if these are estimated at the rate of 365 days as the original natives of ancient Mexico counted them. So far we have reached a beginning of the interpretation confirmed by comparative analysis with page 72 of the Borgian Code (with regard to which Dr. Seler, always so wise and prudent in his assertions, ventures the hypothesis that it may represent a longer period of time). There appear on this page four monsters representative of the 104 years which agree with the two serpents on the Great Stone of the Calendar. It informs us of the interpretation of the century by the aborigines: and the monster of Xochicalco shows a double tongue, because the cycle shows not only the apparent course of the sun for 37,960 days but also the course of the star, Venus (or the god Quetzalcoatl). The tongue expresses light in the symbolism of nature.

As corroborative data we may add that the aborigines celebrated the great feast Atamalqualiztli every 2,920 days (5 years of the Venus or 8 years of the solar system) the chronological value of which we may attribute to the snails of one body of the Cipactli. Sahagun is the one who proves it. There are then, positive data to sustain the opinion here given, and we insist that the 13 signs, that is to say, the inscription on each figure, compose exactly a century of 104 years. This certainly is not a simple coincidence.

Adjacent to each Cipactli a second series of pentagonal arches may be observed in Xochicalco. They are found irregularly distributed, but they add, in all, another 13 arches close to each monster, although the figure appears a little altered on account of the ruin of the building and the restorations badly planned. The presence of this new series cannot be merely casual: it treats, we believe, of another 65 Venus years having relation to each Capactli, that is to say, the monster represents 208 solar years and the two monsters of each facade 416, which compose 130 and 260 of Venus years. We must insist on the importance of this perfect chronological agreement which could not help impressing even the aboriginal astronomers. The star exercised the power of a kind of regulator for the sun (Jonghe has indicated it) and it was natural that the natives should reverence profoundly beings thus materialized, considering them creators of time and chronology. The monster is a double being, hence its forked tongue and



North panel of base of monument (restored).

arches adjacent to those of its own body. There are two tongues, two beings, two stars and but one chronological cycle.

The first principal part of the building expresses therefore 416 solar years or 260 Venus years. The last is a sacred number because the Tonalamatl consists of 260 days. Now, it is clear why this era appears in many of the most famous monuments of the ancient civilization of Mexico and Central America. Let us now point out the probable motive which gave it origin. The era is a product of the elements of the system and the study of true astronomical phenomena. The synodic change of position of Venus not having an exact value of 584 days but 583 days, 22 hours 6 minutes and 14 seconds, or perhaps 583.921. The result is that its calendar loses 5.20 days in proportion to the real phenomenon at the end of 37.960 days. In other times the star occupied a position identical with that which it held in the sky at the beginning of the century (at its early rising, for example) when only 37,954.84 days had passed, that is, its calendar had gone back although but little more than five days in relation to the movement of the star. This does not signify that the system of computing in 584 days the revolution of Venus is false, neither is he wrong who claims that the natives reckoned the solar year at 365 days. Because, in spite of the discrepancy of 5 days all the *huehuetiliztli* or centuries of the Indians had the common property at least during 1,040 years (and Senor Paso y Troncoso is the one who remarked this) of being presided over in the beginning by the planet occupying the same zone in the sky, e.g., the morning star; they would not only vary their digressions or degrees of separation from the sun but they would keep a certain fixed proximity in the heavens at the dawn of the era. And this was what interested the Indians—to see the star at the same position in the firmament at each return of the date. Now, the fact that the retrogression in the Venus calendar was approximately 5 days, at the end of the century, invited a simple correction which could not have escaped the priests, to suppress 5 characters in the series. The result is that if the years of the star had begun during said century by the symbol Cipactli, Coatl, Atl, Acatl, and Ollin, in the second era there would be another 5 initial characters. In the following century the same fact would be verified and the same again in the 4th, and thus the omission of a full twenty days. From this, two things follow—that all 20 are to be reckoned with at the beginning of the year of the Venus calendar (a suggestion which comes from Mrs. Zelia Nuttall) and that this discrepancy is corrected in respect to the movement of the star. The next century, or, better, the following long period of another 416 years—can start again under Cipactli. The correction re-establishes harmony between Venus and its calendar each time that, this period being passed, the star makes a positive advancement of less than 216 days with relation to the calculation of 584 days: leaving out then, 20 days the star and its calendar can start together again. Instead, the solar calendar computed at the rate of 365 days gains in respect to the apparent movement of the star. In other terms, the 151,840 days of the great period would have concluded their course when the sun lacked 100 days to return to a definite position (the winter solstice and spring equinox for instance) but as 100 days are exactly 5 times 20 the phenomena offered the singular coincidence that after 416 years of 365 days had passed it was simple to correct the discrepancy aggregating the five 20-day periods in the calendar, from which it follows that the new period again begins with the same sign, be it Cipactli or Acatl. This double and harmonious rectification

explains the importance of that great cycle and its effective use by the natives, of which there is no possible doubt. It gives the reason why in the stone of the calendar, the Borgian and Vatican codes, the colossal stones, the obelisk of Termanco and the mausoleum of Chichin-Itza, Xochicalco and other monuments, we meet the symbols which represent it.

The uncertain years of 365 and 584 days respectively present the notable property of lending themselves to the simultaneous arrangement of the solar and Venus calendars because they possess a common cypher which is that of 37,960 days for the century or rather 151,840 for the great period. Such cyphers are multiples of 13 as well as of 20, both factorial numbers of the sacred book, (the Tonalamath) a circumstance which beyond doubt influenced the adoption of the above mentioned cycles.

Proven then that the years of 365 days and 584 days are the only ones which can serve as a link to associate (with indispensable corrections) the movements of the two stars in which the natives saw their supreme gods, the prominent importance which the great cycles had in the eyes of the native is explained. But even if we cannot justify their utility, it is undeniable that the two gigantic monsters on each facade of the building in Xochicalco with their own 13 arches and the 13 adjacent ones, denote the great cycle of 416 years. Confirming it with the greatest clearness, there are dates here in every form expressing the period. We speak of the notable emblem carved between each undulation of the Cipactli. All archæologists have reflected on this figure (which appears six times, two for each one of the east, south and north sides of the monument) without so far anyone understanding its true meaning or significance. Only Seler advanced the hypothesis pertinent to our subject matter, that they may be referred to the eras that the aborigines assigned to the world.

The signification is very simple and understandable. It treats of the symbol of fire expressly denoted by flames and volutes; in the inferior part, a connection restricts it, or it may be, the sign of the Xiumolpillia, 52 years. The boundary is affected by four numerals which its value of 208 years obviously determines; this is probably the meaning of the detail confined in a double frame placed between the flames and the Xiumolpillia which gives us a knowledge of a new pre-Columbian hieroglyphic. The figure is composed altogether of four double volutes or flames, that is four changes of the fire which makes 208 years, since the feast occurs every 52 years. This established, those which appear on the facade of the building being of the same species, because one corresponds to each serpent—the meaning which we gave before is confirmed—416 years for each side of the monument. The Cipactli with their adjacent arches come to mean the same as the dates; these confirm the interpretation of the monsters.

Let us now rest our eyes on what remains of the cornice of the first part, and on what may be inferred from the elements which make up the second. It is clear that the meaning of the work rests on the faultless interpretation of its components.

In spite of being much destroyed one may have some success in studying these latter parts, with the help of the reconstruction theory formed by Dr. Penafiel *in situ*: of the admirable and exact description given by Seler, a first-hand observer: of the ancient account of Alzate, whose data not a few writers have reproduced as their own invention; with the help, too, of another very notable and, so far, unproved description which is found in the *Universal Dictionary of History and*

Geography, and record a direct description of the monument. Now it is possible to affirm that the cornice of the second floor presents at each side an ornament eight times repeated, which facilitates its meaning, since it is known that it alludes to the same fundamental idea. It deals with a personage seated in oriental style, on whose lips appears the sign of the word of command—the sign of the *tlatloani*; at its side is distinguished what some have identified as the gullet of a being, which may be interpreted probably, as a reproduction of the gullets of the *Cipactli*, and there is also observed a circle divided through the middle by a cross of two strokes. We see here an evident chronographic sign, yet the said sphere or circle resembles one of the characters which Orozco y Berra copied in his atlas. A year being an impossible interpretation it seems probable that it refers to the *Xiumolpillia* or 52 years. The personage symbolizes perhaps the goddess which stipulates another cycle in the existence of the world. Then is not the repetition of this group suggestive? And what period do eight *Xiumolpillia* make? The reply is singular, 416 years.

With the above mentioned perusal we found the cypher three times on each of the north, south and east faces of the pyramid. But it is possible to find it again. The high parts of the cornice of both parts of the building were adorned exactly with figures in pentagonal form and in the shape of a snail, of which we have spoken so much. They are still distinguishable, some in one place, some in another. Let us remember that it deals with a symbol whose value may be fixed at eight solar years. On account of the badly ruined condition of the building it is not possible to know exactly how many figures of this kind adorned the cornices of each facade. Penafiel attempted a reconstruction whose model in wood is found in our Museum of Archaeology. Moreover, a photograph of it is published in the work “Monuments of Ancient Mexican Art.” It is clear that the archaeologist took into consideration the dimension of the building and the real size of the arches still existing, so that the work cannot be considered as arbitrary, although there may be an error more or less insignificant.

Counting then the figures on the model there is found a total of 57 on each facade of the edifice, which, taking its value of eight years for granted, brings the total up to 456 for each side. The relative proximity of this figure to that of 416, so prominent in the structure, permits us to suppose a slight mistake in the reconstruction hypothesis of the archaeologist and that the true number of the arches corresponded to a total of 52 for each side—these then would determine the figure of 416.

On this supposition the Great Period is found four times repeated on three of the facades of Xochicalco, with dates, figures of *Cipactli*, and the circle cut through the middle of the arches of the cornices. The repetition cannot be casual and certainly is not, for four times 416 equals 1,664 and three times 1,664 is 4,992 years: this was the conclusion reached in the first three eras of the universe, the concept of the Indians according to categorical interpretations of the historian Ixtlitxochitl (*Relaciones*, p. 14). Such a coincidence cannot be the effect of chance, much more so since the identical figure may be read exactly on the stone of the calendar. The above made clear, perhaps it will not seem rash to affirm that the Xochicalco monument also is the expression of the cosmogonic theory of the Toltec culture: on its north, south and east sides, it alludes to past ages, each one of which reached the completion four times 416 years; and the fourth or contemporary epoch is found on its principal facade and on the mass proper. All the serpents wear the

emblems (portrayed on the arch) of Xochiquetzalli, the reigning deity of the last era, an age considered happy and prosperous according to the Codice Vaticano.

Let us conclude by referring to the dates engraved on the sides of the staircase and on the principal facade of the building, dates corresponding to the fourth epoch, and also measuring the time required for the construction of the building.

The hieroglyphs on the south side of the stone are no longer legible, while those of the other side, which appear more important, may be distinguished with perfect clearness. There is no one who has seen, with its elegant frame, the sign of Caña (Acatl) accompanied by its connecting sign, can fail to perceive that it is dealing with a new fire. At a short distance appears the sign with a joining made at five points, that is to say, it treats of five new fires at the division from the celebrated one in the character of Caña. We notice that the points are not within the frames but close to the connecting points, which is a common practice. From the sign *calli* there shoot out two arms admirably expressive, one binds with a cord the sign (diurnal perhaps) II ozomatli (ape) placed at the left, the other hand obviously measures, that is, adjusts, a chronological value. This is expressed by a large mark which appears within a double oblong frame—the frame and mark which we have before identified on the side of the monument as hieroglyphics significant of 208 solar years. In other words, this shows that at the parting of the boundary line made in the year of the character *caña*, there is completed a cycle of 208 years in the year of the character *calli*.

Now, the analysis reveals this to be feasible, showing also the existence of a period alluded to by Jacinto de la Serna and endorsed by Boturini, but whose interpretation seemed enigmatic in the eyes of Veytia, Fernando Ramirez and other scholars who studied it; the period of 208 years. However, the distinguished gentleman was right—the period was a real one and had a reason for being connected with the first group in *acatl*, its last year the 52nd would be the 13 *tochtli*. As a rule, the authors consider the second group as begun again by *actatl*; that was what Boturini judged wrongly—he said that *tecpatl* was the reigning character. The second group ends here on the 13th *acatl*. The system demands that the third begins under *calli*, concluding logically in the 13th year *tochtli*. Finally, the fourth group of the cycle begins under *tochtli* and must end on the 13th year *calli*. Now *calli* is the sign really represented on the other side of the monument for, by a continuation of *acatl* and the five connecting points which accompany it, it tells us that other such great fires have occurred. Thus the *caña* year passes if we include the new initial fire, or perhaps the *Xiuhmolpillia* of the first part of the cycle affected by *acatl* followed up by the end of the 13th year *tochtli*, the end of the 13th year *acatl*: that of the end of the 13th year *tecpatl*, and that of the end of the 13th year *calli*.

Altogether there are five groups which, the initial feast taken for granted, make 208 years, the hieroglyphics of the oblong frame. It is noted that the marks in this case do not stand for years but periods, wherefore they are seen near the uniting sign and not accompanying the diurnal character according to the current practice. As at the end of the 13th year *calli*, the fire is renewed, expressed now by the 5th point, which alludes to the feast in question and consequently to one year of the character 13, for it was not necessary to engrave the 13 numerals with the symbol *calli*. It is a splendid hieroglyphic elipsis.

To conclude, to what year of our calendar will the date correspond? That

is not easy to say. If the 208 years measured exactly are calculated from the 739th which, according to the records, was the first *Ce Acatl* (one caña) beginning from the first part of the fourth age which occurred as we know in the year 700 A.D. we shall arrive at the 947th year of the Christian era, that in which the prosperity of the Toltec monarchy reached its zenith.

Now, up to the present time we have not succeeded in finding out who constructed the city. Intelligent travellers (Tylor in his book *Anahuac*, Ch. J. Latrobe and others) verify that the edifice was built by the Toltec monarch Nauhyotzin, and the point is that this king, as the best data confirm, ruled at about the time of the date referred to. Xochicalco dates then from the tenth century of the common era, that is to say it has now been in existence for about 1,000 years.

OJIBWA MYTHS AND TALES

By COL. G. E. LAIDLAW

5th Paper

This paper of myths and tales, collected from the beginning of 1919, introduces a certain number of new animal and bird stories which are rather interesting and out of the way. It also introduces the "cungery" camp (or conjuring camp), and the pubertal or menstruation custom of fasting in individual isolated camps. I have gone rather extensively into the Ojibwa belief in witchcraft and find that there is a strong undercurrent of superstition and a prevalent belief in witches, whose powers of transformation range all the way from ants to bears, and also include the use of fire as an aid, or an agent, as the following witch stories will show.

The northern Ojibwa, or those from "up north," are supposed to have more potent "medicine" than the local Ojibwa. The belief in the power to "witch" white people is divided. Some (Rama Ojibwa) say that they can't "witch" white people or those who have more English (white) blood than Indian, while others claim that certain northern individuals have the "power" to "witch" white people (see letter of Mrs. Lottie Marsden, Jan. 24th, 1920, and, contra, letter of Mrs. Annie York, Feb. 4th, 1920, also No. 160 Reprint, 1918).

The narrators of these tales are prone to use the double negative, and of frequent repetition, both of which have been eliminated as far as possible. Kenneth G. Snake is an Ojibwa (Rama) youth who gets his stories from his father, Samuel Snake, but his first story, No. 226, was got from his mother, Elizabeth Snake.

The stories told by George White, Joe Gosh (or Cosh), Mary Ragel, Peter Nook, John Wilson, Mary Nocks, Bob Root, who are Ojibwa from "up north," were collected by Mrs. Lottie Marsden. Mrs. Exavier Commanda got some of her stories from her husband, Frank Commanda, who is a northern Ojibwa, the others from elderly people on the Rama Reserve.

The reports and reprints mentioned in this paper are those of the Provincial Museum, Toronto, except when otherwise stated.

The combination of the woman, the serpent, and the tree, which occurs in whole or in part in some of these tales, savours somewhat of the Garden of Eden, but is world wide.

List of names of the Indians from whom these myths and tales were obtained, both the English and Ojibwa names, and the English meaning of their Ojibwa names.

John York—Kitche Penascie—Big Thunder.

Peter York—Penascie—Thunder.

Jonas George—Wah-sa-ghe-zik—A Clear Day.

Mrs. Annie York—

{	Me-an-Jo	}	—Fog Woman, or Foggy Woman.
	Oown-no-quah		

Mrs. Lottie Marsden—Chicog quah—Skunk Woman.

Her Grandfather—Joesa.

Her Grandmother—Joesa quah.

John Wesley— $\begin{cases} \text{Py-ash-ē-gōb.} \\ \text{Muk-kō-got.} \end{cases}$

Mrs. Sampson Ingersoll—(Peadewamock, abbreviated to Peademock)—Hear the Thunder Coming, or Thundering.

Mrs. Exavier Commanda—Pe-da-bi-no-quah—Morning Light.

Kenneth G. Snake—Sog-kee-ge-waw-sa-nene—Coming Over the Hill Man.

Samuel Snake—Kee-zhig-go-we-nene—Day Man.

Elizabeth Snake—Wah sa gah bah no quay—Coming of Daylight Woman.

Jos. Yellowhead—Shaw-woon-day-skung—Passing Through (as from one door to another).

Thos. Big Canoe—Keché Chemon—Big Canoe.

Mrs. Wm. Ingersoll—Wah Poos—Rabbit.

Dave Simcoe—Windagoe—Man Eating Giant.

G. E. Laidlaw—Moka ghezik—A Good Day.

NOTE.—Where blanks are left the meanings were not ascertained.

Quah is pronounced more like a short *quay*.

Some further variants of the name Nanbush and authorities as per following.
Nanahboozhoo.—Page 9, *Algonquin Indian Tales*, Egerton R. Young, 1903.

Nannibush (John).—A mail carrier, see Dr. Mustard's letter, 11th June, 1919, Chatham, Ont.

Nanabazhoo.—A Mississauga Reserve on Rice Lake, Ont., see "Stone Age Annals of Victoria County," by Watson Kirkconnell, M.A., an article in issue of *Watchman-Warder*, Lindsay, Ont., 23rd December, 1920.

Nanabougou

Nane bo sho

Page 116, Vol. 19, No. 2, April, 1920, *The Wisconsin Archaeologist*.

"The Pottawatomi," by Publius V. Lawson, LL.B.

A variant of Manitou. Rama Ojibwa.

Moh ne doo—See letter of Jonas George, 12th March, 1919. For further variant see page 19, Reprint, 1918, No. 75.

No. 182.

WITCH STORY (No. 28).

Told by Lottie Marsden.

Some years ago there was a young Indian man who was a great hand to make canoes. One day he started to make a canoe for his own use and an old man came to him just when he was about to finish his canoe. This old man said, "Oh! Give me that canoe." "Oh!" the young man said, "I want this canoe for my own use, but I can make you one after awhile." But the old man never said anything, he just went home. But the young man was quite sure that the old man would do something. Well, this young man soon took sick and died. There was one Indian amongst them that knew what to do with this witch (i.e., the old man) and he said, "After this young man is buried we'll watch the grave every night, and the third night the witch will come after his 'medicine.'" So they watched the first night, the second night, and on the third night there were four men watching some distance from the grave and

they soon saw a bear coming, and the bear went round the grave, and when he came to the head of it he said, "Will you think more of your canoe now than your life?" The old man (who knew what to do with the witch) who was watching said to the rest, "The bear will go around the grave three times and the coffin will come right up to the top, and he will try to cut the young man's tongue out, but we won't give him the chance." When the bear went round the second time, then they shot him. This was just the bear-skin, the old witch had all his "medicines" with him. He had little frogs and even pismires. These were the kinds that he used, and if any person saw any of these they would never think that they were witch (aids). These four Indians after they shot the bear, the next morning they heard that the old man who asked the young man to give him his canoe, was dead. This is the end of this old witch.

No. 183.

OJIBWA AND MOHAWKS (No. 15).

Told by Mrs. Lottie Marsden.

The story about the young man (Ojibwa) who went away back north where there were quite a few reserves of Indians. This young man went to one reserve and stayed there one week, then he goes to another one the next week and he went to one Indian home. These Indians were quite rich. They had everything they wanted. This young man stayed there for one week and when he was getting ready to go to the next Indian reserve, the old man spoke to him, "You will not leave this place," he said, "I want you to stay here with us all the time." "No, I can't," said the young man.

Of course the Indians the young man visited were Mohawks, and the young man heard the old Mohawk whispering to his squaw (or his wife). The old man said, "We'll lock him in that little room," he said to his squaw, and this young man thought to himself, "Well, I am done now. I will never see my home again, or any of my relations. Well, it's my fault, I shouldn't have come to live with these Mohawks, I thought they didn't have anything against me yet, on account of the battle they had some years ago. Of course I wasn't upon the earth at that time." The Mohawk grabbed this young man and said, "I have a nice little room upstairs and I think you will have to go in there for awhile." "No," the young man said, "I stay *here* and get ready, for I am going to leave here to-day. I didn't come here to live with you." "Well, you won't leave this place," said the Mohawk. The young man looked outside the house and saw the old squaw put on a fire outside, and he saw two Mohawks coming a distance away, they both had little axes and big knives. Another Mohawk came, he had a big kettle with him. Well, the kettle was that big he had to drag it on the ground. "Well, I just am done," said the young man, he couldn't see no way of getting out of sight. There were more Mohawks coming every minute and they were surrounding this young man, getting ready to kill him. They had the big pot (or kettle) to cook him. The young man had something in his pocket that his father gave him before he left home. He pulled this out of his pocket and sprinkled it on the ground and as soon as the Mohawks smelled it they all fainted and fell on the ground, and the young man had a chance to run away then. He travelled all day and found a little camp. There was nobody

in it, he slept there that night and went off again the next day. About noon he met two Ojibwas and told them all what happened him. "You come with us, we take you to our home and give you something to eat," said they. The young man was nearly starved, they kept him there for some time, then he left them and came to his own home and told the story that the Mohawks were going to kill him and eat him, and he said "Only for you, my father, I would have been killed and eaten by the Mohawks." This is the end of this story.

No. 186.

THE LOST INDIAN GIRL.

Told by Lottie Marsden.

The story about the Indian girl who got lost one evening. It was in the winter time; she came to the woods and she didn't know where to go. It was getting very dark and she travelled all night till she came to a footpath where she stood for about an hour as she didn't know what to do, whether to follow this footpath or not. She decided what to do, well, she followed this path and she travelled all day till she came to an Indian camp, when she came to the door she rapped and there came an old woman who said to the girl, "Who are you?" "Well, I am lost; would you let me stay here over night?" "Yes, you can stay here with me all night, or you can stay here all the time with us. I have two young sons who are away hunting. They won't be back till spring. You and I will live here till they come back. Take off your clothes and warm yourself. I have some nice corn soup," the old squaw said. The Indian girl said "How do you grow your corn here in the woods?" "Well, I have some nice ground," replied the old squaw. The soup she had wasn't corn soup. She had all kinds of snakes and frogs dried, and if any strangers came to her camp she'd make this soup and they would die if they drank it. This girl would not drink this soup. She told the old squaw, "I have something better to eat than the soup." "Well," the old woman said, "you are the first one that beat (got the better of) me, I have had quite a few visitors here and they all liked the soup I make and if they drank the soup they surely lost their lives. I have killed quite a few people. I have told you that I have two sons, but I haven't any sons at all. My children died. There was an old witch that killed them, and this is the reason why I kill everybody that comes along." "Well, you shouldn't do that," said the Indian girl, "you should only kill the witches, and not everybody that comes along. Well, we'll go away. I will take you home but I don't want you to kill anybody after this. You won't take that stuff that you make the soup with." "All right," said the old woman, so they went the next morning. The Indian girl didn't let the old squaw take anything that she had. She made her burn her old camp too, which the old squaw didn't like to do, but she did it just the same. They travelled all day, and when the girl got to her home with the old squaw, she wasn't allowed to go in her home. They were all afraid of the old squaw, but the Indian girl wouldn't leave her outside. She said to her parents, "If you don't want this poor old woman I won't come in myself, as she was living alone in the woods when I found her, and she used me right, and now you won't let her come in the camp, we will both go away. You won't see us any more. Good-bye." The end of the story.

No. 187.

WITCH STORY (No. 29).

Told by Lottie Marsden.

Not very long ago there was an old witch on one of the Indian Reserves. She thought the people around didn't know anything about her, but they all knew she was a witch. One Sunday night she went to church and there was one Indian girl who was kind of surprised to see this witch in church. When they were going out from the church—this old witch had heard of this Indian girl, and the girl watched her. The old witch seemed to know what the girl thought. One evening the girl was all alone and the night was getting late and yet there were no signs of her mother coming. The girl went to bed and had a dream that this old witch and the devil were standing at the door so she prayed to God that they couldn't come any further than the doorsteps. The girl's parents came home very late that night and found the door half open, and they saw fire near the house. They wondered what was wrong. They didn't know that the witch knew what the girl thought of her that Sunday night. The time passed on after the girl had the dream and another evening she was alone again, she went to bed and she soon heard someone outside of the house, and she thought it was a dog, so she went out with a lamp. It was a fine night and there was no breeze at all. She looked where she heard the noise and she saw a big black cat sitting there. The cat didn't seem to want to run away at all, just sitting there with her big eyes shining like fire. The girl took a big stick and hit the cat, and it didn't run away at all. The girl hit the cat a second time and the cat then ran yelling. The girl went in and she didn't go to bed until her parents came in, but she didn't hear the cat any more. She told her parents what happened and her father said "It's the witch that's after you. You beat her." They soon heard that the old witch was sick, but they didn't let on it was this girl that hit her and that was the reason why the witch died in a few days. The end.

No. 189.

KEEZIS AND KETOGAUKOONS.

Told by Mrs. Annie York.

Keezis one day took his sister Ketogaukoons by the hand and said, "Since our poor mother died we have had no happy days for our new mother (step-mother) beats us all day long, and when we go near her she pushes us away, we have nothing but hard crusts to eat, and the little dog that lies by the fire is better off than we are for he sometimes knows how we are used. Come, we will go and travel over the wide world."

They went the whole day walking over the fields till in the evening they came to a great woods, and they were so tired and hungry that they sat down in a hollow tree and went to sleep. In the morning when they woke the sun had risen high above the trees and shone warm upon the hollow tree. Then Keezis said, "Sister, I am very thirsty, if I could find a brook I would go and drink and fetch you some water too. Listen! I think I hear the sound of one."

Then Keezis rose up and took his sister by the hand and went in search of the brook, but their cruel step-mother was a fairy and had followed them into the wood to work them mischief.

When they had found a brook that ran sparkling over the pebbles Keezis wanted to drink, but his sister thought she heard the brook as it babbled along, say "Whoever drinks here will be turned into a tiger." She cried, "Ah, brother! do not drink or you will be turned into a wild beast and tear me to pieces." Then Keezis yielded, although he was parched with thirst. "I will wait," said he, "for the next brook." But when they came to the next Ketogankoons listened again and thought she heard "Whoever drinks here will become a wolf." Then she cried, "Brother! Brother! Do not drink or you will become a wolf and eat me." So he did not drink, but said, "I will wait for the next brook then I must drink say what you will." As they came to the third brook Ketogankoons listened and heard, "Whoever drinks here will become a fawn." "Ah; brother," said she, "Do not drink, or you will be turned into a fawn and run away from me;" but Keezis had already stooped down upon his knees and the moment he put his lips to the water he was turned into a fawn, and his sister wept bitterly over the poor creature, and the tears also rolled from his eyes as he laid beside her. Then she said, "Rest in peace dear fawn, I will never, never leave you, and she took off her golden necklace and put it round his neck, and she plucked some rushes and plaited them into a soft string to fasten to it (the necklace), and then she led him farther in the woods. After they had travelled a long way they came at last to a little cottage, seeing that it was quite empty Ketogaukoon thought to herself, "We can live here." Then she gathered leaves and moss to make a soft bed for the fawn, and every morning she went out and plucked (gathered) nuts, roots, and berries for herself, and sweet shrubs and tender grass for her companion. He ate out of her hand and was pleased, and played and frisked about her in the evening. When Ketogaukoon was tired and had said her prayers she laid her head upon the fawn for her pillow and slept, and if poor brother could but have his right form again they thought they might lead a very happy life. They lived thus a long while in the woods by themselves till it chanced that the king of that country came to hold a great hunt, and when the fawn heard all around the echoing of the horns, and the baying of the dogs and the merry shouts of the huntsmen, he wished very much to go and see what was happening. "Ah! Sister! Sister!" said he, "let me go out into the woods. I can stay here no longer." He begged so long that she at last agreed to let him go. "But," said she, "be sure to come to me in the evening, I shall shut the door to keep out those wild huntsmen, and if you tap and say 'Sister let me in,' I shall know you, but if you don't speak I shall keep the door fast." Then away sprang the fawn and frisked and bounded along in the open air. The king and his huntsmen saw the beautiful creature and followed but could not overtake him, for when they thought that they were sure of their prize, he sprang over the bushes and was out of sight in a moment. As it grew dark he came running home to the hut and tapped and said "Let me in." Then his sister opened the door and in he jumped. Next morning the hunt began again and when he heard the huntsmen's horns he said, "Sister, open the door for me, I must go again." Then she let him out and said "Come back in the evening and remember what you are to say." When the king and the huntsmen saw the fawn with the golden collar again they gave him chase, but he was too quick for them. At last, however, one of the huntsmen wounded him in the foot so that he became sadly lame

and could hardly crawl home. The man who had wounded him followed close behind and hid himself and heard the little fawn say "Sister, sister let me in," upon which the door opened and soon shut again. The huntsman marked (noted it) all well, and went to the king and told him what he had seen and heard. Then the king said, "To-morrow we will have another chase."

His sister was very much frightened when she saw that her dear little fawn was wounded, but she washed the blood away and put some healing herb on it and said, "Now, go to bed dear fawn and you will soon be well again." The wound was so small that in the morning there was nothing to be seen of it, and when the horn blew, the little creature said, "I can't stay here, I must go and look on, I will take care that none of them shall catch me," but Ketogaukoons said, "I am sure they will kill you this time, I will not let you go." "I shall die of vexation," answered he, "if you keep me here, when I hear the horn I feel as if I could fly." Then Ketogaukoons had to let him go, so she opened the door with a heavy heart and he bounded out gaily into the woods. When the king saw him he said to his huntsmen, "Now chase him all day long till you catch him, but let none of you do him any harm." The sun set, however, without those being able to overtake him, and the king called away his huntsmen and said to this one who had watched, "Now, come and show me the little hut." So they went to the door and tapped and said, "Sister, sister, let me in," then the door opened and the king went in, and Ketogaukoons was very frightened to see that it was not her fawn but a king with a golden crown that was come into her hut. However, he spoke very kindly to her and took her hand and said, "Will you come with me to my castle and be my wife?" "Yes," said the maiden, "but my fawn must go with me." "Well," said the king, "he shall come and live with you all your life and will want for nothing." Just at that moment in sprang the fawn, and his sister tied the string to his neck and they left the hut together. Then the king took the girl to his palace and celebrated their marriage in great state and for a time they were very happy, but, when a little son came to them the wicked fairy heard of Ketogaukoons' good fortune and was very angry, so she set about thinking of some way to do further harm, and cunningly managed to put her ugly daughter in Ketogaukoons' place as queen and to keep the king from knowing of the change. One night, however, after the real queen had stolen into the palace nursery to look at her little boy and the fawn which lay in one corner of the room, the nurse told the king what had happened. Next night the king watched and when Ketogaukoons came in, recognized her as his lovely queen and thus broke the spells woven by the wicked fairy. When the king heard of the evil done by the fairy and her daughter he said that they should both die, and with their death the fawn changed again into Keezis who lived happily with his sister ever afterwards. The end of the story.

Note by G. E. L.—Mrs. Annie York gives her Ojibwa name as Oown-no-quah ("quah" pronounced as "quay," short) meaning Fog Woman in English, or Foggy Woman. While her late husband Peter York said her Indian name was Me-an-jō, meaning not ascertained.

No. 199.

THE INDIAN AND THE BEAR.

Told by Mrs. Exavier Commanda.

Once an Indian made a big wigwam in the forest. He did not make a stairway in it, just put nails on the wall. One day the door was open and a big bear ran into the wigwam. The Indian climbed upstairs ahead of his wife, but the woman got the axe and hit the bear as she was climbing up, and killed it. After awhile the man looked down and saw the bear dead on the floor, he was very glad. He said to his wife "We killed it all right," and came down. He did not thank his wife for killing the bear, but he said, "They both killed the bear."

No. 200.

WITCH STORY (No. 31).

Told by Mrs. Exavier Commanda, Ojibwa Woman, Indian Name "Pe-da-bi-no-quah," meaning "Morning Light." From Rama Reserve.

One time an old witch-woman thought she would bewitch her husband, so she started and made herself like an owl. The Indian was surprised at the owl visiting him pretty nearly every night. It would sit close and look at him, and one night as he was coming home there sat the owl on a big stump by the river. He took his gun and shot it. Down it went and all he heard it say was "You are cruel to me." And it fell in the water. The next day the Indian heard that his wife had been drowned. They had separated from each other a few years before and the old witch thought "she'd fix him" but she got it herself, and that is the end of her, and the Indian is still living yet.

No. 201.

SCHOOL CHILDREN.

Told by Mrs. Exavier Commanda.

One day a school teacher got her little Indian girls together and asked them who were the most famous men in the history of the world. One of the little girls help up her hand and said, "I think our Indian Agent is one of the men, also our Chief, because they are the only ones that come to see us." She thought she was ahead for she did not know what the teacher meant, but the teacher just smiled.

No. 204.

A DWARF STORY (No. 6).

Told by Mrs. Exavier Commanda.

One day an Indian from here (Rama) went over to Washago, which is not very far from here. When he got to a certain place he saw a little wild man's house. He had not seen this when he was there before. He went over and

looked in. He saw a little bed and everything such as a table, stove, cupboard and chairs in it, also a purse hanging there with money in it. He took the purse and saw what was in it, but put it back again. But he thought that when he was coming back in the evening he'd look in again and went on. These little people are only about a foot high or a little more, so you can imagine how small the house would be. When the Indian came back in the evening on his way home he looked for that little house, but he could not find it. But it was there that morning, it had disappeared. That little man did not let that Indian see his little house again.

No. 205.

WITCH STORY (No. 32).

Told by Mrs. Exavier Commanda.

One evening a little Indian boy was made to go to bed early by his grandmother. He was kind of surprised, so he said to himself, "I'll not go to sleep, I'll make a hole in the blanket and peep through and watch to see what will happen." In a neighbour's house a little boy was sick, and the old woman (grandmother) was doing this (bewitching the neighbour's boy), that was the reason why she sent her grandson to bed, so as to get busy at her medicine. When she thought he was asleep she started and dressed herself like a goose and went off. She just said, "This will be the last night I'll visit him." She *fell down*, as the saying is. It's not herself that goes, it's the soul of the person that's doing it (doing the bewitching), what harm she wants to do to the person she hates.

After awhile the goose came back and she (the witch) woke up and undressed herself (took off her gooseskin) and put her medicine away. She had finished her work and the boy (neighbour's) had died. The little boy (her grandson) did not let on he had seen what was done.

The next day the old woman told her grandson that she was going to a bee (planting corn) and that she wanted him to stay around the house and not go any place while she was gone. So after she was gone he thought of the "medicine" he saw the witch have the night before, so he went to work and dressed himself like a goose and said, "Let's go to the bee." Off he went. While the squaws were planting they saw a goose coming and they took sticks and chased it around and said, "A goose, a goose (pi shki oi). Just then the goose spoke and said, "That's what my grandmother does." As a rule the witch goes around at nights but the boy did it in the daytime, and the people knew what she was doing because of the boy following her example.

Note.—Compare with No. 13, Report, 1915.

In reply to a query as regards the power of witches, Mrs. Exavier Commanda in letter of March 21st, 1919, says: "The witches have power to make themselves look in any way (like anything) they like. They only have to put on a little of the feathers or fur on their hands and feet (of the bird or animal they want to represent). The witches themselves do not go, but their souls go to the place where they (the witches) intend to go. The Ojibwa for witch is 'mi da.'"

No. 206.

OJIBWA AND MOHAWK (No. 16)

Told by Mrs. Exavier Commanda.

Six Indian women (Ojibwa) started fighting the Mohawks. At the mouth of the Sturgeon River there is an island. An old Ojibwa Indian took his daughters there. There were seven canoes of Mohawks coming to fight them. Those Ojibwa girls killed all these Mohawks there. The Mohawk Chief cried to see the women killing them. The women used weapons like these (war clubs) in slaying their enemies.

The Mohawks had tackled the Ojibwa here before. The men were away some place when these Mohawks came again, which was this (the above) time. Two little boys were out berry picking, when the Mohawks came again. The women told the men they had fought the Mohawks that day. These little boys told them that they were going to be attacked that night again, so the Chief told the boys that they could not know what was to happen before the old people (knew) and would not believe them. That night the two little boys hid themselves under a canoe when they knew the Mohawks were coming, and the six women hid away in the woods that night, but the men stayed in the camp and watched. The Mohawks came in twenty canoes, and every canoe was filled up, but there were only eight Ojibwas in the camp. The Ojibwas killed all the Mohawks but one and told him to come over and fight the women they (the Mohawks) fought that day." So the Mohawk came to the portage where North Bay is now, to go by Trout Lake, to look for his other Mohawk friends. Four days afterwards the Ojibwas gathered together to fight the Mohawks because of the Mohawks fighting the women. The two little boys said they'd fight too. One of them was ten and the other thirteen years old. No one knew that the little boys were as intelligent as they were. So the Ojibwas started out and the boys went too. The old man made weapons for his grandchildren, that is the same old man that took the women to fight the Mohawks. When they (the war party) started, the little boys were told to go back but they would not, they went on after their people (the war party). The Ojibwas (camped and) slept there and had to find out who would dream where they were to meet their enemies. One of the little boys dreamed of an eagle with his breast all blood, sitting on a rock on a certain point, but the older Indians did not dream of anything. The other little boy dreamed that they were to see the Mohawks on Lake Talon, having their dinner in a bay. The six Ojibwa chiefs had twenty men with each of them, and the little boys were to be the captains because they (the war party) were proud of the boys dreaming where they were going to meet their enemies. One of the boys said that they were to see the Mohawks eating blueberries after dinner, and it was true what the boy said. The head chief said, "Who will go there so as the Mohawks would not know." The place was clear and it was hard to go near. There were about sixty Mohawks there so the boys said they would go. When the boys went the Ojibwa could not see them, but just saw smoke. The boys dressed like fish, and took the guns of the Mohawks and wet them so as they would not go off. Some of the Ojibwa hid on an island and some on a point. After the boys were through with the guns (wetting them) they went away from the shore and made the Mohawks see them and shoot one of them. When the Mohawks tried to shoot them, their guns would not go off. These boys went through the place where the Ojibwas were hiding (enticing the Mohawks

into an ambush). They were nearly caught by the Mohawks. When the head Mohawk was catching (trying to catch) the boys he made a noise like the raven and like the crow. The Ojibwas shot the Mohawks, and the boys turned back and slew all the Mohawks that were on the lake. All the Mohawks (there) were killed at that spot, and the Ojibwa came on to the Montreal River

One night one of the little boys dreamed again that they were going to meet the Mohawks. He dreamed that a Mohawk was to be in a tree watching for the Ojibwas to come, and when he saw them he was to whistle to his comrades if he saw them coming, so the Mohawks would get ready for battle. That was what the boy dreamed that night and he dreamed of the place where they were going to see their enemies again. That morning before noon the boy saw the place he dreamed of, where they were going to see their enemies again, and he told them (the war party) not to show themselves, but the little boys just went on, as that was where they were going to fight again, and looked for the Mohawks. They saw the Mohawk in a big tree watching, but the Mohawk did not see the boys, so the boys made up their mind to go over and see how many Mohawks there were, they told the Ojibwas to watch them, and after they had killed the Mohawk that was in the tree, to come along, and that they would kill him without making a noise. So the boys went to the tree, but the Mohawk did not see them coming although he was watching. The boys tapped on the tree where he was and the Mohawk was so surprised that he fell down out of the tree, and the boys hit him and slew him. He did not have time to whistle to his friends. The boys then went over to the portage to see where the Mohawks were. The Mohawks were cooking their meal and did not know the boys were over seeing them do so. The boys went around seeing the place where they were going to fight, and then went back and got their friends to come over. When they got there the head chief knew what they were to do so as to kill all the Mohawks. There were rapids there and some of the Ojibwas went across the river and killed all the Mohawks. The little boys went over themselves (first) and shot at the Mohawks who ran out (after them), and the Ojibwas had a chance to kill them all, shooting them with bows and arrows and with guns. All the Mohawks were slain as many as there were at that time. One of the head chiefs of the Mohawks was skinned by the Ojibwas and his skin was cut up into strips and laid (stretched) across from the portage to the other side of the river.

Notes.

In reply to queries, Mrs. Exavier Commanda explains as follows:

"The weapons the old man made for his grandchildren were war clubs. The Ojibwa name for war club is pi-quok-do-pi-quh-mah-gun."

The Mohawk chief was skinned alive by the Ojibwas. "Nodway o gi mah" is Ojibwa for Mohawk chief.

Why the Mohawk (in the tree) did not see the boys coming? They had the power to be unseen by their enemy.

The boys had power to make themselves like fish. (They dressed like fish, the idea being implied that as they had to go through water, this might be an aid, so they took the fish form.)

The Mohawks just made noises like crows and ravens. They believed they were to kill the Indian boys there, so that was why they made those noises, but these boys went straight to where the Ojibwas were and the Mohawks were all killed there."

Notes by G. E. L.

War clubs, see note, p. 16, memoir 71, Geological Survey, Ottawa. "Myths and Folklore of the Temiscaming Algonquin and Timagami Ojibwa," by F. G. Speck. "Pagwák, wut pugemágan—arrowhead hammer, an old style of war club with a stone set in a big wooden head attached to a handle and swung by a thong from the warrior's elbow to leave his hand free."

Mrs. Commanda sketched a war club of this type. The writer has one with a handle about 20 inches long and an oval head 3 by 4 inches in which is set like a beak an iron arrowhead $1\frac{3}{4}$ inches long. Bone or horn beaks could also be used. The writer has found several such on Indian village sites in this locality.

"Nodway" is Ojibwa for Mohawk, see No. 173, Ojibwa Myths and Tales, by G. E. L., and notes thereon.

No. 207.

THUNDERBIRD STORY (No. 7).

Told by Marjorie St. Germain.

A long time ago there lived Indians in their own settlement. They believed in Thunderbirds, except one man did not quite believe in them, according to what their white man preacher said, to quit worshipping idols. The white man just imagined they were idols (as lots of people nowadays say there are no such things as thunderbirds). The Indians said to the preacher that they weren't worshipping idols, that if they (the thunderbirds) were idols, they couldn't have power to kill serpents, and every time it thunders the serpents go underground. The thunderbirds think that they are after fish, like as if any of us (the Indians) like to go fishing. Of course the preacher would not believe it. One day this Indian as above mentioned thought he'd go hunting. After going all through (among) and over the high rocks, he saw a pretty scene at a distance, it was a circle of a nice greenish colour. He went closer to investigate. The pretty scene seemed to vanish away before his eyes. It began to spread out longer. To his surprise it was a serpent and a big white bird, about like an eagle. The serpent spoke to the man saying, "Shoot the enemy, it's going to kill me." The bird said "No, don't shoot me with your bow and arrow, shoot the serpent." The man got so bewildered that he did not know which to shoot at. The serpent said, "If you shoot the enemy I will give you power to kill anything you wish of wild game." The bird again spoke "I perhaps have a better power than the serpent, anything you wish will happen and will aid you all along." So the Indian shot the serpent. The scene vanished away gradually and then a big thunderstorm and lightning came on. The man noticed a big white feather about so long. He picked it up and wished for the storm to cease, and it did. He went home glad to tell of his fortune. So again the white preacher came along to preach a sermon for the Indians. This man went and had a chat with the preacher about his *feather* fortune. The preacher told the man "to wish a big storm, just to see if it will come on," and it did, the most awful storm that anyone had seen, and it ceased in a little while. Everything went well in the village. The minister never thought of idols any more. That is the end of a story.

No. 208.

NANBUSH AND HIS BROTHER (NANBUSH STORY No. 18).

Told by Marjorie St. Germain.

Nanbush had a brother and they were both camping together. His brother was very lazy. Nanbush did all the cooking, fire making and hunting. All that his brother did was to sleep and eat. Nanbush gets lots of wild game when he goes hunting, each night dressing it and hanging it to dry ready to store up for winter's use. Some wild animals had been gathered around together to plan what they would do to Nanbush, fearing he may kill them all. So the plan was for a bear to go to Nanbush's camping place early one morning, so that Nanbush may follow his tracks. Early one morning Nanbush saw the bear track and followed it. After following the track a distance away from the shore (on the ice) about the middle of the lake, seeing no more tracks and looking around, he went into an ice hole into which the bear had gone. Nanbush's brother waited and waited till the food was all gone. He called out for Nanbush till he almost starved to death. He made up his mind to look for Nanbush. He went to every destination where the wild animals were. But there was no Nanbush there, till at last he laid down on a side of a rock starved to death, and there grew such lovely moss. The Indians say that is how we often see moss growing on the side of the rocks. That is the end of a story.

No. 209.

OJIBWA AND MOHAWK (No. 17).

Told by Marjorie St. Germain.

Once a long time ago lived two sisters and their only brother. This boy made a living for his sisters. Each day he would go hunting and always had good luck. One night he did not return. His eldest sister felt bad, she loved her brother the best. It went on many days, the boy did not return. The eldest sister thought that she must know what happened to her brother so she went *on fasting*. Her sister would bring her food, but she would not take it. On the tenth day (of the fast) she saw a vision of a pretty woman dressed in black, saying, "Why do you fast. You must have some nourishment or else you will die." She told this woman why she was fasting. The woman told her that "the Mohawks had killed her brother and if you want to punish the Mohawks, I will see that you get through all right. Get your sister and men with swords with you, and every Mohawk settlement you come to yell out and the Mohawks will all faint," and she disappeared. So this girl got ready and started out. The Mohawks saw the Ojibwas coming, the old women ran out to the lake for water, some were making fire, and some had their bows and arrows ready to shoot at the Ojibwas when they came nearer. But as soon as the girl came closer she yelled out and the Mohawks all fainted. Then the Ojibwas went to cut the Mohawks' necks off. This went on for some time till they came to the very last Mohawk settlement. They only left a man and a woman. One of the big chiefs of the Mohawks, the strongest of the tribe did not faint when the girl yelled, so they took him along with them and treated him roughly till they came to a big lake. One of the Ojibwa men cut his neck off and still the head and body would

wiggle around, so they cut him to pieces. They made a roaring fire and put all the pieces in a big pot to boil, and then they buried them. That is the end of a story.

Note by G. E. L.—This fasting is a pubertal or menstruation custom, see note to No. 185, this series. Compare with No. 103, Reprint, 1918, Ojibwa Myths and Tales.

No. 210.

TINZHAW AND THE GIANT. (PETIT JEAN STORY No. 8)

Told by Marjoria St. Germain.

Tinzhaw was once captured by a huge giant. He wasn't fat enough for the giant to kill (to eat) so he made Tinzhaw work for him, and he also wanted to fatten Tinzhaw up and have him ready for a big feast. Tinzhaw worked a plan out, which was to make a bag and fill it with rubbish and hang it around his neck to make the giant believe that he had plenty to eat. At each meal he ate very little, just barely enough to have a little strength. He made himself a nice comfortable eating place, that the giant might not see him throwing away the food. So one day the giant planned to kill him. He asked Tinzhaw if he was feeling himself gaining. Tinzhaw said "No, the food does not agree with me. Can't you wait a while longer?" The giant got so roaring mad (angry) and made an attempt to kill him on the spot. Tinzhaw begged for another day or two. The days passed by. The giant took out a knife. Tinzhaw held out his arm, which was nearly nothing but skin and bone. The giant cut off a piece of flesh and finding there was nothing but skin and bones to him asked if he ever had enough to eat. Tinzhaw claimed that he was always filled up to the neck. The giant felt him and believed it. The giant planned to go to another settlement of Indians. They camped again towards evening after a long journey the following day. Tinzhaw made a big fire and rushed out to the lake for water, while the giant was resting for a while, and who made up his mind to go and kill a couple or so of Indians. Tinzhaw was out of sight of the old giant, so he rushed over to the Indian settlement, telling them of the giant. The men got ready with their bows and arrows and went around to where the giant was camped, and shot at him from every direction and killed him. Tinzhaw lived happily afterwards. That is the end of a story.

Note by G. E. L.—The giant was a windigo.

No. 212.

NE GON NAN QUAD.

Told by Jonas George (Wah sa ghe zik).

A man was living in Kingston over one hundred and fifty years ago. He was a big and powerful man. He knew everything on earth. He started to travel to see the Indians away north and tell them that he knows most everything just like a preacher.

There were no preachers at that time in Canada. This wonderful man told the Indians to think more most of the time. Moh ne doo—that is God—made earth and heaven.

This man went back to the Rocky Mountains and all over to the North Pole to tell the Indians that Moh ne doo sent the game on earth, and to use good judgment in killing what they wanted, and not to waste anything that they killed. He said to the Indians "Keep my sayings, you will live well all the time in this world." He went to Hudson Bay, to look for the Indians all the time, and to do wonderful things. What he said in teaching is very true.

There were no schools at that time. This man was looked upon as good and great by the people.

One time he went on top of the mountains and looked around. He heard the nice (good) saying "Look up all the time, you will be a good man in this world." So he remembered.

He spoke to the people so plain. He said to them to do the same (not to lie).

Sometimes the snow is deep up there, eight or ten feet deep. He walked on top of the snow without snowshoes and went any place where he liked to go. So he is around there yet. I guess he is there now. His name is Ne gon nan quad.

No. 213.

WITCH STORY (No. 33).

Told by Mrs. Lottie Marsden.

The story about the Indian boy who was witched by an old Indian squaw. This young man met this old witch and the witch asked the young man to go with her a piece and to carry some of her parcels, but the young man refused her. The old witch said to the young man "All right for you, you will have very much trouble. You will try all doctors to cure you, but they won't do you any good." Two weeks after the young man had a dream that the old squaw whom he refused to help to carry her parcels was coming to where he was sleeping, and he dreamt that the old witch came right straight to him and grabbed his mouth, and he dreamt that the witch caught hold of his upper lip, then he fainted. The next morning when he woke up he felt his mouth kind of queer feeling. He looked in the glass before he left his room, and when he went to the table to eat, his mother said to him, "Look here my son, what is wrong with your mouth?" "Well, I had a dream last night. The old squaw that I refused to carry her parcels, came to me and grabbed me by the upper lip, and I guess that's the reason my mouth is now crooked." "Well, I don't believe the witch can do that," said the mother, and the father. The young man was very good looking and I guess the old witch thought he might be her son-in-law. Well, the young man went to the doctors and they cut him, they thought his mouth might come to the right shape again, but they didn't do him any good. The parents heard of an old man who could cure almost anyone who was harmed by witches, so they took their son where the old man lived. This old man said, "I will cure you my friend," and so he did. He put roots on the young man's lips, like a poultice. The young man's mouth was crooked on the right side, and the old man put the poultice on the left side. He put this on for a few nights and the young man's mouth came to the right shape again. And the old man charged him ten dollars. They thanked the old man and went home to their own reserve. The poor young man said something (derogatory) about the old man that cured him, and the old man heard this and he sent word to the young man, that some morning his mouth would be crooked like before. One morning the young man

felt his mouth in the same shape again and he asked the old man to cure him again, but he wouldn't and the poor young man went on like this. If he had never said anything about the old man that cured him, he would have been all-right as long as he lived. This is the end.

No. 214.

WINDIGO STORY (No. 12).

Told by Lottie Marsden.

It was in the wintertime and the windigo was alone away back in the bush. He began to feel hungry and he thought to himself, "I will go west and look for a reserve of Indians and see if I can find one." The big windigo travelled for a long time but he couldn't find signs of Indians anywhere, so he got up on the biggest tree that he could find and he saw a little smoke a long ways off. When he got down he didn't know where the smoke was, so he got up again and he saw another smoke nearer this time which he didn't lose track of. He started and he found an old camp. "Now," he says, "somebody must live near. I will have something to eat." He saw lots of Indian snowshoe tracks and he found the reserve. He went to one camp first and then to the next one and kept on like that till he found the fattest one (person) of the lot, then he stayed there for a long time. He went around again looking for the fattest ones and he would eat them. The Indians soon knew what to do. "We won't eat hardly anything, so we will be all thin and he (the windigo) will feel lazy and sleepy." The Indians in that reserve didn't eat hardly anything for some time, just enough to make (enable) them to get around. There was one Indian from that reserve away and he happened to get back home at that time. The Indians were very sorry to see him coming. The windigo soon smelled him and said "Somebody is near here." "Nobody is here," said the rest of the Indians. "There is," he said. "I can smell him and I am going to find him for I am getting very hungry now." "Well," one Indian says, "we'll do something to him, we'll tell him the man is in that camp and when he goes in there to get him we'll hit him on the back of the head, and he'll faint and we'll get the chance to kill him." So they told this windigo that the man was in a certain camp. The windigo went there and went in, and they then hit him with their tomahawks on the back of the head and he fainted, and they all got at him and killed him there, and they dragged him to the bush and buried him and this was the end of him. He was supposed to be the biggest windigo. Giant is his name in English. The end of the story.

No. 215.

OJIBWA AND MOHAWK (No. 18).

Told by Lottie Marsden.

Some time ago the Mohawks were camping alongside the river. They made birch-bark canoes. One day they all went out to pick blueberries. The Ojibwas went to this camp and stole everything they had. The Mohawks had lots of everything, lots to eat, and lots of meat of all kinds, such as deer meat, porcupine, and rabbits. They also were drying some raspberries on boards. When the berries are nice and dry they are put into bags and put away for winter use. The

Ojibwas put something on the berries and the meat that they didn't take away with them, and did all kinds of tricks on the Mohawks. The Mohawks got home that evening, and as soon as they knew the Ojibwas had been there they said, "To-morrow we'll look for them, we'll catch them. Get ready all you big men," said one big Mohawk, "To-morrow we'll catch those Ojibwas and pay them back for all what they have done to us." The Ojibwas got home that night, they knew the Mohawks would follow them, so they got ready and watched all night. They got their tomahawks ready and hid behind the bushes near where they were camped. The Mohawks didn't go that night, they waited till the next night and started off to tackle the Ojibwas, but these were too smart and the Mohawks didn't get a chance at them. Well, when the Mohawks got near where the Ojibwas were the latter killed four of the Mohawks and the rest got away and went back to where they were camped. "We'll go back again some night, we won't let them go." Well, they got ready again one evening to go and tackle the Ojibwas, and when they got there the Ojibwas were still watching for the Mohawks, and they killed them all, and dug a big grave and put them all in. They went to where the Mohawks' wives were and took back to them everything that they took from the Mohawks. The Mohawks' wives were all right. They were not sorry their men were killed. "For they have killed quite a few of the Ojibwas," said one of the Mohawk wives, who lived there by themselves. This is the end of the story.

No. 223.

OJIBWA AND MOHAWK (No. 19).

Told by Mrs. Exavier Commanda.

Once an Ojibwa married a Mohawk's daughter. It was before the time when the Mohawks had war between them and the Ojibwas. This Mohawk wanted to do some harm to this boy. He went to work and killed his son-in-law and prepared for a big feast. He invited the father and mother of this young man. When they had come he told them "to sit at the table and eat what he'd give them." The Mohawk came and placed the head of the young man before the father. The Indian (Ojibwa) ate of the head and never let on that he knew what it was. So time went by, then the Ojibwa made a feast too, and invited this Mohawk, when the Mohawk had sat (down) at the table the Ojibwa came and placed his (the Mohawk's) daughter's head before him. When the Mohawk saw his daughter's head he cried out with a loud voice and could not eat. Then he began to think what he had done to his good friend. He died shortly afterwards. Compare with No. 9, Report, 1915.

No. 224.

THE TWO DRUNKEN SQUAWS.

Told by Mrs. Exavier Commanda.

The Indians from here (Rama) used to go all over in the summertime digging ginseng root. So one fall, as they were coming home, they were having a high old time. Nearly everyone was drunk, even the women. So two women began to have a row with each other. They had an awful fight, one of them had her hair all down. They tore each other's clothes. The woman whose hair was all

down ran over and picked up a hat. She did not know it was her own, and she tore it all to pieces. So while she was tearing the hat, her grandchild came over and asked her why she was tearing up her hat, and that she was making herself all the poorer. She thought it was the other woman's hat.

No. 225.

A "CUNGERY (CONJURING) CAMP."

Told by Mrs. Exavier Commanda.

A "cungery camp" is a place where Indians used to go to find out secrets. No matter how far away a person would be, they would find out who was doing something (anything) wrong to them.

This "cungery" camp, they say is something stronger than witchcraft, and it sometimes does good to the person that wants to find out something. If there is anything an Indian wanted to find out, he'd only have to make this camp, and the birds would come, even the wild animals, and tell the secret. If they saw or heard anything about it. If anybody was killed or bewitched, they'd find out here.

No. 226.

NANBUSH AND NOKOMIS (No. 21).

Told by Kenneth G. Snake.

I am telling you a short story of Nanbush. He was with his Nokomis (grandmother) hunting beaver. He told her to watch (for) the beaver coming. He told her that he was going (to) where the world ends and chase the beavers to where his Nokomis was, and he said to her to whistle when she saw a beaver coming and he would come back and kill it. When his nokomis whistled he came running to kill the beaver, but was too late to hit the great big beaver, he missed it. He said to his nokomis "It would be right to pound (beat) you," so he killed his nokomis.

No. 227.

NANBUSH AND HIS BROTHER (No. 22).

Told by Kenneth G. Snake.

Long time ago Nanbush and his brothers lived in the woods. Each morning his brother would go out to hunt animals and birds and bring them home for Nanbush his old brother. Nanbush was (so) old, he could hardly walk. One morning as the young boy went out he saw the track of a deer, so he followed the track the deer (tracks) went on the ice, and went a little (way) from the shore and went into a hole (ice-hole), but just as the boy was putting his feet in, he was caught up into the skies and there he stayed for a long time, and poor Nanbush turned into rotten wood. After that the boy sent some people to hunt for Nanbush and when the people came to where they saw old Nanbush last they found his clothes on the wood, and when they sang old Nanbush was once more raised from the dead, and he was invited to a big feast with his young brother, and they lived together happy. (This was) long before Nanbush died.

Note by G. E. L.—The “rotten wood” here is evidently meant for a rotten or old stump, which occurs in other Ojibwa stories.

No. 230.

OJIBWA AND MOHAWK (No. 21).

Told by Lottie Marsden.

The story that I was told by my grandmother. My grandmother is very old and I used to ask her to tell me some stories that her grandfather used to tell her, and one day she told me a story that there was a young girl got lost. She was an Ojibwa girl and she came to a village of Mohawks and the Mohawks were very glad she came to their village. It wasn't because they were glad to have her, they were intending to eat her. The Ojibwa girl was quite happy. She thought she would get along all right with the Mohawks. You know the Mohawks can't understand the Ojibwas (language). One young Mohawk thought a lot of this girl. He told her that they were going to kill her. He used his fingers (sign language) to tell her that, and this kind-hearted young Mohawk took the Ojibwa girl and they went away back in the woods and hid. The young Mohawk took lots of stuff to eat till they'd found the girl's home, where they lived for some time with the girl's parents till they went off again. The Mohawks weren't satisfied, they were sorry they didn't kill the girl before the young Mohawk told her that she was going to be killed. These Mohawks travelled all the time looking for the young man and the girl but they never found them. The young Mohawk and the girl got married and he said to his wife, “I think I will go and look for my parents and started off alone but told his wife the time he'd be back. Well, he travelled through the woods and he heard some one coming a long ways off, so he hid and he heard his father coming and they were talking about him. They said, “Though he's our son I wouldn't forgive him. If we ever find him we will kill him, for he thought more of the Ojibwa girl than us, and told her that we were going to kill her. He must think a lot more of the Ojibwas than us Mohawks.” The young Mohawk never moved. He waited till they were a long ways off, then he went back to his wife and told her what he heard his parent say, and he said to his wife “To-morrow I hunt and if I don't come home in the evening you will think I am killed by my father.” He started off the next morning and he did meet his father and killed him. The end of the story.

No. 235.

THE MUSKRAT AND THE BEAVER (No. 2).

(CHANGING TAILS.)

Told by Mrs. Exavier Commanda.

In the olden times the muskrat used to have the beautiful big tail the beaver has, and the beaver used to do his best to get it, because the muskrat made big splashes as it was playing in the water. So one day the beaver asked the muskrat to lend him his tail and he would lend the muskrat his, so the muskrat said “All right,” so he took off his tail and put it on the beaver, and the beaver put his tail on the muskrat, but he put it on crooked. When he put on the muskrat's

tail he jumped into the water and showed the muskrat what a nice tail he had. When the muskrat asked the beaver to give him back his tail the beaver would not, so he started to cry. So that is why the tail of the muskrat is crooked and why he has little eyes. He cried too much for his nice big tail, and for the beaver not giving it back to him.

Note by G. E. L.—See No. 5, Report, 1915, of which this another version. Also No. 248 this series.

No. 236.

THE RABBIT AND THE LYNX.

Told by Mrs. Exavier Commanda.

One day a rabbit was running along the rocks. He met a lynx. They used to be good friends to each other. The rabbit asked the lynx "Where he was going." The lynx answered, "Over! I am going over to the 'Slit Mouth Rocks.'" He was just making fun of the rabbit as rabbits have "slit mouths." Then the rabbit knew why he said that. So the lynx asked the rabbit where *he* was going, but the rabbit said "I am going over to where the 'Bad-face Rock is,'" and ran on. The lynx ran on, after awhile he stopped and began to think the rabbit was making fun of him, so he turned back to kill him, and to this day if a lynx sees a rabbit he'll tear it to pieces and eat it.

Note by G. E. L.—Incident of wild cat chasing rabbit, see p. 380, K. Col. Coll. Pub., No. 34, European Tales Among American Indians.

No. 237.

THE INDIANS AND THE PORCUPINES.

Told by Mrs. Exavier Commanda.

Once there was a family of Indians camping in the woods near a lake. These Indians had no way of earning money when they were so far away from town so they lived on porcupines. They got so tired of eating the same meat every day, porcupine for breakfast, for dinner and supper, so one day one of them said "They'd go fishing." They left the next morning, as they were walking along the road they saw a porcupine climbing up a tree, one of them said "shall we kill it?" but one of them began to vomit; he had got so tired of porcupine, that he didn't feel like having any more. It made him sick, just with seeing it.

NEW ACCESSIONS TO MUSEUM

No. 38457. This artistically finished Chippeway pipe was unearthed in a store on Adelaide Street, Toronto, by that enthusiastic collector, Frank Eames. Upon looking up the history of the pipe which for more than half a century had disappeared from view he found a reproduction of it in the *Canadian Journal* (1857). He presented it to the Ontario Provincial Museum. Sir Daniel Wilson gives a very fine description of this pipe and states in his article on Pipes and Smoking:

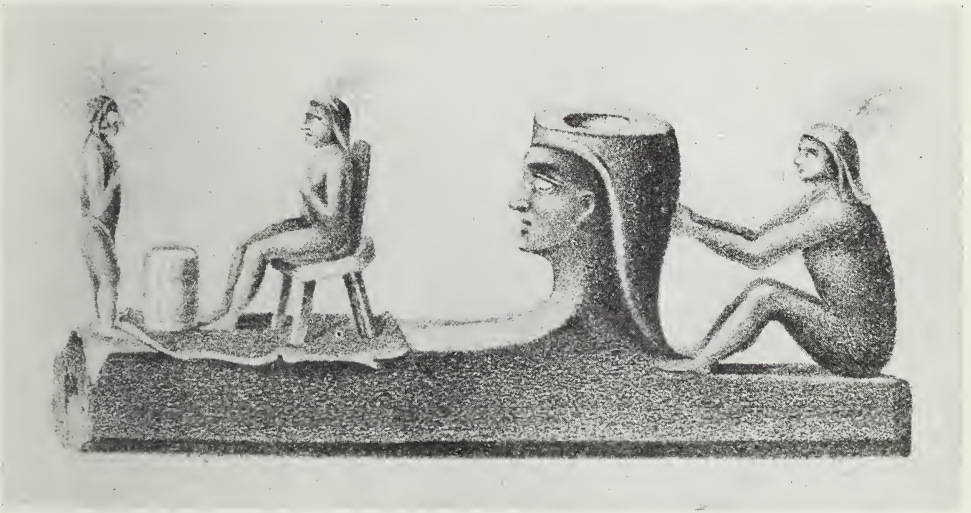
“That in the curious collection of pipes now in possession of G. W. Allan,



No. 38457—Chippeway pipe.

Esq., and including those obtained by Mr. Kane among the Indians of the north-west, are two Chippeway pipes carved by the Indians bordering on Lake Superior, out of a dark, close-grained stone, easily wrought and admitting of considerable minuteness of detail. This one measuring six and a half inches long, consists of a quadrangular tube, from which rises the bowl in the shape of a human head, of very sphynx-like aspect; and with white beads inserted for the eyes; behind this an Indian seated on the ground holds his hands to each side of the head (colossal in proportion to him), in front is another Indian seated on a chair, and before him stands a third figure neatly carved out of the red pipe stone, found chiefly on St. Joseph's Island. All the figures are well proportioned and carved with considerable minuteness of detail. Some of the details in this example—the chair and the barrel—are obviously borrowed from European models, but the general design is purely Indian; the figures are further completed with native head dresses of feathers (the down from the breast of an eagle), and the whole conception and execution well illustrates the usual style of the more elaborate Chippeway pipe sculptures.

“One of the most celebrated of these Indian pipe sculptors is *Pabahmesad*, or the Flier, an old Chippeway still living (1857) on the Great Manitouanin Island in Lake Huron; but more generally known as Pwahguneka: the Pipe Maker, literally ‘he makes pipes.’ Though brought in contact with the Christian Indians of the *Mahnetooahning*, or Manitoulin Islands, Dr. O’Meare informs me that he resolutely adheres to the pagan creed and rites of his fathers, and resists all the encroachments of civilization. His materials are the *muhkuhdapwahgunahbeck*, or black pipe-stone of Lake Huron, the *wahbepwahgunahbeck*, or white pipe-stone, procured on St. Joseph’s Island, and the *miskopwahgunahbeck*, or red pipe-stone of the Couteau de Prairies. His saw, with which the stone is first roughly blocked out, is made by himself out of a bit of iron hoop, and his other tools are correspondingly rude; nevertheless, the workmanship of *Pabahmesad* shows him to be a master of his art. One of the specimens of his skill has been



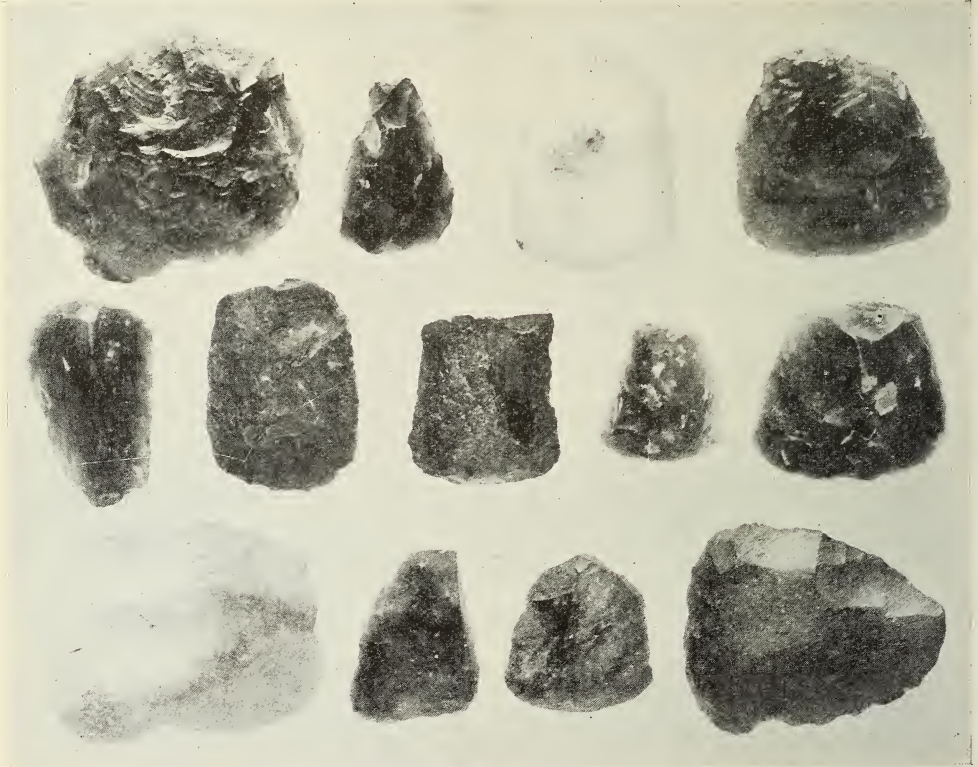
Same pipe as No. 38457, as illustrated *Canadian Journal* (1857).

deposited by Dr. O’Meare in the museum of Trinity College, Dublin, which, from the description I have received, appears to correspond very closely to the example figured on this page.”

Dr. T. G. H. Drake, of Caron, Sask., sent to the Museum a fine collection of arrowheads and what he calls turtle backs. They are illustrated on pages 38-9. Dr. Drake states that “no arrows or Indian relics except grooved hammer stones had been found before 1917, when the soil began to drift. The light soil was blown off to from one to three feet in depth and the arrows appeared on the hard soil beneath. An area about eleven miles long by four miles wide lying north of a series of hills and between them and a lake-bed has blown clear, and arrows, etc., are found over the whole of this area. They are specially found over areas where the stone tepee rings were earlier removed and where a very large amount of broken stone and chipping (which could be gathered up by the basketful) are now found. These camping sites are found beside springs and water courses and cover from three to ten acres and in the spot where the arrows sent to the

Museum are found, the series of springs three miles west of here (Caron) from which Moose Jaw, Sask., draws its water supply, cover a full quarter section of land. We have found about one hundred and fifty perfect arrows from one new site of about two acres this summer, searching after each sand blow. The materials of which arrows are made run about as shown in illustration, largely brown translucent agatized wood and white quartz, glassy basalt, a few limestone and about one per cent. of each moss agate, with translucent agate, and obsidian, and a very occasional bordered agate one.

The quartz can be obtained from local pebbles and boulders, but no raw



No. 38455—Turtle backs.

material of the other varieties are found about here. The nearest place I know of at which agatized wood is found is along the Milk River, in Southern Alberta, and the nearest supply of obsidian, the Rocky Mountains. No single piece of the translucent brown agatized wood or obsidian is found on the village sites that does not show chipping into small pieces, so it must have been difficult to obtain. There is not a single chert specimen similar to Ontario in my nine hundred from here. No single spearhead of more than three inches has been seen in over fifteen hundred specimens examined.

The turtle backs, No. 38455 which I sent to the Museum, are a very average assortment and much the greater percentage are of the agatized wood. To my mind these are not scrapers, but a step in the making of the arrowheads, from



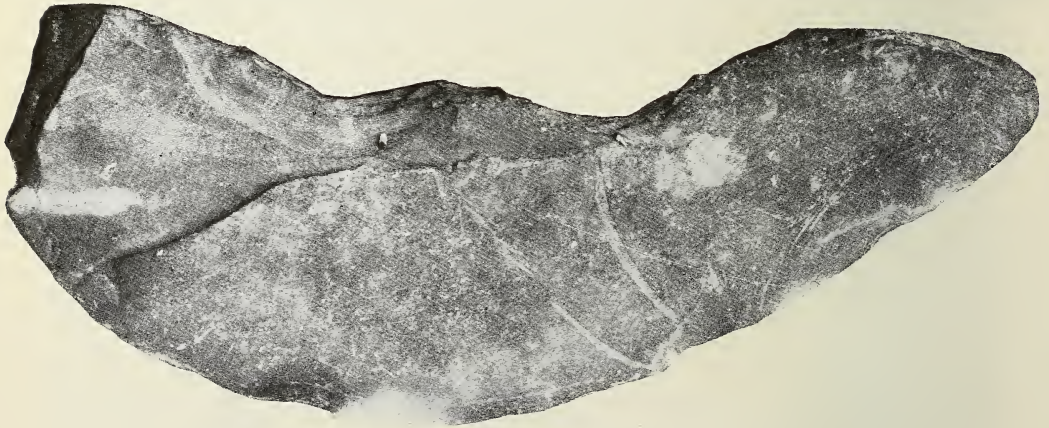
No. 38447—Arrow-heads, Sask. (full size).

their size, number (two to every arrowhead), and because all stages up to the completed arrow are found. As you will notice, a large number have an end broken off, only a few are found pointed and whole. It looks as though they worked first one side from the base towards the point, but in chipping the point it was broken and the material, as a turtle back, discarded without work on the other side.



No. 38444—A gambling stone (full size).

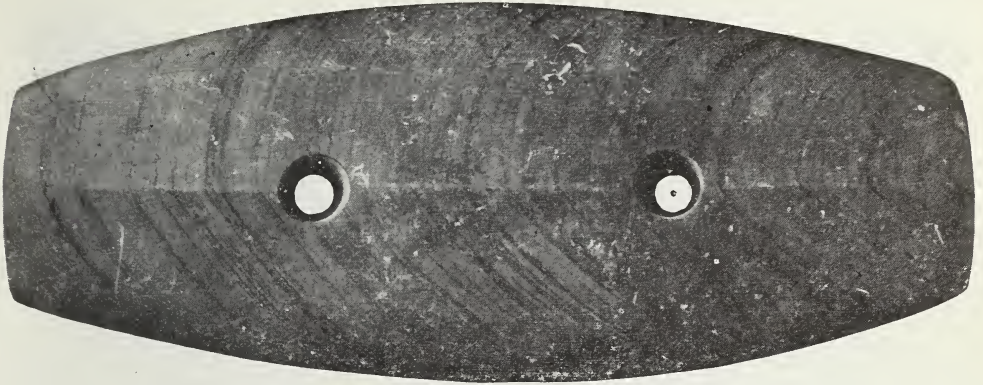
No. 38444, a gambling stone from near Lindsay and presented to the Museum by Mr. F. D. Moore, K.C. It is composed of phosphate of lime—well made and highly polished. There is a drilled hole on both sides.



No. 38348—Knife (full size).

No. 38348 (Graburn Collection). This is an elegantly finished slate knife, found in the Township of Otonabee. It may have been used either with or without a handle, yet while the upper part of it has been slightly chipped, the edge of the knife is in a good state of preservation.

Tools for the purpose of cutting were absolutely indispensable to our aborigines, and much ingenuity was manifested by the various tribes in this province (Ontario). The uses to which the knife was put were innumerable, and every material capable of taking and retaining an edge was utilized.



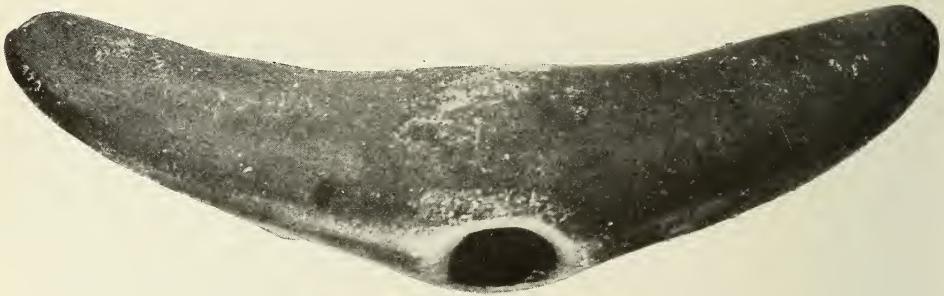
No. 38429—Gorget (full size).

No. 38429 (Graburn Collection). This striated slate gorget, also from Peterborough County, is very uniformly made. The lower side is perfectly flat while the surface illustrated is elevated, a central ridge running from end to end. The perforations, which are sunk, only from one side, are directly through the ridge. The holes have no appearance of wear; the ends are square, one being slightly longer than the other. Several similar gorgets are in the Museum.



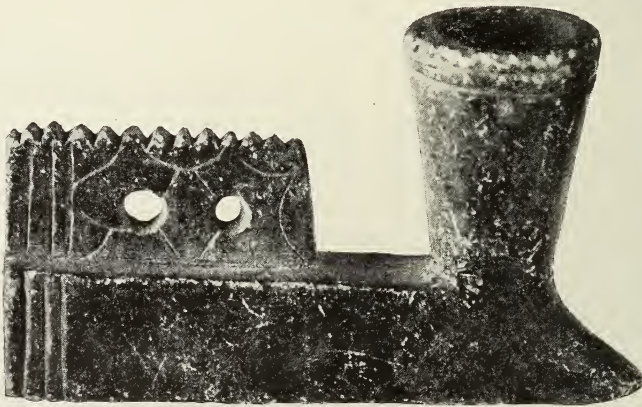
No. 38337—Stone pipe (full size).

No. 38337 is a stone pipe found east of Peterborough, and presented to the Museum by Mrs. John Graburn. This pipe is very similar to a number of pipes in the Provincial Museum, and also a number of stone pipes found in the neighbourhood of Lake Medad, near Waterdown. The head, facing the smoker, has been broken off, otherwise, it is very uniform and well made. The stem shows no evidence of the teeth marks of the smoker. The American Indian held his pipe in his hand and smoked with his lips to the pipe stem, thus in very few cases you find any marks.



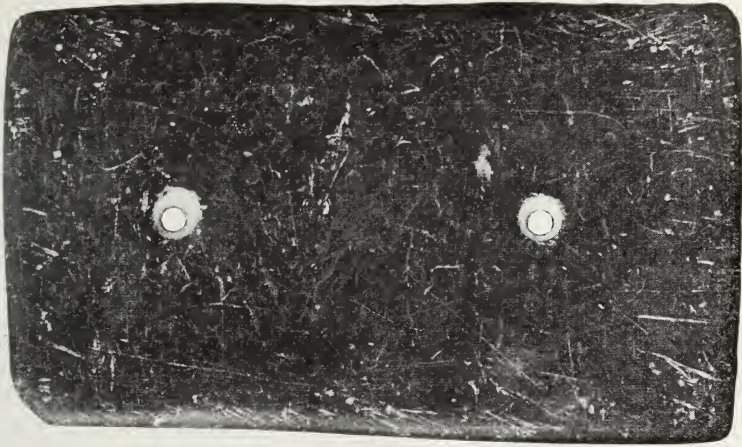
No. 38264—Banner stone (full size).

No. 38264. Banner Stone. This banner stone was found at Pointe Pelee on Lake Erie and was presented to the Museum by the Rev. A. W. Shepherd of Dale Presbyterian Church, Toronto. The photogravure is full size; the stone is not geometrically perfect as one side is slightly more worn than the other. There is a ridge from the hole in the centre to the tips of the horn. Where the hole passes through the centre the stone is slightly but symmetrically enlarged at both sides as if for the purpose of strengthening the artifact. The use of these artifacts is not very well ascertained. It is an excellent specimen of this variety. There is a very large number in the Provincial Museum, some of them of the horn type in which large knobs are tipping each point of the horn. Some of these specimens in the Museum have no ridge projecting to the outside. The horn banner stones are not very numerous in Ontario. There are some to be found also in the various private collections throughout the Province.



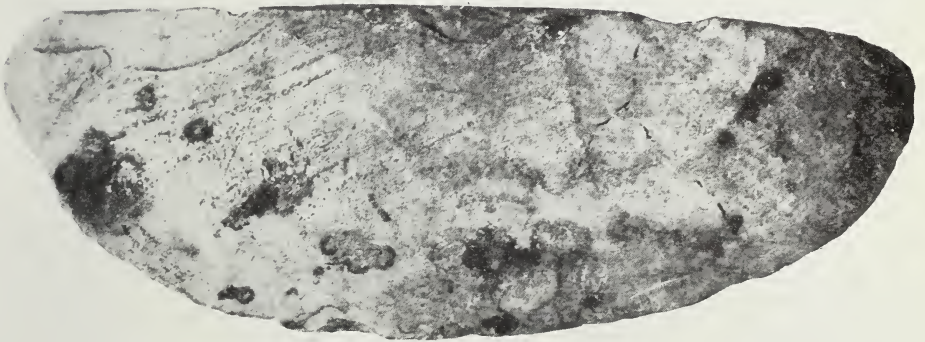
No. 38216—Siouan pipe (full size).

No. 38216. Siouan Pipe. This pipe, like 38217-8, is from the Northwest Territories and of soap-stone. It is a strictly characteristic Siouan pipe. A perforated wing extends along the base. This wing is perforated in two places, probably for the purpose of attaching a cord. Pipes of this type appear to have been distributed over a wide area, especially when made from catlinite. McGuire states that the prow of the typical Siouan pipe appears to give place on the northern and western borders of their territory to a rectangular-stemmed pipe, often having a ring around its stem in relief and a shortened prow, as is observed among the Ojibways who are of Algonquin stock.



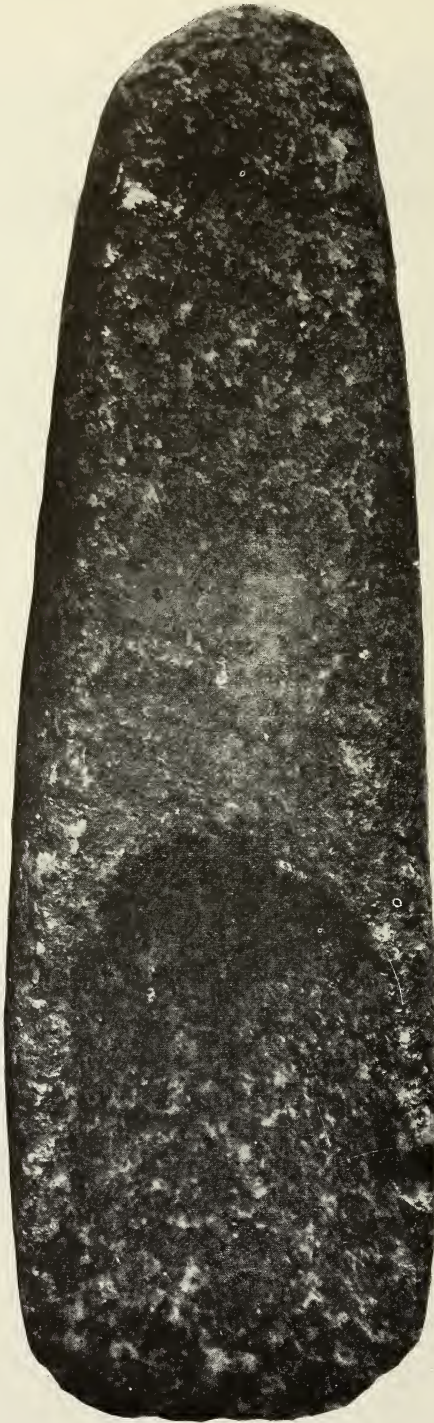
No. 38428—Gorget (full size).

No. 38428 (Graburn Collection). This gorget, found in the same locality, is flat on both sides and is made of very dark slate. The perforations are counter-sunk and are in the median line from side to side but one is slightly nearer the extremity than the other. The holes have the appearance of some use.



No. 38224—Slate knife (full size).

Slate knife No. 38224. This knife of gray mottled slate was found in the North-west Territories. It is well made and even after these centuries it retains a very good edge. Cutting tools were absolutely necessary to primitive man, and our northern tribes in Ontario showed the greatest ingenuity in their manufacture. Almost every material capable of taking an edge was utilized—metal, chert, slate, shell, bone, antlers, reed and wood. Teeth are nature's cutlery tools and the teeth of animals, shark, beaver, and others were much employed by our Indian races. Natural forms were usually modified to make the tool more effective.



No. 38353—Granite adze (full size).

No. 38353. Adze found near Lansing on Yonge Street, County of York, was presented to the Museum by Mrs. John Graburn. It is one of the few

mottled granite adzes in the Museum. The outline is exceedingly regular and even at the present time after hundreds of years of exposure the edge is fairly good.

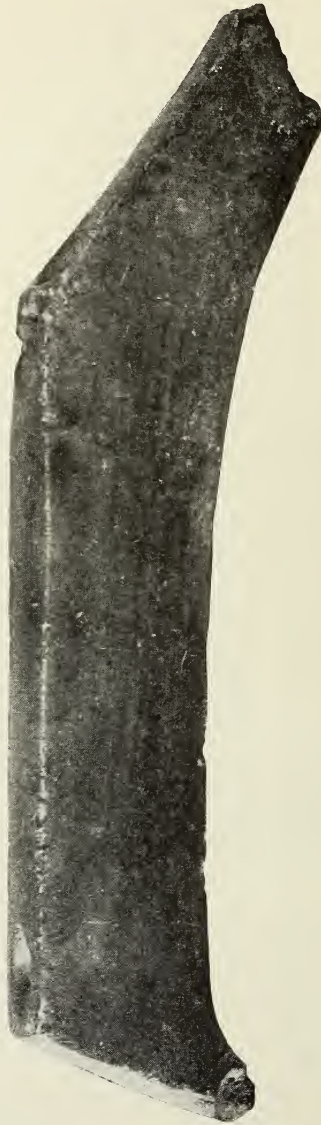


No. 38217—N.W. pipe (full size).



No. 38218—N.W. pipe (full size).

Nos. 38217-38218. Two pipes presented to the Museum by Col. Jos. Deleware. These pipes are described by Prof. McGuire, who has named them Micmac pipes. These came from the North-west Territories, and are old. They are of mottled soap-stone. There is no evidence of any work on them other than Indian. The bowl in shape is not unlike an inverted acorn, which sets upon a keel-like base. Through the top of this base or keel there is drilled a stem-hole over half its length, until it intersects at right angles the base of the bowl. The top of these terraced bases is seldom more than half an inch wide through from front to back. They are often as much as three inches long. Through this base there are almost invariably one or more perforations. In the larger of these two pipes the hole at the base has not been completed though started from both sides. Pipes similar to these have been found from Kentucky to Labrador, and from Labrador to the Rocky Mountains.



No. 38215—Bird amulet (full size).

No. 38215. Bird Amulet I. Represents an example of a large class of artifacts found all over the continent from the Gulf of Mexico to the Hudson Bay. This piece has had its head broken off, but in other respects resembles many to be found in the Museum collection. It was found during building the G. W. R. between Oakville and Bronte. The holes at the extremities are bored as usual, bevelled from both surfaces and at the narrowest point at the centre the hole is not more than an eighth of an inch in diameter.

It may reasonably be concluded from the uniform shape of this article, and from its apparent unfitness as an implement, as also from the wide range of its occurrence, that it was invested with a conventional significance as insignia or badge of distinction, or as an amulet. We know that the custom of wearing

certain stones as a prophylactic, or as safeguards against accidents or the malice of evil spirits, has not been confined to one continent or a single age. It is not entirely obliterated among certain classes of our own people. Regal authority is still indicated by rich baubles of gold and gems. It matters little whether the index of royalty be a sceptre, or a simple carved and polished stone, so that it is sanctioned by general recognition.



No. 38263—Catlinite pipe (full size).

No. 38263. Catlinite Pipe. This pipe was presented to the Museum by Dr. C. W. Gaviller, of Owen Sound. It is very old having been brought from the North-west many years ago. While the pipe is of Indian manufacture, it is modern. The outlines are not even excelled by pipes carved in pre-French days in Western Canada. This pipe has the general outline of one of the Calumet pipes so generally used in the West in the early days. The art concept here evidenced is one of the most thorough.

Catlin also describes the manufacture of pipes, saying; "The Indians shape out the bowls of these pipes from solid stone, which is not quite as hard as marble, with nothing but a knife. The stone, which is of a cherry-red, admits of a beautiful polish, and the Indian makes the hole in the bowl of the pipe by drilling into it a hard stick, shaped to the desired size, with a quantity of sharp sand and water kept constantly in the hole, subjecting him, therefore, to a very great labour and the necessity of much patience."

He says: "The shafts or stems of these pipes are from two to four feet long, sometimes round, but most generally flat, of an inch or two in breadth, and wound half their length or more with braids or porcupine quills, and often ornamented with the beak and tufts from the woodpecker's head, with ermine skins and long red hair, dyed from white horse hair or the white buffalo's tail. The stems of these pipes are carved in many ingenious forms and in all cases they are perforated through the centre, quite staggering the enlightening world to guess how the holes have been bored through them, until it is simply and briefly explained that the stems are uniformly made of the stalk of the young ash, which usually grows straight and has a small pith through the centre, which is usually burned out with a hot wire, or a piece of hard wood by a much slower process."

Primitive catlinite pipes, as stated, have been entirely without ornamentation, though the more recent examples are often most elaborately carved or have their surfaces inlaid with neat figures cut into the stone and filled in with sheet lead, the whole surface being subsequently rubbed to a uniform smoothness, the contrast of the gray of the lead and the Indian red of the stone producing a most pleasing effect. The colour of catlinite varies from dark red to light pink, and specimens are in the U. S. National Museum collection of mottled pink and white. Where the glazed surface is encountered, as it not unfrequently is, there is usually evidence of modern manipulation. Much of the romance of the Indian is connected with this pipe stone, supposed to have been presented to him by the Manito, and to have also sacred, valuable, and mysterious properties, its significance of peace or war, all being themes fruitful of praise of this handsome stone, which certainly answers admirably for pipe material.



No. 38259—Ceremonial stone artifact (full size).

No. 38259 is a ceremonial stone artifact; it was found on the Miller Farm, York Township, in the same village site where the large pot was found. For what purpose stones of this kind were used is problematical. A stone similar to this was found at Port Dover and is of polished sandstone.



No. 38345—Pipe (full size).

No. 38345 is a large striated sandstone pipe bearing evidence of considerable wear. Was found east of Peterborough and presented to the Museum by Mrs. John Graburn. It weighs 30 ozs., and is fairly well made, though not perfectly regular. One side of the bowl is almost three times as thick as the other. Other proportions are fairly symmetrical and somewhat after the monitor type of pipe. All the borings are of the usual kind but much more crude than in some pipes. Pipes such as this one, were probably used for ceremonial purposes or peace pipes.

NEW MATERIAL.

38213—Mealing stone, Bass Lake, Simcoe Co., Ont. Gift of J. Hugh Hammond, Esq., Orillia, Ont.

38214-38244—Gift of Col. J. M. Delamere, Toronto, Ont.

38214—Pipe stem.

38215—Bird amulet, found near Oakville, when building.—G.W.R.

38216—Stone pipe.

38217—Stone pipe. Northwest Territories.

38218—Stone pipe. Northwest Territories.

38220-23—Fragments of pottery.

38224—Slate knife.

38225-26—Stone adzes.

38227-42—Chert specimens.

38243—Shell gorget.

38244—War club (wood).

38245-38257—Gift of Frank S. Wood, Esq., Hamilton, Ont.

38245-9—Bone beads.

38350—Head of a bird amulet.

38251-38257—Arrow-heads and scrapers.

38258-38260—Gift of Dr. Rowland B. Orr, Toronto, Ont.

38258—Military water bottle.

38259—Problematic stone implement, York Tp.

38260—Head of bird amulet, Baby Point.

38261—Eight Indian buttons made from deer horn. Gift of C. A. H. Clark, Esq., Toronto, Ont.

38262—Arrow-head. Gift of Jas. McPherson, Esq., Dundalk, Ont.

38263—Catlinite pipe. Gift of Dr. C. W. Gaviller, Owen Sound, Ont.

38264—Ceremonial Stone, Point Pelee. Gift of Rev. A. W. Shepherd, Toronto, Ont.

38265-38282—Stone axes or adzes, found near Guelph, Ont. Gift of H. A. Van Wickel, Esq.

38283—Cree Indian beaded tobacco bag, Manitoba. Gift of C. W. Nash, Esq., Toronto, Ont.

38284—Large beaded Indian pouch. From the effects of the late Frederick W. Devoe, 59 Park Ave., New York City, N.Y., U.S.A. Gift of Miss H. E. Devoe and Miss M. A. Hunter.

38285—Flint implement, England. Gift of H. A. Van Wickel, Esq.

38286-38291—Gift of Dr. Rowland B. Orr, Toronto, Ont.

38286—Bone bead, Vaughan Tp.

38287-8—Bone awls, Vaughan Tp.

38289—Tooth, Vaughan Tp.

38290—Arrow-head, Vaughan Tp.

38291—Part of a banner stone.

38292-38443—Gift of Mrs. John Graburn, Toronto, Ont.

Found in Otonabee Township, Peterborough County, Ont.

38292-38300—Bone awls.

38301-38306—Beer teeth.

- 38307—Horn flint chipper.
38308-38320—Foot bones.
38321—Fragment of Indian skull.
38322-38324—Bone awls.
38325-38328—Toggle spear-head, Esquimo.
38329—Bone implement, Esquimo.
38330—Bone handle, Esquimo.
38331—Small bone ornament, Esquimo.
38332—Indian shell necklace.
38333—Bone bead.
38334—Bone bead (black).
38335—Hide scraper (elk horn), Manitoba.
38336—Copper spear-head.
38337—Stone pipe.
38338—Clay pipe.
38339-38343—Gorget.
38344—Slate spear head.
38345—Large stone pipe.
38346-38347—Pendants or gorgets.
38348—Slate knife.
38349—Slate spear-head.
38350—Slate knife.
38351—Stone pipe.
38352—Gouge.
38353—Gouge.
38354—Knife.
38355—Large stone pipe.
38356—Iron tomahawk.
38357—Iron tomahawk.
38358—Stone bead.
38359-38366—Stone axes.
38367-38377—Stone axes.
38378-38400—Stone axes.
38401-38413—Stone axes.
38414-38415—Grouved axes.
38416—Net sinker.
38417—Gorget.
38418—Pestle, Madison Co., Indiana, U.S.A.
38419—Gouge.
38420—Iron tomahawk.
38421-38422—Fragments of gorgets.
38423—Eight-seven chert, scrapers, arrow-heads, etc.
38424—Wood spoon (turtle).
38425—Large stone gouge.
38426—Pestle.
38427—Copper spear-head.
38428—Gorget.
38429—Gorget.
38430-38431—Stone axes.
38432—Sandstone pipe.
38433—Fragments of stone axe.
38434—Gouge.
38435—Gouge.
38436—Spear-head (chert).

38437-38439—Arrow-heads.

38440—Rubbing stone.

38441—Stone axe.

38442—Stone gouge.

38443—Mortar.

38444—Stone disc, Lot 25, Con. 5, Brock Tp., Ontario Co., Ont. Gift of F. D. Moore, Esq., K.C.

38445—Stone implement. Gift of F. D. Moore, Esq., K.C.

38446—Pair of snow-shoes, Labrador.

38447-38456—Gift of Dr. T. G. H. Drake, Caron, Sask. Found 3 miles west of Moose Jaw, Sask.

38447—Eight fragments of pottery.

38448—Twenty-four arrow-heads, various forms.

38449—Twenty-eight scrapers of various material.

38450—Eighty imperfect arrow-heads of various material.

38451—Forty pieces, chippings of various material.

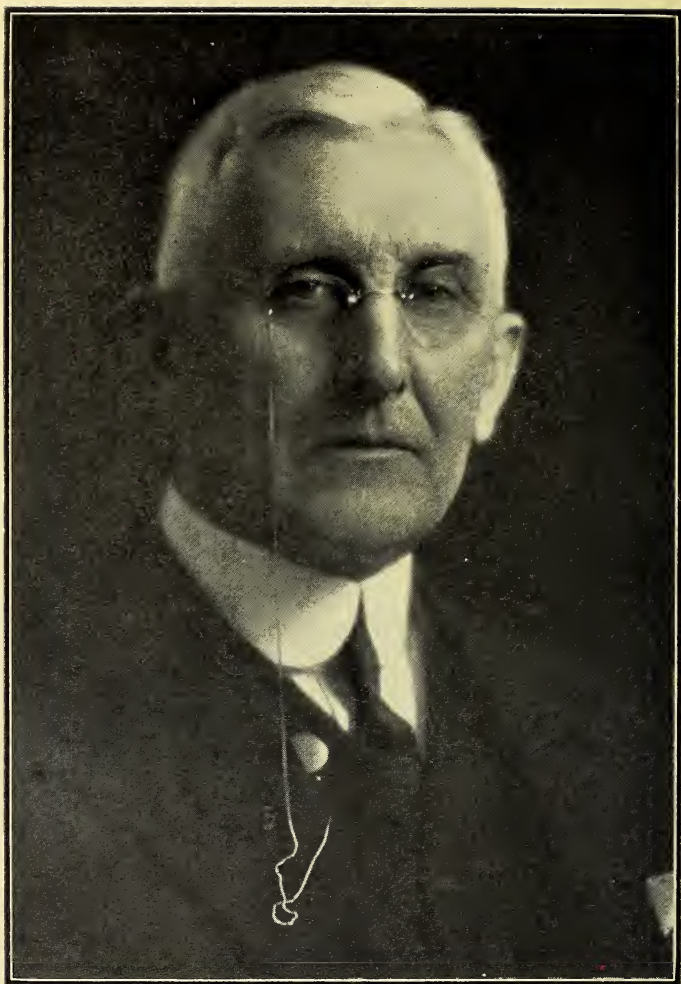
38452—Iron arrow-head.

38453-38456—Pieces of sheet brass.

38457—Chippeway pipe, Manitoulin Island. Gift of Frank Eames, Esq., Toronto, Ont.

38458—Indian basket, Yakutat, Alaska. Gift of A. H. Gottschall, Esq., Harrisburg, Pa., U.S.A.

38459—Indian basket, Makah, near Bay, Washington. Gift of A. H. Gottschall, Esq., Harrisburg, Pa., U.S.A.



THE HONOURABLE R. H. GRANT, M.A., M.P.P.,
Minister of Education for the Province of Ontario,
Hon. Pres. Ontario Archæological Association.

THIRTY-THIRD ANNUAL

Archæological Report

1921-22

By Dr. R. B. ORR

BEING PART OF

Appendix to the
Report of the Minister of Education
Ontario

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PRESENTATION

To the Honourable R. H. GRANT, M.A.,

Minister of Education for Ontario.

SIR,—I have the honour to submit herewith the thirty-third Annual Archæological Report of the Ontario Provincial Museum. Permit me to extend to you, on behalf of the Museum, our thanks for many favours received. Through your foresight, sir, that magnificent collection, made by the late Mr. G. J. Chadd, of Trenton, was secured. The price paid was nominal. Mrs. Chadd, with the true patriotism of a citizen of Ontario, desired that the life-work of her late husband should not go out of the province. This collection comprises many thousands of artifacts, and was the largest private collection in the Dominion of archæological, biological, ethnological, mineralogical and historical relics. The archæological and historical material represents not only the aboriginal life of the Bay of Quinte district, but also all the artifacts used by the first settlers in Ontario. For half a century Mr. Chadd devoted his spare time to adding to his collection, which, at his decease, filled a large building in Trenton. A special room has been arranged for it in the Museum. The biological and mineralogical gifts have been arranged for in their proper departments. Many other collections have been received and accredited in the usual place. The late Mr. Archibald McKenzie, of Guelph, bequeathed to the museum his fine collection of Indian artifacts.

I have the honour to be,

Sir,

Your obedient servant,

ROWLAND B. ORR.

Toronto, December 31st, 1921.

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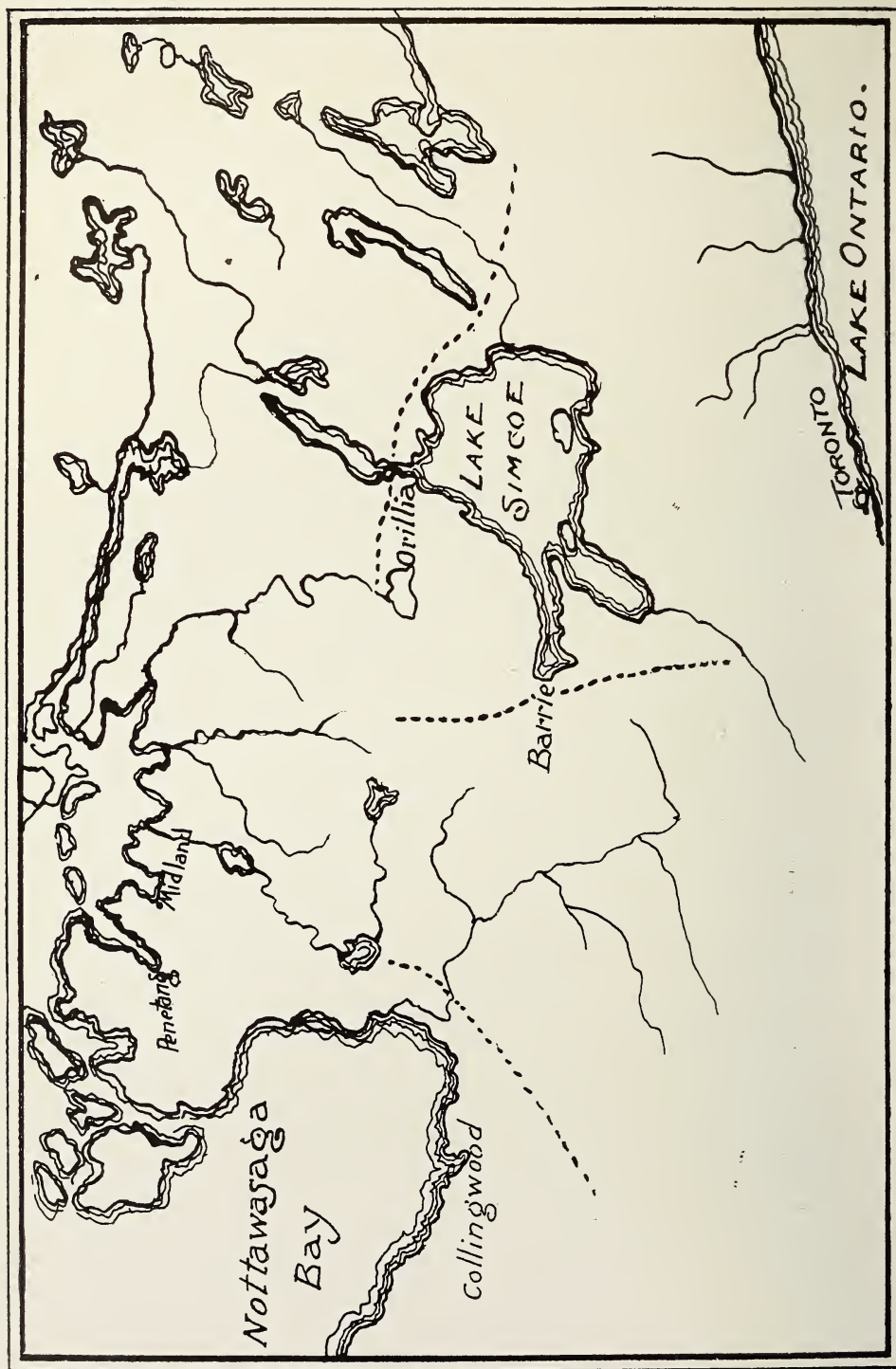
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FOREWORD

The French dominion is a memory of the past; and when we evoke its departed shades, they rise upon us from their graves in strange, romantic guise. Again their ghostly camp-fires seem to burn, and the fitful light is cast around on lord and vassal and black-robed priest, mingled with wild forms of savage warriors, knit in close fellowship on the same stern errand. A boundless vision grows upon us; an untamed continent; vast wastes of forest verdure; mountains silent in primeval sleep; river, lake, and glimmering pool; wilderness oceans mingling with the sky. Such was the domain which France conquered for civilization. Plumed helmets gleamed in the shade of its forests, priestly vestments in its dens and fastnesses of ancient barbarism. Men steeped in antique learning, pale with the close breath of the cloister, here spent the noon and evening of their lives, ruled savage hordes with a mild, parental sway, and stood serene before the direst shapes of death. Men of courtly nurture, heirs to the polish of a far-reaching ancestry, here, with their dauntless hardihood, put to shame the boldest sons of toil.

“The Pioneers of France in the New World.”

Francis Parkman.



Central portion of Ontario showing the lines of migration of the principal Huron tribes.



Five years after the Jesuits had introduced their mission amongst the Hurons, viz., in the year 1639, they established Ste. Marie on the Wye as their permanent headquarters. In this way they completed the foundation of their Huron Mission; at the same time they defined, with the methodical skill and precision so usual to French efforts, its extent and subdivisions in their written annual reports (*Relations*), which have become one of the very few original sources of information about the Hurons. They prepared a diagram, also, giving the positions of their leading Huron mission stations about the same period, and it appeared as a small inset map in the *History of Canada* by Father DuCreux, published, however, twenty years later. There have been many reprints of this small map during the past seventy-five years, and its historical value can scarcely be over-estimated.

The Hurons, at this stage of their national life, consisted of several tribes that had been drawn or thrust together into the most remote and protected parts of the tract of land lying between the two southerly arms of Georgian Bay. Here they hoped to secure mutual protection against the Iroquois, who often attacked them. Taking up the Huron tribes, then, at this significant and almost final period of their history, one can quite easily recognize, with the help of some information about the country itself, and the Hurons' remains, the places of the several tribes, as then described, and co-ordinate them with the present topography. Almost the same arrangement of the tribes lasted down to the break up of the nation ten years later, and it will form the subject of the paragraphs which immediately follow.

BOUNDARIES OF THE HURON TRIBES.

THE BEAR TRIBE (*Attigneaouantans*). The territory of this tribe, the most westerly of the Huron confederacy, was sharply defined on all of its four sides. Portions of Georgian Bay formed two of these—Nottawasaga Bay, on the west, and Matchedash Bay, on the north. Along their eastern side, the river Wye separated them from other Huron tribes. Another natural boundary afforded them and the adjoining tribes a protection on part of the south side; this was Cranberry Lake and marsh, which extended up the Wye river to Orr Lake, five miles farther east, forming a wide, marshy tract, which protected the Huron tribes at the period above mentioned along their southern frontier. This important water system is indicated by the name of Lake Anaouites on DuCreux's map. The country of the Bear Tribe, therefore, coincided nearly with the boundaries of the present Township of Tiny, in which have been found, up to the present time, the remains of above one hundred village sites, large and small. In the territory inhabited by the Bear Tribe the largest number of villages

recorded by any writer of that period as having been occupied at once was fourteen, (Huron Relation, 1638, p. 38, Can. Edition, p. 39, Vol. XV. Burrows' reprint). Champlain mentions only five principal Bear villages in the same area, but it is not evident whether he meant this was the full number in existence at the time or that he counted only the largest of their communities, as minor villages always existed. The Bear Tribe constituted half of the Hurons, and their accent differed from each of the other tribes (Huron Relation, 1636). The majority of village sites found on clearing the forest in modern times in the Township of Tiny were Huron sites, as each village had to be moved every few years for sanitary reasons.

ATARONCHRONONS. This tribe dwelt east of the Wye River, while the territory of the Bear Tribe was west. Amongst them were Ste. Marie and the Mission of St. Louis. They inhabited central parts of the Township of Tay, in the present topography, and especially the parts of Tay near the arm of Georgian Bay called Matchedash Bay.

ATAHOTAEENRATS. The Indian town of Scananaenrat, where the Jesuit missionaries had their mission of St. Michael, was one of the largest in the Huron country, and by itself comprised the entire tribe. It was on the main line of travel leading from the mission towns of the Bear Tribe in the Township of Tiny south-eastward to the two other inland tribes. The small map in Father DuCreux's History places it at a short distance north-west of the small body of water, which is easily identified, and now known as Orr Lake; and there are extensive remains in the tract of land immediately north of this lake that correspond very well with the numerous references to St. Michael in the Relations. Here have been found, in a space about two miles square, traces of a large town and of half a dozen others, smaller but having similar kinds of relics. Patches of ground strewn with French iron tomahawks of that period—the signs of conflict—were common in this neighborhood, confirming the Jesuits' accounts of the battles of 1648-50, when 700 Huron warriors were quartered here in readiness, (Huron Relation, 1649, chap. 3), and suggesting other conflicts which these chroniclers had probably left unrecorded in the general confusion of that period. Several farms in the first concession of Medonte Township (lots 68 to 74 inclusive), in what appears to have been the immediate neighborhood of St. Michael, abounded, when first cleared of the forest, in this class of relics.

THE CORD TRIBE (*Attignenongnacs*). This, and the Bear Tribe, were not only the most important, but the oldest of the Huron tribes, "having received into their country, and adopted, the others" according to Father Lalemant, (Huron Relation, 1639, p. 50, Can. Edition; p. 227, Vol. XVI, Burrows' reprint) and were able to trace their tribal history backward for two centuries. This (Cord) Tribe was the southernmost of the Hurons. One of its most important towns was Teanaustaye, located in what is now Medonte Township. Here was situated the Jesuit mission of St. Joseph, destroyed by the Iroquois in 1648. Their territory coincided with the central and northerly parts of Medonte Township at the period under consideration.

THE ROCK TRIBE (*Arendarhonons*). This was the easternmost tribe of Hurons. Sagard called them "nation de la Roche." They were the first of Hurons to engage in trade with the French, and regarded themselves as their special allies. It was with this tribe that Champlain spent the winter of 1615-16, at their vil-

lage of Cahiague, where, later, the Jesuits established the mission of St. Jean Baptiste. They dwelt in north-easterly parts of Oro, south-easterly parts of Medonte, and in Orillia Townships.

The foregoing boundaries of each of the tribal divisions of the Hurons, as they existed about the year 1640, are of fundamental importance in any investigation of the nation, and are given above according to the best evidence to be obtained. The descriptions of their locations will be useful in the subsequent sections of this article.

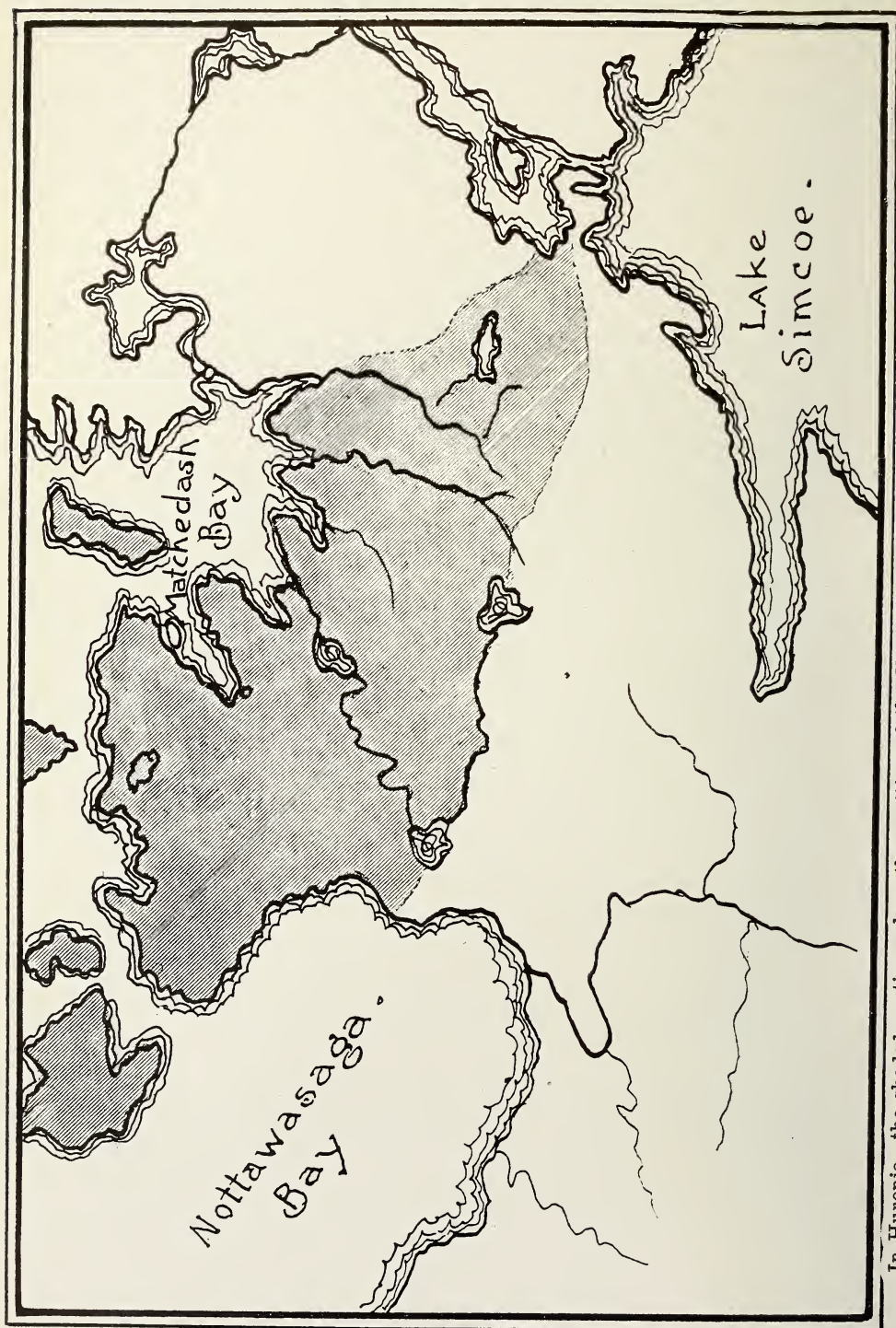
The name which the Hurons had for themselves—"Wendat" (Ouendat) is known in the present day in the more familiar form of "Wyandot." It was from the French alone they received the name "Huron", the origin of which is specifically traced by Father Lalemant. (Huron Relation, 1639, p. 51, Can. Edition; p. 229, vol. XVI, Burrows' Reprint). He tells us the name arose from the way in which they wore their hair in a ridge of bristles upon the middle of the head, resembling boars, (hures) and states that this is the most authentic origin of the name.

PHYSICAL FEATURES OF THE HURON TERRITORY.

The former dwelling-place of the Hurons is a series or succession of about seven parallel ridges of loose, superficial materials, each successive ridge rising higher than the last, and the final one, at the highest central parts of the country, attaining an altitude of some 850 feet above the level of Georgian Bay. These ridges, which doubtless cover and get their shapes from the rock foldings beneath, have an average distance from one another, from crest to crest, of about five miles. They are made up of all kinds of recent, loose formations of sands, clays, gravels and boulder stones, and run in a north-north-east direction conformably with the Alleghany or Appalachian foldings common to the eastern parts of the North American continent. They are of fundamental importance in the physiography of the district in relation to the Hurons, as they determined the directions of the Huron trails, the positions of their inland towns and villages, and many other matters of the first importance in Huron affairs.

So important a consideration, then, as the physical features, which governed the courses of travel and other matters, deserves attention at this early stage of the enquiry, especially with reference to each of the tribes, since, with a full knowledge of the physiography, the course of Huron affairs becomes more intelligible.

The surface of the Township of Tiny, which contained the Bear Tribe, is undulating, nowhere exceeding 500 feet above the level of Georgian Bay, and is divided in a general way into four of the above-mentioned parallel ridges, with watercourses between every pair of them. At the north, the ground rises rapidly as it recedes from the shore, around which there still remains a fringe of forest with trees of second growth and scrubby woods. Along the west shore of the Township, its southern half has a long reach of sandy land, lined with bleak sand-dunes, amongst which a stunted vegetation barely exists—a feature common to all of the south-eastern or leeward shores of the great lakes. Behind these sand-dunes, the soil of the interior improves as one travels inwardly, and an agricultural population of Canadian settlers now occupies and cultivates it.



In Huronia—the shaded portions show the position of the Huron inhabitants from the year 1640 until their expulsion.

It was on the higher, wooded ground of the ridges in these interior parts that the most southerly communities of the Bear Tribe, as their remains show, had their villages and clearings for corn patches when the Jesuits were among them.

Into Tay, where the Ataronchronons dwelt, the continuous high ground of the fourth ridge in the Township of Tiny extends. This ridge, along which trails could run, makes its nearest approach to the Georgian Bay at the head of Victoria Harbor. This locality, accordingly, was the commercial centre of the Hurons, as it has also been of later Algonquin tribes, and with much insight the Jesuits perceived this when they placed their headquarters of Ste. Marie near this part. In other words, the physical features of the district were such that Victoria Harbor naturally became the focus or centre of the Huron population which had become established on the seven ridges, several trails radiating from the head of the harbor in as many inland directions along the higher ground. It appears to have been this very same centre, the heart of the country, that was smitten in 1649 by the Iroquois, otherwise the Hurons would not have deserted their country so precipitately after the capture of two of their villages, if these villages had merely been of the ordinary unfortified kind, and situated in an area of small importance to the whole nation. Two more of the ridges, or rather the ends of two, which come out of Medonte Township, complete the surface of Tay Township. The Atahotaenrats enjoyed, as already seen, the protection on their southern side of the water system that included Orr Lake, which is shown in DuCreux's map, and out of which the Wye River flows through wide, flat lands unsuitable for Huron occupation. The land which the tribe actually occupied northward was higher, and better suited to their agricultural habits; it formed the inner end of the fourth ridge in the Township of Tiny.

Of the four well-defined ridges of Medonte Township, which are separated from each other by three sharply-cut valleys containing large streams, three of the ridges have been already mentioned in connection with the preceding tribes and townships. In this township the Atahotaenrats occupied the ridge which merely touches the north-west corner of Medonte, in which some of their habitations appear to have been placed, as already pointed out, while on the southerly ends of the next two ridges, which also pass into Tay, the Cord Tribe lived entirely within Medonte. At some time prior to the period now under consideration, this tribe had sojourned or passed over the westerly half of Oro Township, leaving it much bestrewn with the remains of their villages of a former time.

On the fourth ridge of Medonte, at its north-easterly end, lived part of the Rock Tribe. Their other abodes, at least the sites of most of the Rock Tribe villages, were in north-eastern Oro, in the vicinity of Bass lake, where a large number of village remains have come to light. The land of the interior reaches its highest altitudes in the westward parts of Oro, descending a little toward the east where Bass Lake lies. Still further descents take place toward Lake Couchiching, which bounded the Rock Tribe on its easterly side.

THEIR INLAND TRAILS THROUGH THE FORESTS.

No feature of the Huron occupation is more important than their system of forest trails. The word "trail," as used here, means a path, (more or less unbeaten), through the high, open woods, and used by the Indians in going from one village to another, and to their fishing and hunting grounds.

The rivers and streams in the intervening valleys between the ridges, with their marshy margins, were not passable for the trails and this obliged the Hurons to use the ridges for the purpose of travel. The occurrence of different kinds of forests also compelled them to select and follow routes where the woods were open and free from underbrush. In the low ground of the valleys evergreen thickets checked their progress, as these were less open and passable than the open woods on the higher ground where maple, beech and other hardwoods, with pines in some localities, grew upon the ridges, and where especially, the trees had lofty branches and the woods were more easily passed through. Cedar and other bushy woods, on the other hand, grew upon the swampy flats, giving more underbrush. As the ridges make up the bulk of the land area, the forest trails along their higher parts became practically the only kind in use by the Hurons.

In a similar way, throughout Scotland and nearly all countries that are not entirely flat, the earlier drive roads and bridle paths kept their courses along the higher grounds. These were probably the only roads used before Caledonia was cleared of its forests. Even the Roman roads passed along the higher grounds.

Perhaps the Hurons sometimes "blazed" trees along these trails as it was a common practice among Indians to mark trees with "blazes" when making a trail, but it is very doubtful whether they ever adopted any general system of marking them, as the Iroquois were pursuing them, so markings were inadvisable, and also because all Indians had good instinct in the woods. Everyone knew the topography of his own district—the slopes and courses of the ridges, the directions of the flow of the streams and belts of hardwoods and evergreens and other features.

A trail of the class just mentioned followed each of the ridges in Tiny, Tay and Medonte, aggregating seven in all, as already stated. These had a general direction of north-northeast. Another crossed them transversely, connecting these ridge trails together, as the trunk of a tree and its branches. The transverse trail was in reality, (and may be called) the Main Trail. Joining the ridges together, as it did, it was the most notable trail in the country. Beginning near Cedar Point in the Township of Tiny, it proceeded overland, one branch of it passing on to the "Narrows" of Lakes Simcoe and Couchiching near Orillia (a distance of about 30 miles), and it even passed beyond this place. Another branch went to Hawkestone on Lake Simcoe. Obviously it was this main, overland trail that Champlain followed, passing (by the first mentioned branch) Bass Lake where Cahiague stood, and after him the Recollet and Jesuit missionaries followed it.

From the positions of important villages, from the compilation of data concerning the lands on which owners have found isolated relics at some distances from the traces of actual village sites, i.e. losses on what were the lines of travel, from the data furnished by early settlers of the trails used and kept open down to their own times, and from the topography of the ridges, it is possible to define the positions and directions of the original Huron trails and to lay down their locations on the map with some accuracy. Village sites have been found in sufficient numbers to show where the centres of Huron population were located, and how they were placed in relation to each other; and therefore, when these afford any evidence, how the trails ran.

Succeeding Indian tribes have preserved from obliteration this interesting class of Huron remains, viz., the same original trails that the Hurons used in

the early part of the seventeenth century. Various Indian nations in succession afterward kept them open down to the arrival of the white settlers in the nineteenth century. The trails which the Hurons travelled prior to 1649 were next travelled by the northern Iroquois, who, it is said, came into possession of the district after the Hurons. These, if they ever actually occupied Huronia, were in turn expelled from it by the Mississagas and Chippewas who were the next to follow the same trails which had been left open by their predecessors. The Chippewas continued to do so until they, in turn, retired to island reserves before the succeeding wave of white settlers. In completion of the proofs, the modern Chippewa Indians of the locality possessed traditions that the paths were used by their vanished Huron predecessors. Although Indian traditions do not prove anything, conclusively, yet they add a degree of assurance to what is otherwise known.

Some may doubt whether they were identical with the original forest paths of the Huron tribes, yet such is the case, as the remains of the Huron villages are situated at intervals along these trails; and numerous stone implements, French iron axes and knives, and other relics of the seventeenth century have been picked up in abundance near them.

The knowledge of the locations of the trails has also been derived in numerous cases from the pioneers of the district, who used them when other roads were wanting, before the present public roads were constructed through the forests, and in some cases of "trepass" roads they are still followed. It will thus be seen that successive races used the original courses of travel of the Hurons and indeed of perhaps still earlier races. Lumbering, agriculture and natural changes have almost succeeded in blotting out these ancient highways; but it is still possible to trace small portions of them in the patches of the forests that remain.

Apart from the system of ridge trails and their main, connecting, transverse trail which ran diagonally across the spine of the country, a trail overland to the Neutrals is worthy of mention. It left the district at the north-west part of Oro Township and passed the west end of Kempenfeldt Bay of Lake Simcoe. This was doubtless the trail by which Fathers Brebeuf and Chaumonot went in 1640 to the Neutrals.

There were other trails of importance in Huronia, but for the present it is not necessary for the purposes of this article to describe them in detail. Nor need anything be said now of the trails in those areas southward which the Hurons vacated before the period under consideration.

THE VARIOUS ACCOUNTS AND ESTIMATES OF HURON POPULATION.

This survey of the Hurons thus far having reviewed the territorial boundaries of the tribes at the most distinctive stage of their history, the physical features of the country they inhabited and their lines of travel through it, the enquirer is in a position now to examine the statements of those writers who treated of them before the years to which this article has hitherto had reference. Some interpretation of the former history of the Huron tribes will also be possible in the light of the statements made by those writers, especially the earliest of them.

Champlain and Father LeCaron, both of whom visited the Hurons in 1615, reckoned 17 or 18 villages, with 10,000 persons, though this may have meant adults. Champlain called all the Hurons he met—the Ochateguins; yet he altered this name to "Hurons" in the 1632 edition of his works, in keeping with the other

French writers of the period, and he also mentions the Rock tribe in Tome 4 of his work. Ochateguin seems to be the same name as Attignaouantans, or Bear people, which he thus applied to the whole Huron confederacy, although one modern writer has assigned to the name an origin of a different kind. The generic name spelled "Ouendat" (Wyandot), including the Bear Tribe (Attignaouantans) as one of the confederates, came into general use at a later date especially through Father Lalemant's Huron Relations of 1639 and 1640. Sagard spelled it "Houandate" in his Huron Dictionary (Paris, 1632). If the other tribes were in the district at the time of Champlain's visit, he overlooked their existence and differences from the Bear Tribe, as he makes no distinction in the case of the inhabitants of even the most easterly town of the district, Cahiaque. Yet we know that people of the Rock Tribe (Arendarronons) were at Cahiaque in his time, as these were said to cherish his memory twenty-two years afterward, (Father Lalemant's Huron Relation, 1640), although the same inhabitants may have shifted the site of their town a short distance away, in the meantime, as a sanitary necessity.

The work of Sagard, of the Recollet mission, entitled "*Le Grand Voyage du pays des Hurons*," (chap. 6, paragraph 4, Paris, 1632), says the country (pays) of the Hurons consisted of three regions or provinces, viz:—

Enarhonon (Renarhonon in his Huron Dictionary in the same work)

Atigagnongueha, and the

Atingyahointan, or the Nation of the Bears,

(in which names it is easy to recognize the same tribal names used later by the Jesuits). Sagard also says that in this extent of country there were about twenty-five towns and villages, (some of which were fortified with palisades), containing in all about 30,000 or 40,000 souls. (Sagard was among the Hurons in 1623-4, and his books appeared a few years later). Elsewhere, at a later time, (Relation, 1659), Sagard divided the Hurons into three tribes—the Cord, the Rock and the Bears, which correspond with the three he had enumerated in his earlier work.

In 1635 Father Brebeuf found the Hurons were divided into twenty villages forming a population of about 30,000 souls. (Huron Relation, 1635, p. 33, Can. Edition; p. 115, vol. 8, Burrows' reprint). Father Brebeuf also repeats the same fact in the Relation for 1636 (Huron Relation, 1636, p. 138, Can. Edition; p. 313, Vol. X, Burrows' reprint). Twenty villages, being a round number, may have been intended as an approximation, yet doubtless a close one.

Father Lalemant, in 1639, estimated 32 villages, etc., in the five territorial missions which the Jesuits had established, and this forms the basis of the enumeration and their distribution at the most representative period of their career, as we saw in a former part of this article. In Father Lalemant's census of 32 villages here given, he included 9 villages of the Tobacco Nation, and so 23 villages was the actual number of Huron ones, as compared with Champlain's 17 or 18, and Father Brebeuf's 20. (See Father Lalemant's Huron Relation, 1640, p. 62, Can. Edition; p. 127, Vol. XIX, Burrows' reprint.)

In Father Lalemant's Huron Relation of 1640 appears his census of the five missions to the Hurons, with the total of 32 villages, which, as we have seen, included 9 villages of the Tobacco Nation. (Huron Relation, 1640, p. 61, Can.

Edition; p. 125, Vol. XIX, Burrows' reprint). Then follows in succeeding chapters his more particular enumeration of the five missions:—

Ataronchronons	4	(Chap. 5, par. 1).
Attignenogna	3	(Chap. 6, par. 2).
Attignaouentan	13	(Chap. 7, par. 1).
Ahrendarronons	3	(Chap. 9, par. 3).
Tobacco Nation	9	(Chap. 10, par. 2).

32 villages.

It will be seen that in this enumeration of 1640 he omits the Atahotaenrats which he gave in the Relation of 1639, and which Father Brebeuf said spoke a dialect a little different from that of the Bear Tribe (Huron Relation, 1636, Burrows' reprint, Vol. 10, p. 11). In lieu of the Atahotaenrats he gives the Ataronchronons, and includes St. Michel, which was the sole town of the Atahotaenrats, in the mission to the Cord Tribe. The Atahotaenrats, although apparently subordinate in numbers, held a central position in the row of tribes, like the Onondagas in the original Five Nations of Iroquois, and were thus politically very important.

There is some historical evidence of migration into the territory of the Hurons, e.g., 600 Wenrothronons in 1638 (Huron Relation, 1639, p. 59, Can. Edition; p. 25, Vol. XVII, Burrows' reprint). In the Huron Relation of 1640, Father Lalemant further says;—"The remnants of several other nations have come to take refuge among the Hurons," but, on the other hand, he adds—"These villages and cabins were much more populous formerly, but the extraordinary diseases and the wars for some years past seem to have carried off the best of them." (Huron Relation, 1640, p. 62, Can. edition; p. 127, vol. 19, Burrows' reprint).

If Father Brebeuf's aggregate of 30,000 be an over-estimate, Father Lalemant's of 12,000 in 1639, on the other hand, may have been under the mark, because, while the latter is larger than Champlain's 10,000, it does not show much increase from migrations if allowance be made for the Tobacco Nation, in their nine villages, and so, at least, it must be a very conservative estimate.

Father Bressani, in his Relation of 1653, speaks of eight Huron "nations," (Burrows' reprint, Vol. 38, p. 283). This doubtless refers to the clans or gentes within the whole Huron nation. The clan is the fundamental social division amongst the American aborigines, and while political changes may bring about alterations in the names of tribes, yet amongst Algonquin and Huron peoples they resolve themselves fundamentally into the clan at last, and this is why we find the names of the Huron tribes constantly tending to become those of the clanship animals.

Father LeMercier, writing in 1660, says there had been from 30,000 to 35,000 Hurons, evidently following the former estimates in the Relations of earlier years.

From the foregoing seeming medley of tribal names and numbers of the tribes, it is possible to gather much information, a close scrutiny of which will throw light upon some of the ups and downs through which the Hurons passed during the 35 years in which the French writers who have been quoted had them under observation. There is no need, accordingly, to attribute inaccuracy to any of the statements quoted, although at first sight they may appear to contradict

one another. Thus Father Lalemant's census in the Huron Relation of 1640, (Huron Relation, p. 62, Can. edition; p. 127, Vol. 19, Burrows' reprint), in which he enumerates the villages at 32, and estimates 700 cabins, 2000 fires or about 12,000 persons, has every appearance of being reliable.

Another passage in Father Lalemant's Huron Relation of 1639 throws much light upon the fluctuations in the Huron tribes, and is deserving of careful consideration in this connection:—"In this small extent of country—situated to the east-southeast of a great lake, called by some 'fresh-water sea' (now Georgian Bay)—are to be found four nations, or rather four different collections or assemblages of grouped family stocks, all of whom, having a community of language, of enemies, and of other interests, are hardly distinguishable except by their different progenitors, grandfathers and great-grandfathers, whose names and memories they cherish tenderly. They increase or diminish their numbers, however, by the adoption of other families, who join themselves now to some, now to others, and who also sometimes withdraw to form a band and a nation by themselves." (Huron Relation, 1639, p. 50, Can. Edition; p. 227, Vol. 16, Burrows' reprint).

EVIDENCES OF FORMER HURON MIGRATIONS.

Father Lalemant's Huron Relation for 1640, as we have already seen, contained a revised, and doubtless corrected, classification of the Huron tribes by adding the Ataronchronons instead of the Atahotaenrats. His Huron Relation for 1639 also made a few important references to the traditional history of four of the tribes previous to, and about the time of, the coming of the French to Canada. This is almost the only authentic information of any extent gathered direct from the Hurons themselves on the subject of their origin. That writer's words regarding their former history are as follows:—"The general name, and that which is common to these four Nations, in the language of the country is Wendat; the individual names are Attignawantan, Attigneenongnahac, Arendahronons, and Tohontaenrat. The first two are the two most important, having received the others into their country, as it were, and adopted them—the one fifty years ago, and the other thirty. These first two speak with certainty of the settlements of their ancestors, and of the different sites of their villages, for more than two hundred years back; for, as may have been remarked in previous Relations, they are obliged to change their locations at least every ten years. These two nations term each other 'brother' and 'sister' in the councils and assemblies. They are the most populous through having, in the course of time, adopted more families; and as these adopted families always retain the names and memories of their founders, they are still distinct little Nations in those where they have been adopted—preserving thereof the general names, and community of some minor special interests, together with a dependence upon their two special chiefs, one of war and the other of council, to whom the public affairs of their community are reported." (Huron Relation, 1639, p. 50, Can. edition; p. 227, Vol. 16, Burrows' reprint).

Jacques Cartier, during his voyages to Canada in 1534-43, recorded vocabularies of the Indians he found at Montreal, Quebec and the lower St. Lawrence. These vocabularies show that the Indians spoke dialects of the Huron-Iroquois

language stock. The same Indians, which were agricultural tribes, and were at war with tribes dwelling to the south, did not live on the St. Lawrence when Champlain first visited the locality in 1608. Their remnants had doubtless moved farther west, as no traces of them appeared along the St. Lawrence.

Marc Lescarbot, in his *History of New France*, 1609, (Book 6, Chap. 24, Champlain Society's reprint, 1914, vol. 3, p. 268), after citing Champlain's account, adds explicitly, and doubtless correctly, that it was the Iroquois who exterminated the people of Hochelaga (Montreal), who had been seen by Cartier, and succeeding writers of the history of Canada have followed Lescarbot's account. The period of our written history, therefore, began after the struggle had arisen between Iroquois and Huron tribes, which resulted in the production of migrations of momentous importance.

In each of the tribal territories there are some characteristic remains which throw some light upon their former migrations. For example, a particular pattern of clay pipe occurs upon all the village sites which there is reason to believe belonged to the Cord Tribe. The patterns of pipes often signified the clan or the tribe to which the owner belonged, and so the relics of this kind become a source of information as to the localities of the tribes. It is true, however, that some of the tribes passed over, or sojourned upon, areas occupied later by some other tribe. In parts close to the area described as that of 1640, (i.e., the final disposition of the tribes), this consideration makes the question occasionally somewhat difficult. But farther from it, the lines of migration diverge more widely, the overlappings are fewer, and the courses of the migrations are accordingly more clearly discernible.

The pinch-faced (human effigy) clay pipe is another common pattern which throws light upon former migrations. It is found on village sites of the Tobacco Nation, and also on some sites of the Bear Tribe. As these two communities had formerly been at war with each other, (Huron Relation, 1640) the pattern in question establishes adoption of some portion of one of the tribes by the other, or some kind of migration relations between the two.

Throughout all the area defined as that of 1640, French relics are very abundant, being found at fully eighty per cent of the village sites. Such collateral evidence from their relics corroborates the former movements of the Hurons and the migrations implied in Father Lalemant's Huron Relation of 1639, already quoted. The present example of this kind of evidence, viz., the occurrence of clay pipes bearing particular patterns, seems to indicate the line of migration along which the two original tribes proceeded. Incomplete as this evidence from relics may appear to be, it corroborates the course of events indicated by Father Lalemant.

Another example of the migrations that often took place may be cited. The Wenrohronons had been a small tribe living somewhere near the eastern end of Lake Erie, and situated between the Eries and the Neutrals. According to the Relation for 1639, (p. 59, Can. edition; p. 25, Vol. 17, Burrows' reprint), this tribe was for some time allied to the Neutrals; but, some dispute having arisen between them, the Wenrohronons left their own country in that year and took refuge with the Hurons. The Relation for 1641 (chap. 6) mentions them as living at the town of Khioetoea (St. Michel) in the Huron country.

There is also evidence of an influx from some quarter into the sheltered peninsula of N. Simcoe, between the years of 1615 and 1635.

The aborigines of any country are always found at the corner opposite to the point of entry of their invaders. This was the case with the early Keltic tribes of Britain, the Lapps of North Europe, the Basques of Southern France, and indeed with every race of conquered people known to history. It might therefore be expected that the Hurons would remove as far as possible from their enemies, the Iroquois: and it was in this position—thrust against the northerly limit of land adapted to agricultural pursuits—that they were found by the early French.

These inferences from historical considerations have been fully confirmed by the French relics from village sites, from which it is evident that a removal from the sites of the Counties of Ontario, York and S. Simcoe took place about the time the French first came.

The leading characteristics of the Hurons, and especially their agricultural industry, would lead one to suppose that they came originally from the plains. They built lodges of wood, however, which was not a custom that they could acquire in the treeless region of the plains. Yet even this custom could easily be a later acquisition, for the Indians readily adapted themselves to any new practice that might arise. As an example of this, the Spaniards introduced horses into America, and they became wild on the prairies. The prairie Indians soon brought them into their service and became much better riders and horsemen than the whites, thus proving that Indian habits can be readily adapted to new surroundings and circumstances.

All the evidence seems to point in a general way to the plains of the southwest as ultimately the former habitat, perhaps centuries earlier, of the Hurons, who were above all an agricultural people when compared with the indigenous Algonquins. Their burial practices resembled in part those of the Sioux, to whose language the Huron-Iroquois dialects also had some resemblance.

The late Horatio Hale, however, advanced a theory based upon linguistic inferences, that the Hurons came from the northeast in Quebec Province. ("Indian Migrations as evidenced by Language"—a paper read before the Amer. Association for the Advancement of Science, Montreal, 1882), but this view has not generally received the approval of students of the subject.

The migrations from the St. Lawrence valley, in the Province of Quebec, if such took place, (and as we have already seen it would appear from the earliest written historic records that there was some movement from the east as a result of the Iroquois raids), were in reality of minor importance in comparison with the great movement of the Huron-Iroquois speaking tribes from the southwest, which had brought the Hurons into Canada; and the numbers of the tribes afterward in Huronia who in all probability had reached there from the east were in a minority when compared with the numbers of the two original Huron tribes—the Bear and the Cord.

In historic times, Indians have frequently moved northward into Canada, viz., the northern Iroquois or Senecas in the 17th century, the Six Nations to the Grand River in Brant County, Delawares and Munsees to the Thames, Mohawks to Caughnawaga, St. Regis and the Bay of Quinte in the 18th century, and accordingly we may infer that in prehistoric times migrating tribes usually followed the same course. The earliest tribes, as the earth-works show, had reached this province around both ends of Lake Ontario. The Huron tribes, however, had been in Ontario long enough to become in blood nearly the same

as the Algonquin natives of the soil, and it was only in language that Iroquois and Hurons had any affinities with each other. But their period in Ontario had also been long enough to effect many changes in their language and customs.

OUTSTANDING FEATURES OF HURON VILLAGE SITES.

Along the sides of the ridges there are many raised lake beaches of former geological times, and the terraces which they left may be clearly seen. Everywhere we see these proofs that what is now land had formerly been lake bottom, and that this change from water to land took place in very recent geological ages. Although at first sight these raised beaches may appear to have little bearing upon our subject, at a closer examination they manifestly possess an intimate connection with the Huron villages.

Beside these old beaches in many places there are swampy patches, often quite narrow, but very wet from springs of water issuing at these lines. Here moisture is kept all the year round, and frequently the springs are so strong that they trickle out from the swampy tracts and form rills or rivulets, flowing onward to the rivers, and, in fact, producing them. It seems that when the old lake surface stood for a time at each of these marks, underground courses of the water were established, so as to let the drainage out of the ground at the level of the existing shore line. The process of forming other similar underground courses at lower levels was repeated as often as the water surface fell and made a new beach line. And now, after thousands of years (the lake level having in the meantime sunk some hundreds of feet lower), these old underground water courses continue to be the grooves in which the natural drainage of the land makes its escape. In other words, the springs have had a tendency to get into ruts, out of which it is not easy to shake them.

Almost invariably at the springs along these lines the Huron aborigines selected their dwelling places, and got their supplies of fresh water. And accordingly, the line followed by an old beach in nine cases out of ten becomes the line along which the inland Huron villages are situated.

Our own ancestors, before the invention of pumps or wells, lived in similar situations. Topley (*Journal, Anthropol. Inst.* iii, 34-49) shows that in the south-east of England, "along the foot of the chalk escarpment, where the settlers found good water," there is a line of village communities; and that of 125 parishes along the Weald, no less than "119 belong to villages situated at the foot of the escarpment." This resemblance is a proof of the identity of the domestic needs of our own ancestors and the Hurons and not the effects of European (French) influence on Huron customs. To settle near where fresh water was to be found was an indigenous custom among the Hurons. Human needs are much the same in all ages and countries, and will compel widely separated races to act alike under similar conditions.

There is also another important feature of the village sites in Huronia, not hitherto indicated, and which, though highly important, will be merely alluded to in this place. The largest Huron village sites in the country are found there, and they are likewise post-French. It would appear from this that as danger from the invading Iroquois grew greater, the population became amassed into larger villages and towns for safety.

The favorite dwelling place of the Hurons on the hills, nearly always close to an old beach where abundance of spring water could be had, was of fundamental importance. Besides the better security to be found in hilly situations, there was, perhaps, something in the nature of the Huron tribes themselves that required their settlement on hills where the soil and the air were both drier than on the low ground. They always selected for their sites porous or sandy loam with natural drainage. The habitat of the Hurons upon the hills was thus well pronounced in its type. It differed widely from that of another earlier Indian race in parts of the same district, and was in striking contrast with the latter, signs of which occur especially along the lower waters of the Nottawasaga River, near Georgian Bay, the remains of the two races, however, being placed favorably for comparison.

The Huron villages were of all sizes. Those at which bone-pits occur were generally large. When compared with the villages of Europeans, or even with those of modern Indians, the large populations in Huron villages appear to have been huddled together in an extreme degree.

Some of the villages were palisaded. No traces remain of embankments, and it requires some examination to find the palisade of any particular site. But palisading may often be inferred from the position of the site on an isolated hill or on a spur. One cannot think the precaution of selecting a naturally fortified position would be taken without the construction of the palisade itself. Before the introduction of European firearms among the Indians it was desirable that they should build their fortified villages on hills and in high places, the better to secure protection. But since that introduction it has made little difference whether they kept to the hills or not.

THE HURON BURIAL CUSTOMS AND THEIR SIGNIFICANCE.

The Hurons practised burial customs partly similar to those of the Sioux tribes, thus completing their general resemblance to the Sioux and corroborating the other evidences of their western origin. This was especially true of burial upon scaffolds immediately after death.

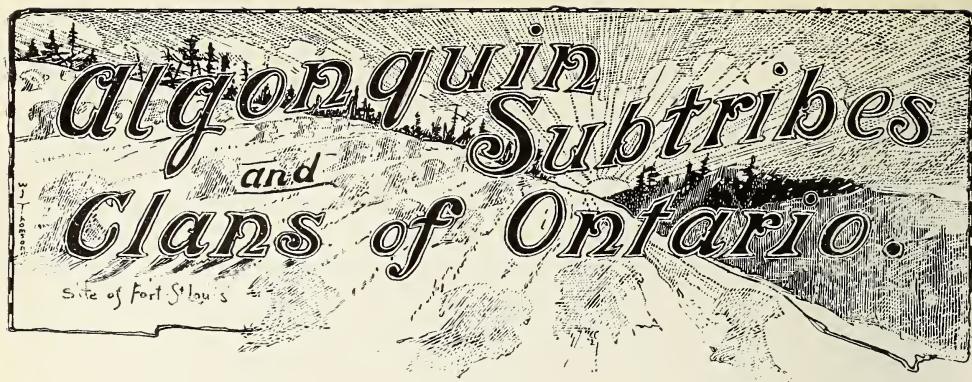
In regard to the bone-pits for the ultimate burials, and their occurrence in the Huron area, a compilation of data between the years 1882 and 1902 showed a preponderance of the bone-pit class of burial in the two tribes described by Father Lalemant as the two original tribes of the Huron confederacy. Out of 58 village sites in the region occupied about 1639-40, as already defined, where the settlers had found bone-pits, 22 were at sites of the Bear Tribe and 11 others at sites of the Cord Tribe. This seems to establish a prolonged period of residence for these two tribes, just as Father Lalemant stated, and it also indicates, as these two tribes lived at the west and south extremities respectively of the row of Huron tribes, that they had come from those directions, and that the bulk of the Hurons had therefore migrated from the south and the west nearer the Sioux.

Not more than half a dozen sites with bone-pits have yet been discovered in any one of the other tribal areas. The collected data also shows that the other tribes had practised single burial methods for the most part. For example, there is an absence of communal burial pits in the east part of Oro Township where the Rock Tribe lived, and such pits are not numerous in Orillia Town-

ships, (N. and S.). This is also true of the sites in the Balsam Lake district, according to the researches of Col. Geo. E. Laidlaw. This would seem to establish some affinity between the Rock Tribe and the dwellers at the Balsam Lake sites, the Rock Tribe having perhaps moved from the Balsam Lake region to the west of Lake Couchiching at an earlier date.

The Atahotaenrat district also shows single graves. While this tribe, in the historic period, consisted of one town, it had perhaps been moved, like other Huron towns, every few years, for sanitary reasons, and with each of the sites in that tribe's territory, there is, instead of the usual communal ossuary or bone-pit, a cemetery of isolated graves. In this respect they also appear to have differed from the two leading Huron tribes, who adopted the ossuary mode almost to the exclusion of every other mode of burial. One small bone-pit, however, came to light in this tract in 1895 (Ont. Arch. Report, 1894-5, p. 42), yet among its contents there were relics of French manufacture.

For the most part Huron crania have a beautiful form, many of the skulls showing fine symmetry in their outlines. This is perhaps partly due to cradle-board compression in infancy. And here again we encounter another resemblance to the Siouan tribes who practised fore and aft compression of the infantile head, although their bandages produced more angular shapes than amongst the Hurons.



INTRODUCTORY REMARKS.

The early history of the exploration of our Province, and of the Indian tribes encountered by Champlain, Radisson, Nicolet, Perrot and the Jesuit missionaries to the Hurons and Algonquins, is full of fascinating pages, of pathos wedded to romance and to a religious heroism, unsurpassed in the annals of North America.

The rollicking, dare-devil *coureur de bois* or bush-ranger, the trapper, the romantic and daring explorer occasionally a man of courtly grace, of unsatisfied ambition and always of reckless courage, the *voyageur* and the fearless black-robed missionary consorting with the tribes, instructing, blessing, assuaging and expiring in their midst, have passed away. But the story of the courage of the trapper, the heroism of the explorer and the zeal, the self-effacement and sacrifice of the missionary will ever appeal to the imagination and awaken human interest while men continue to admire heroic efforts and applaud the deeds of the good, the noble and the brave.

When searching for knowledge on the names, the hunting grounds and characteristics of the sub-tribes and offshoots from the parent stock, Algonquin or Huron, our sources of information are limited. And to obtain this information we are constrained to examine every page of the letters or *Relations* of the early missionaries, who early in the seventeenth century dwelt with or visited the sub-tribes scattered here and there in what is now the Province of Ontario. Being men of trained intellect and observation these devout missionaries recorded their impressions of and experiences with the tribes in letters remarkable, under the conditions and circumstances, for clearness of expression and simplicity of style. Before we advance further in our study it will be instructive and interesting to learn something of the origin and the history of these missionary letters.

The practice of sending annual or semi-annual reports from foreign mission fields was inaugurated by St. Francis Xavier in the sixteenth century, when he made known to his friends in Europe the progress of his work and the condition of religion in India and Japan. He not only mailed, himself, most interesting letters from abroad but he recommended his brothers in religion to do so. Writing April, 1552, to Gaspard Baertz, who had charge of the mission at Ormuz, India, he requests him "to send letters periodically to the college at Goa, in which you will mention the various labors you undertake to secure the increases of divine glory, the methods which you follow and the spiritual results with which God crowns your feeble efforts." He also wrote June, 1549, to the same effect to Francesco Perez and Diego Pereira.

Four years after the first mission for the conversion of the Canadian Indians was opened in Nova Scotia, in 1611, Father Biard sent to France the first letter of the series known as *Les Relations de la Nouvelle France*.

The series were continuous, with occasional interruptions, down to 1673. However, the letters were not made public property until the year 1632, when the "Brèves Relations du Voyage de la Nouvelle France" of Father Paul Le Jeune appeared. From this time, down to October, 1673, Sebastien Cramoisy, the King's Printer at Paris, annually issued a vellum bound, duodecimo volume of the Relations. Altogether, Cramoisy published forty-one volumes. In 1858 the Canadian Government commissioned the Abbès Ferland, Laverdière and Plante to re-edit the Cramoisy series, collect all the scattered and independent manuscripts and revise them for publication. When they had accomplished their mission the reprint—now very rare—was published, 1858, by the authority and under the auspices of the Canadian government. These Relations were issued in French in three quarto volumes.

But the most complete and voluminous edition ever published was begun (1896) and completed (1901) by the Burrows Brothers of Cleveland, Ohio. This monumental work of seventy-two volumes was edited by the scholarly Reuben G. Thwaites, assisted by a corps of expert translators. In this edition are incorporated the original French, Latin and Italian texts with the English translations, and most valuable notes, portraits, maps and autographs. The title of this invaluable publication is "The Jesuit Relations and Allied Documents, Travels and Explorations of the Jesuit missionaries in New France, 1610-1791."

This brief condensation of the history of the *Relations* will give the reader an idea of the vast amount of letters written by the missionaries and will also show how scattered, until our own time, were the primary sources of information and how difficult it was in the past for students or even scholars to have access to them. It is impossible to exaggerate the value and authority of these letters when one has to deal with the character, habits and condition of the early tribes of our Province. "I should add," writes Francis Parkman in his preface to "The Jesuits in North America" "that the closest examination has left me no doubt that these missionaries wrote in perfect good faith and that the Relations hold a high place as *authentic* and *trustworthy* documents."

In their extraordinary bulletins the Jesuit missionaries seemingly omitted nothing of importance bearing on the mental, physical and moral qualities of Hurons and Algonquins. Their narratives and letters include essays on native manners, descriptions of the land, of the customs, religious rites and ceremonies of the tribes. In this incomparable collection are included dissertations on botany, geology, zoology, ethnology and on tribal languages and dialects. Their writings are of inestimable value to the students of prehistoric man in Canada and to scholars who have enlarged the sphere of research and who are now exploiting the aboriginal past.

We do not need to remind the reader that, practically, all we know of the minor clans hunting through the forests of Ontario in the sixteenth and seventeenth centuries is to be found only in the letters sent to France by the early missionaries.

Most of the minor tribes of Ontario which, in the sixteenth century formed, collectively, a numerous body, have either entirely perished or they are fast disappearing. It would be idle to search for the causes which doomed them to annihilation or contributed to the great reduction in their numbers. Doubtless

the gradual encroachment of civilized man upon their hunting grounds, their inability or unwillingness to conform to new and untried conditions, alcohol in the last century, tuberculosis, diseases introduced by trappers, hunters and traders and scarcity of game contributed with cumulative force to their almost total extinction.

Their numbers are decreasing year by year and as they are apparently unable or unwilling to conform to the ways of the white man, they will, in time, become but a memory. Before they entirely perish it is well to inscribe their names in our Provincial annals so that they may live in the memory of generations yet unborn.

THE ABITTIBI.

The Abittibi were an Algonquin triblet who, in the time of Champlain, dwelt on the shores of Abittibi lake. Their name appears for the first time in the *Relation* of 1640. We again encounter them in the *Relation* of 1660, in which it is recorded that the Abittibi, and a band of Algonquins visiting them, were ambushed by an Iroquois war party and many of them slaughtered.

Chauvegnerie (1736) was of the opinion that the Abittibi who, in his time, were able to send one hundred and forty warriors against the enemy, were identical with the Têtes de Boule, visited by French traders early in the eighteenth century. Chauvegnerie is probably right when he classes the Abittibi with the Têtes de Boule, for the totem of the two clans, the partridge and the eagle, were the same.*

The Boules, the Temiscamings and the Abittibi had an interesting legend which accounted for the origin of man and told how the sun, moon and stars came into existence. They retailed a story of the flood which destroyed all men and animals, save the eagle and the partridge.

The eagle, as the tradition was handed down to them, was a witch bird. He could change himself at will and put his feathers off and on like a garment. When the flood had gone down he looked about for a mate of his own kind, but could not find one. At last, seeing a partridge, he turned himself into another partridge. Then he and the partridge mated, and from these two come male and female Indians, who increased in numbers till, in time, all the land was peopled with Indians.

In 1669 the Abittibi united with the Temiscamings and fought on the side of the French when, in 1691, the English General Schuyler attacked them. Noel Chauvin, the half-breed trader, records that when a band of Abittibi accompanied him to Iroquois Falls and for the first time saw a steamboat, they thought it was a living giant—a demon—and took to the woods. Coming back and again looking at it, they called it a fire canoe and cried out that it was carrying, to infect them, a smallpox manitou or some spectre of disease. To ward off the danger they pulled up certain native plants which they held before their eyes as they gazed

*The Tabittibis are one hundred warriors. They have for device an eagle with the partridge. At the mouth of the Temiskamingue there are twenty warriors and, at the head of the Lake, twenty domiciled. These Indians are what are called Têtes de Boule who, in the Northern country, amount to over six hundred.

New York Colonial Manuscripts IX, p. 1053.

The Abittibis and the Tetes de Boule came to this river (Ounepigon) also. Some have informed me that the first have for arms, the Partridge and the Eagle. I have already stated that they are in all one hundred warriors. Rel. p. 1054, B. Ed.

on the steamboat, believing the plants would protect them from the evil *oki*. They went wild over the phonograph when they first heard it and gave a beaver skin to hear a single tune.

When they gazed for the first time on a negro they advanced all kinds of theories as to what made him black and when they saw a man with a wooden leg they looked upon him with wonder. Another awful sight was a man with a wig who, they thought, had power to scalp himself and return the scalp to his head when he wished. But a still greater marvel was the storekeeper, who had a set of false teeth.

The warriors flocked to the store to see the man remove his teeth and their amazement knew no bounds when they wildly gazed upon him and saw him take out of his mouth a set of upper and lower gums and then throw them in again. Keronwe, head of the band, shouted in Algonquin to his companions, "This fellow is a sorcerer and ought to be killed." The Indians gathered from many miles to see this wonderful performance, and the storekeeper made a fortune out of his magic teeth.*

Infanticide was not uncommon among the Abittibi. Twins were believed to bring bad luck to the family and created a suspicion that the wife was not faithful to her husband.

When it could be done safely one of the twins was killed so that the husband might not know of the dual birth. The ordinary method of disposing of the child was to stuff its mouth with moss or grass, carry it by night into the woods and bury it. This was done by a female friend or relative of the mother.

The Abittibi are gradually fading away and in a few years will be but a memory. They number to-day, including half breeds, about two hundred and fifty souls.

THE AONDIRONs.

The Aondirons were a subtribe, Attiwandarons or Neutrals of the Niagara Peninsula. Their village was in a forest stretching well into the hunting grounds of the Hurons. *The Relation* of 1648-9 records that, in 1647, a band of Senecas, with whom the Aondirons were at peace, visited the village and were hospitably entertained by the Aondirons. That very night, when their hosts were sleeping, the Senecas fell upon them and slaughtered the men, women and children. There is no subsequent mention of them in the early records. The Aondirons differed from all other Neutral clans in their method of honouring their distinguished warriors. The Neutrals gave scaffold burial to all their dead, but when a great chief of the Aondirons, who had distinguished himself in an engagement with the enemy, was killed on the battlefield and his scalp or war lock unlifted, he was thought to be singularly favoured by some powerful protecting spirit. Wrapped in a rich blanket-shroud, his body was suspended from the highest branch of the loftiest tree in the forest. His face was painted a brown red to simulate life; his pipe and weapons were fastened to his shroud and his shield and war bonnet were

*Lake Abittibi, named from the tribe, is 833 feet above sea level. When, in 1686, De Troyes, with one hundred French Canadians, including the three Le Moyne brothers of Montreal, was on his way to attack the English forts at Rupert and Albany rivers (Hudson Bay) he passed up the Ottawa and, swinging northward to Lake Temiscaming, passed by a chain of small lakes and rivers to Lake Abittibi. Here, on his return from his victorious expedition, he built a small fort to form one of a chain of forts the French intended to construct between Montreal and Moose River. The Abittibi River, which De Troyes followed, unites with the Moose River, near the discharge of the latter into James Bay.

suspended from a convenient limb of the same tree. The tree holding the body was deemed to be sacred against intrusion of any kind for six moons. When the last of the moons had waned two warriors were despatched to examine and report on the condition of the chief's body. If the remains were intact, a council was summoned when the dead warrior was proclaimed to be a great spirit chief in the land of shades and the protector of the braves of the clan when engaged in battle with their enemies.

The Kichesipirini. This clan was known to the French missionaries and *coureurs de bois* as Algonquins, or savages of the Island. They were also called *Batuib de l'Isle* because their principal village was on Allumette Island. They were known among the Hurons as Ehonkehrononons. Father Gabriel Lalemant—Rel. 1639—always used their Huron name when he had occasion to mention them. They were closely associated with the *Weskarini* who dwelt a short distance below Allumette Island on the north side of the Ottawa river. The two probably formed one tribe, and the "Petites Nations" mentioned by Champlain possibly included both clans.* *Le Rivière des Petites Nations* derived its name from these Algonquins. In Champlain's writings and in the Jesuit Relations they are referred to as typical Algonquins, superior in intelligence to all other Indians encountered by the French, and were always classified honourably as Algonquins of the Island, a classification first introduced by Champlain.

Their position on the Ottawa river gave them a commanding influence with the Hurons and other western tribes. The river on both sides of their island was obstructed by dangerous rapids and falls and when the upper tribes, trading with the French at Montreal and Three Rivers, approached Allumette they were forced to land and carry their canoes and furs quite a distance to safe water. The Allumette Algonquins demanded and received toll, grudgingly, from the Huron and Ottawa traders passing down the river to the French fur posts.†

We read in the Relations that, in the year 1645, they struck a peace with the Onondagas. It is not recorded by whom the peace was broken, but, in 1649, the Iroquois invaded their territory and almost annihilated them. The remnant fled northward and the name disappeared from our early annals. They were probably received by their kinsmen the Ottawas, or the Ojibways.

The Algonquins of Allumette retained a tradition of the Noachic flood closely affiliated with the Sioux legend of the great deluge. They claimed that in the beginning, the earth was inhabited by men and women of great size. They were so strong and swift of foot that when hungry they ran down a moose and, taking it under one arm, tore off a leg and devoured it as they ran. Because of their swiftness and great strength they never prayed to the great Manitou who made them and all things. When he sent thunder and lightning they laughed at them and had no fear.

Now the Great Spirit became angry with them and sent a great rain upon them. When the valleys were all flooded the giants retreated to the high lands.

*Mr. S. E. Dawson, however, contends that Allumette Island "was the stronghold of the greater Algonquins as distinguished from *La Petite Nation* who hunted near the site of the present capital—Ottawa." "The St. Lawrence," p. 268.

†"This Island is in the great River Ottawa, and the savages who inhabit are very haughty. The Hurons and the French now staying in the Huron country, wishing to come down here, pass first through the lands of the Nipisiriens (Nipissings) and then come alongside this Island, the inhabitants of which cause them every year some trouble, by demanding toll from all the canoes of the Hurons, Ottawas and French." Rel. Vol. XX, p. 275.

But when the waters threatened to cover these lands the men, and women carrying their children, fled to the hills and at last to the highest mountains. Now the rain still kept falling and the waters rising till the giants, having no place to go to, were all drowned. Then the rain ceased to fall and where the waters no longer covered the earth, the Great Spirit made a new race of men and women, but the men of this new race are smaller and weaker.

It appears, from Champlain's account and other early records, that the Algonquins of the Isle were the most trustworthy and intelligent of all the Algonquins met by the French. They never broke a contract made with the French officials, or traders. Their pledged word could always be depended upon. They belonged to that superior class of savages of whom Chateaubriand writes:

"We may safely affirm that the better specimens of savages are much superior to the lower examples of civilized people."*

The Monsoni. An Algonquin clan carrying the totem of the northern Ojibways. They are mentioned for the first time in the *Relation* of 1671. We learn, from the *Relation* of 1672, that they drifted to the north and were then domiciled near the mouth of the Moose River at James' Bay and were known to the traders and Hudson Bay trappers as the *Moose River Indians*. Charlevoix contends that the Monsoni and the Aumonesonks who were present at the Great Council held, 1671, at Sault Ste. Marie, when the French claimed sovereignty over the vast region of the great Lakes, were one and the same tribe.

In 1693, a band of the Monsoni were settled on the west bank of Rainy River near where it flows into Rainy Lake. Their totem was the moose, which would lead us to infer that at sometime early in the seventeenth century, they had separated from the Chippewas of Lake Superior. They number to-day, all told, about 300 souls.

The Temiscamings. Early in the sixteenth century the Abittibi and Temiscamings formed, if we may trust Lahontan's statement, one tribe. They were friends of the French and fought with the Abittibi against General Peter Schuyler when he made war on the French in 1691. They are settled to-day at the head of Lake Temiscaming, and number about two hundred and forty, of whom one half, at least, are half-bloods or three-quarters bred.

An interesting legend has come down to us from the time the band first settled on the shores of Lake Temiscaming. The Lake is a delightful sheet of water and is shadowed and bordered by evergreen pines, by maples, quaking aspens and birch trees. In primitive times, before the axe of the timber cutter defiled its beauty, Lake Temiscaming was one of the most picturesque and beautiful inland basins reposing in a Canadian wilderness. Surrounded on all its shores by a luxuriantly wooded forest whose trees were morning and evening mirrored in its waters, the lake rested in a weird isolation and silence broken only by the cry of the loon or the swish of an Algonquin's paddle. It was the custom of the Algonquin camping on its western shore to assemble, at midnight, once every month when the moon was at its full. Then, after a sacrifice was offered to the manitou of the Lake, a spectral canoe filled with spirits of the departed warriors

*Mr. A. F. Hunter, M.A., Treasurer of the Ontario Archæological Society, who examined the remains of former Algonquin villages on the Ottawa River and its tributaries, is of the opinion that members of the clans of the *Weskarini* and *Kichesipirini* dwelt for many years in the present county of Renfrew. Quite an interesting exhibit of relics found in that county is now under glass in our Provincial Museum, Toronto.

of the tribe left the eastern rim of the lake and, crossing to the west, gazed for a few moments on the assembled warriors, then, dipping again their paddles, disappeared from sight.

The spectres spoke not, they stirred not, they looked not around but earnestly gazed on the living. They sat rigid and silent and when spoken to answered not a word. So visibly did the great canoe and its ghostly occupants appear that the faces of the dead warriors were plainly distinguished and relatives and friends were recognized. For many moons, the ghosts, always sailing from the east, were seen by the living standing on the western shore.

When, in 1686, De Troyes and his voyageurs camped for a day on the eastern shore of the lake, the phantom canoe and its ghostly warriors were seen no more.

Night after night for many months watchers waited on the western shore but no canoe appeared. A council of the tribe was summoned at which shamans, autmoins, war chiefs and patriarchs assisted. Then after a long silence the calumet—the pipe of peace—was passed around. When all had smoked, Piskaret, shaman of the tribe, arose and said:

“War chiefs, autmoins, warriors all, our dead will never be seen again. The coming of the white man has cast a spell upon the waters and the spirits which came from the Happy Hunting Grounds will never again appear, for they know that the white man will return soon, possess our lands and drive us onward to where the sun, every night, passes from our sight.”*

KEINOUCHE

A subtribe of the Ottawa—so-named from *Kinozha* (‘Pickerel’). The Jesuit Relation of 1640 locates them under the name Kinouchepirini south of the isle of the Algonquins in the Ottawa river. This would place them, if taken literally, some distance east of Lake Huron. The Relation of 1643 which places them on Lake Huron is probably more nearly correct. In 1660 when visited by Father Menard they were at Keweenaw Bay, Mich. They returned to Mackinaw in 1671 and from there moved to Manitoulin Island. This family in its wanderings illustrates the characteristics of many of the Algonquin subtribes. Algonquin bands travelled from the extreme east of the American continent to the Rockies in the west and from the head waters of the Saskatchewan in the north to the head waters of the Gulf of Mexico. These wandering bands were usually free from attack and were allowed to go from one tribe to another unimpeded.

AMIKWA

An Algonquin tribe so-called from *amik*, ‘a beaver.’ They were first known to the early French travellers when they resided on the north shore of Lake Huron

*There is a striking similarity between this Algonquin legend and that of the French Canadian *La Chasse Galerie* which furnished the poet Drummond the suggestion for his “Phil-o-rum Juneau.” Once every year, on New Year’s Eve, a phantom canoe bearing the souls of the *voyageurs* who had perished in the *pays d’en haut*—in the northwest—visited Three Rivers. As the canoe floated over Montreal the spectral *courriers de bois* sang of their forest loves and as it approached Three Rivers the spectres, before descending, chanted “Le Canayan Errant,” the favorite song of the *voyageurs* and *courriers de bois* or forest rangers. After Quebec surrendered to General Wolfe the phantom canoe and its ghostly occupants were never again seen by mortal eyes.

opposite Manitoulin island. They are mentioned in the Jesuit Relations as Amikouai as early as 1636. In 1673 they claimed to be allies of the Nipissings and in the early days before the advent of French traders they were reported to have rendered themselves masters of all the other tribes in these quarters. At this time they inhabited the shores of Lake Nipissing, but as with many other tribes, diseases introduced by the traders decimated their numbers and soon the ever-conquering Iroquois compelled the remainder of the tribe to betake themselves to the south shore of Lake Superior and to Green Bay in Michigan.

ACHILIGOUANS

An Algonquin Indian band, which between 1640 and 1670 resided on the north shore of the Georgian Bay and in the Relation of 1670 they are said to have been attached to the Jesuit mission at Sault Ste. Marie, but the strong probabilities are that they only went there to fish. They were possibly a Nipissing band; their trade relations were largely with the Crees. Hewitt thinks the Naskasinik mentioned in the Relations for 1657-58 may possibly be the same as the Achiligouans. In the Relations they are given as a division of the Ottawas.

NOPEMING

A northern branch of the Chippewa who resided in New Ontario north east of Lake Superior and west of Lake Nipissing. They were known to many of the surrounding tribes as men of the woods. In the early days when undaunted *coureurs de bois* and indefatigable priests of the Jesuit order visited them they were known to frequently resort to the Sault for the purpose of securing food.

NIKIKOUEK

This little known Algonquin subtribe formerly dwelt east of the Missisauga among the rock caverns on the north shore of Lake Huron. They usually, like other bands, deserted their camp sites twice a year to hunt and fish along the lake for sturgeon and other fish. When, in 1653, an Iroquois war-party composed of 120 warriors made an attack upon them and their allies the Saulteurs and Missisaugas, the Nikikouek were almost annihilated. Thus we see that Iroquois warriors in those early days penetrated through New Ontario as far as the Sault.

MARAMEG

(from *Man-um-aig* Chippewa for "catfish.")

At the dawn of Ontario history this band resided in the upper lake region and were even then undergoing a process of disintegration. Dablon gives the first notice of them in the Jesuit Relation of 1670, at which time he states that they resided on the east portion of the north shore of Lake Superior, and were then in close union with the Saulteurs or Chippewas of the Sault. They are mentioned under the name *Malamechs* in the Proces-verbal of the Prise de Possession in 1671 as being present at the great conference on that occasion.



The Masks of False Faces of our Ontario Indians.

Back to the ages at whose birth we can only guess, back to the centuries when the Hittite Empire was at the zenith of its power, back to the time when the vast pyramids and palaces of Central America were vying in magnitude and splendour with their sister structures in Egypt, back to the time when palaeolithic man, in the caves of southern Europe, was making his rock paintings and illustrating masks—since these remote eras the use of masks has been the common property of all nations and tribes the world over. Their origin can only be dated back to the first histories of man—probably carried from the earliest civilizations of the far east and Asia Minor to the Island of Atlantis, and then transmitted to the various nations of the western hemisphere.

The primal use of masks is very uncertain. In the days of palaeolithic man the mask was used very extensively for the purpose of deceiving the animals they were hunting, and thus they more readily secured their game. As ages went on, the mask was used to shield the face, then, in addition to this, it became a religious and then a theatrical necessity. The North American Indians adopted ferocious looking masks, which were supposed to frighten their enemies, and special devices were invented for the purpose of heightening the warriors' terror-inspiring powers, until the defensive idea was all but obliterated.

Dall, in the Bureau of American Ethnology, states that "with the advance of culture, in its feeble beginnings, humorous perceptions are well known to be of relatively slow development. However, we can perceive that, with the growth of supernaturalism, the emblem of the hero, already merged in the hero-myths, would, from the first, be associated with any formal recognition by the community of its relations to the supernatural. Thus masks would take their place among religious paraphernalia, not only of the community in its general direct relations to the supernatural, but in the probably earlier form of such relation through an intermediary individual, in the form of a shaman or his logical predecessors in culture."

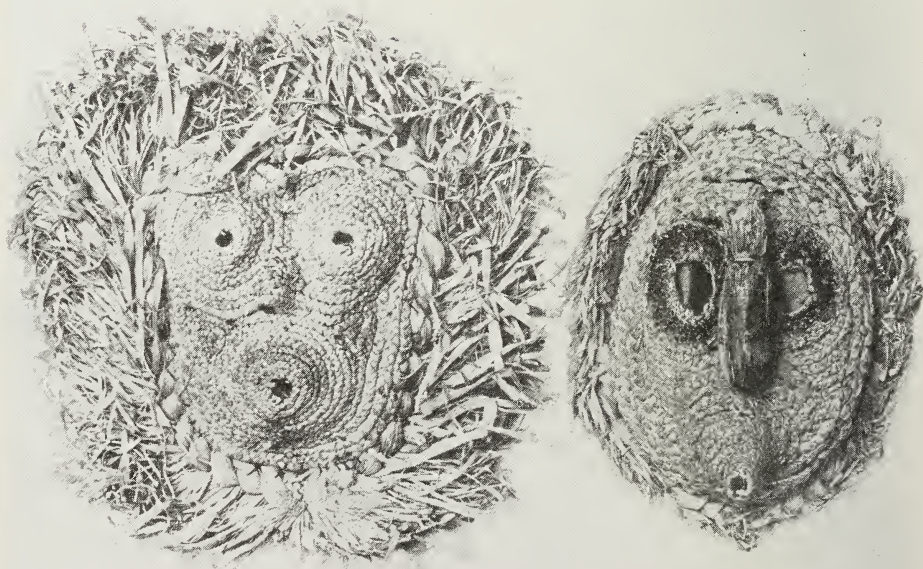
Worship, as we understand it, is not a proper term to use in the description of the Indian's methods of approaching his supernatural beings. It involves much which is unknown to him and implies the existence of that which is foreign to his conceptions. Still, until some better nomenclature, more exactly defining his methods, is suggested, these terms, from their convenience, will still continue in common use. The use of the mask was general amongst the American Indians from Patagonia to the Arctic Circle, even the enemies amongst the ice-bound regions of the north had their own peculiar forms of masks. The Peruvians of South America apparently used masks from much the same motives as prompted their use in Mexico and amongst the various tribes of North America. The

origin of the use of masks among our Indian tribes dates back to pre-historic times, and like the flint arrowhead and knife, the stone axe, and other artifacts found amongst all the early tribes the world over like conditions and wants produced similar articles, or else one great centre, of which we now know nothing, may have been the great distributing centre for the dissemination of the knowledge of how these articles were manufactured and the uses they were applied to. Amongst all our Indian tribes in Ontario masks were used largely for ceremonial purposes chiefly amongst the Hurons, Tionnontates and Attiwandarons; but not to such a great extent by the various Algonquin tribes, who occupied the northern portion of this province (Ontario). The Iroquois made use of masks very extensively and even to this day they can be seen on the reserve at Brantford.

Lewis H. Morgan, writing in reference to masks, states—"The tendency of the Iroquois to superstitious beliefs is especially exemplified in their notion of the existence of a race of supernatural beings, whom they call False-faces. This belief has prevailed among them from the most remote period, and still continues its hold upon the Indian mind. The False-faces are believed to be evil spirits, or demons, without bodies, arms, or limbs, simply faces, and those of the most hideous description. It is pretended that, when seen, they are usually in the most retired places, darting from point to point, and, perhaps, from tree to tree, by some mysterious power; and possessed of a look so frightful and demoniacal as to paralyse all who behold them. They are supposed also to have power to send plagues and pestilence among men, as well as to devour their bodies when found, for which reason they were held in the highest terror. To this day there are large numbers of the Iroquois who believe implicitly in the personal existence of these demons.

"Upon this belief was founded a regular secret organization, called the False-face band, members of which can now be found in every Iroquois village both in Ontario and New York State, where the old modes of life are still preserved. This society has a species of initiation, and regular forms, ceremonies, and dances. In acquiring or relinquishing a membership, their superstitious notions were still further illustrated, for it depended entirely upon the omen of a dream. If any one dreamed he was a False-face (Gá-go-sá), it was only necessary to signify his dream to the proper person, and give a feast, to be at once initiated; and so any one dreaming that he had ceased to be a False-face, had but to make known his dream and give a similar entertainment to effect his exodus. In no other way could a membership be acquired or surrendered. Upon all occasions on which the members appeared in character, they wore masks of the kind represented in the figure, the masks diversified in color, style, and configuration, but all agreeing in their equally hideous appearance. The members were all males save one, who was a female and the mistress of the band. She was called Gá-go-sá Ho-nun-nas-tese-tá, or the "Keeper of the False faces;" and not only had charge of the regalia of the band, but was the only organ of communication with the members, for their names continued unknown.

"The prime motive in the establishment of this organization was to propitiate those demons called False-faces, and, among other good results, to arrest pestilence and disease. In course of time the band itself was believed to have a species of control over diseases, and over the healing art; and they are often invoked for the cure of simple diseases, and to drive away or exorcise the plague, if it had



IROQUOIS MASKS.

Lower ones made of corn and used in Cornplanters' Ceremony.

actually broken out in their midst. As recently as the summer of 1849, when the cholera prevailed through the continent, the False-faces, in appropriate costume, went from house to house at Tonawanda, through the old-school portion of the village and performed the usual ceremonies prescribed for the expulsion of pestilence.

"When any one was sick with a complaint within the range of their healing powers, and dreamed that he saw a False-face, this was interpreted to signify that through their instrumentality he was to be cured. Having informed the mistress of the band, and prepared the customary feast, the False-faces at once appeared, preceded by their female leader and marching in Indian file. Each one wore a mask, or false face, a tattered blanket over his shoulders, and carried a turtle-shell rattle in his hand. On entering the house of the invalid, they first stirred the ashes upon the hearth, and then sprinkled the patient over with hot ashes until his head and hair were covered; after which they performed some manipulations over him in turn, and finally led him round with them in the "False-face dance," with which their ceremonies concluded. When these performances were over, the entertainment provided for the occasion was distributed to the band, and by them carried away for their private feasting as they never unmasked themselves before the people. Among the simple complaints which the False-faces could cure, infallibly, were nose-bleed, tooth-ache, swellings, and inflammation of the eyes."

Amongst the Hurons masks were in common use most frequently for ceremonial purpose; vol 13, p. 263 Jesuit Relations, describes a dance "performed for the recovery of a patient. All the dancers were disguised as hunchbacks, with wooden masks which were altogether ridiculous, and each had a stick in his hand. An excellent medicine forsooth! At the end of the dance, at the command of the sorcerer, all these masks were hung on the end of poles and placed over every cabin, with straw men at the doors, to frighten the malady and to inspire with terror the demons who made them die. Their purpose was, according to what they told us after, to frighten the disease and put it to flight. In addition to those wooden or straw masks they frequently masked their faces by painting."

The Jesuit Relations, Vol. 5, describes the process as viewed by them. Le Jeune states that "there were some whose noses were painted blue, the eyes, eyebrows, and cheeks painted black, and the rest of the face red; and these colours are bright and shining like those of our masks; others had black, red, and blue stripes drawn from the ears to the mouth. Still others were entirely black, except the upper part of the brow and round the ears and the end of the chin; so that it might have been truly said of them that they were masquerading. There were some who had only one black stripe, like a wide ribbon drawn from one ear to the other across the eyes, and three little stripes on the cheek."

Paul Kane, in his book "Wanderings of an Artist," spending, as he did, some years in the western and north-western prairie sections of British North America, crossing the Rockies and visiting many of the Indian tribes on the Columbian river and Pacific Coast during the middle of the nineteenth century, thus describes a mask dance in British Columbia amongst the Clal-lum Indians who resided where the city of Victoria now stands. "These Indians", he states, "have a great dance which is called 'The Medicine Mask Dance'; this is performed both before and after any important action of the tribe, such as fishing, gathering camas, or going on a war party, either for the purpose of gain-



Fig. No. 30594.

IROQUOIS MASKS.
Fig. No. 13096.

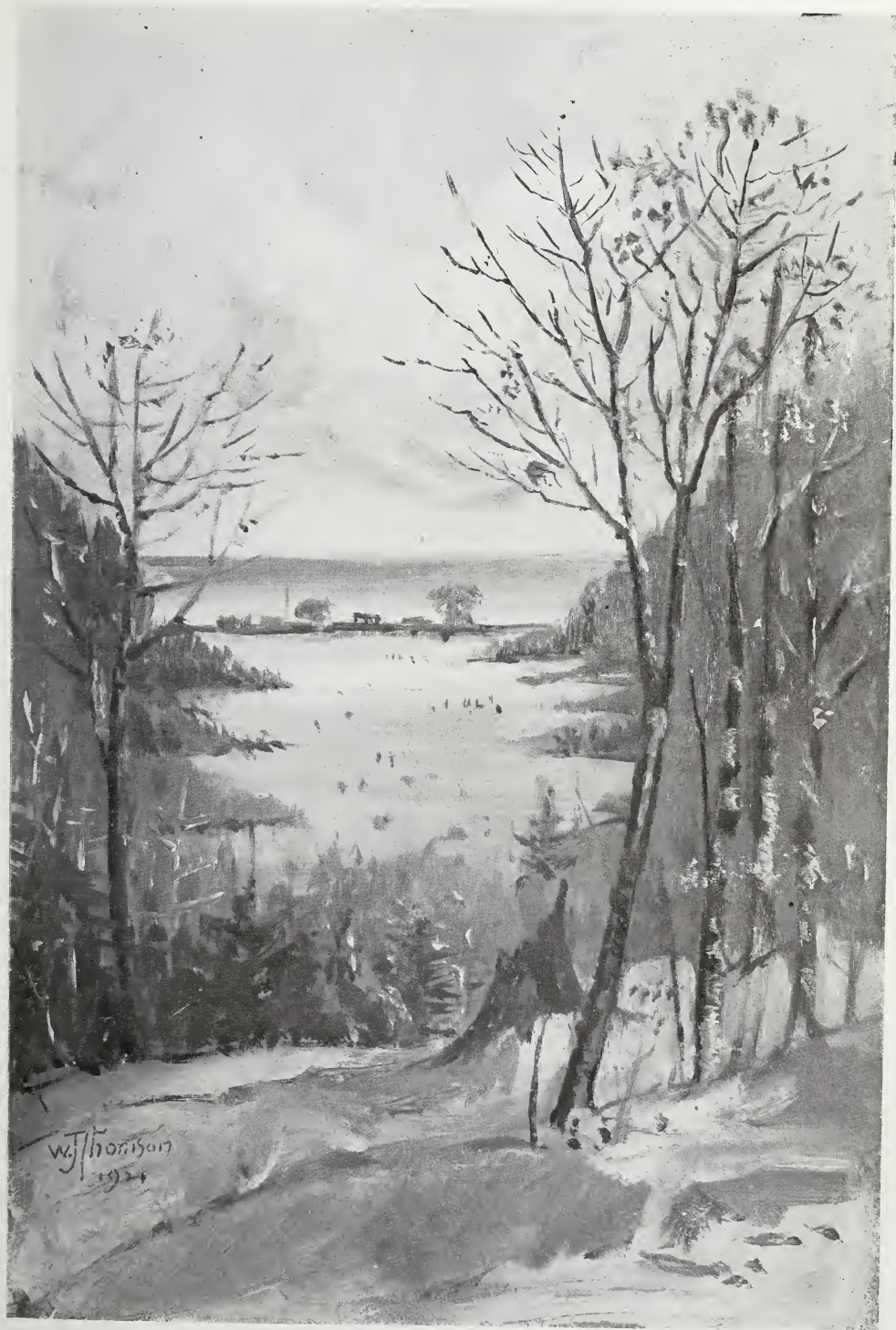
Fig. No. 27628.

ing the goodwill of the Great Spirit in this undertaking or else in honour of him for the success which has attended them. Six or eight of the principal men of the tribe generally medicine-men adorn themselves with masks cut out of some soft light wood with feathers, highly painted and ornamented, with the eyes and mouth ingeniously made to open and shut. In their hands they hold carved rattles, which are shaken in time to a monotonous song or humming noise, which is sung by the whole company as they slowly dance round and round in a circle."

Prof. Michaelis, in describing the shaft graves at Mycenæ, states that the gold vessels found in them were so numerous as to justify the Homeric Fame of Mycenæ, "rich in gold." A little gold sanctuary of Aphrodite, resembling a high altar with two doves thereon, contained some gold cups which graphically recalled Homer's description of the "Gold Masks," which, according to a widespread custom, covered the faces of the dead.

RED PAINT BURIAL IN ONTARIO

On the property of Mr. J. A. Harvey, known as "Harcroft Bird Sanctuary", situated on the west side of High Park in the city of Toronto—and immediately north of Grenadier Pond, there is a little bit of unspoiled wilderness very much as nature left it. Romantic valleys, the haunts of birds, towering prominences shaded with lovely trees, overlooking Lake Ontario's blue waves, a panorama of scenery sweeping the Humber Bay from the Island to the breezy points of Mimico and beyond. In January, 1921, on the brow of one of these high prominent sand hills, running south from Bloor street, while excavations were being made for a road, an ancient Indian ossuary was exposed to view. Mrs. Harvey graphically describes the finding of the bones. The weather being mild, road-making was early carried on. One afternoon, while the teams and scrapers were busily working around the roots of what eventually was discovered to be a stump of tremendous size, the men began to notice peculiar patches of red sand, which was particularly noticeable in the native white sand of the district, and underneath this stump the bones were unearthed. The skeletons were in the usual sitting posture so frequently adopted by Algonquins. There were in all about eight or ten skulls. Many of the long bones were much decayed, and the smaller bones of hands and feet were absent. Many of the skulls and bones, when they were exposed to the air, crumbled into dust. Two groups of smaller bones were found about thirty feet north of the group around the base of the stump; they, too, being surrounded by the same red patches of sand, and, likewise, about three feet below the surface. The workmen found nothing but a small pierced amulet and a copper artifact. There was also a lump of red hematite found among the bones. All of the bones were well covered with hematite mixed with sand. The question here at once arises as to the connection between the Red Paint People of the Penobscot valley in the State of Maine and the Red Paint mode of burial in this province. Moorehead is of the opinion that this culture developed locally and that it is very ancient. The graves opened in the state of Maine in no case presented any entire bones, the artifacts surrounding the bones with the red paint being all that was left. In a few cases small portions of the bone were found. In the Harvey site the bones were in a fair state of preservation—small bones all absent—many of the skulls were so old that they crumbled. The hematite was well mixed with the sand within the skulls. The bones found at a distance from the ossuary were also well covered with red hematite. The aborigines representing the Red Paint culture in the State of Maine seem to have selected a sandy or gravelly knoll or the end of a ridge, in which to deposit the osseous remains of their dead. Such was the case in this grave-yard overlooking Grenadier pond and Lake Ontario. Was this an isolated family who had made their way from the Atlantic seaboard to the western shores of Lake Ontario and carried with them the paint burial form of the ancestors? The burials took place long before Dekanawida and Hiawatha formed the league of the Iroquois—probably at a time when the Algonquin race had their camping and hunting grounds on the banks of the St. Lawrence and extending westward along the northern shore of Lake Ontario.



SCENE OF OSSUARY—"HARCROFT BIRD SANCTUARY."

The striking feature of this culture is the great preponderance of powdered hematite which, in the case of the cemeteries in Maine, seems to have been brought from the natural deposits near Katahdin in Central Maine. The artifacts found in the graves of the Red Paint People of Maine are quite different from the Algonquin artifacts. The utter absence of artifacts, common to Indian graves elsewhere in the United States or in Canada, is characteristic of these Maine sites. In them never have been found pipes, grooved axes, pottery, grooved hammers, bone implements, or the usual problematical forms and stone ornaments.

Fragments of bone have been found embedded in a mass of paint. Prof. Moorehead, in his article, says "my own theory, after opening two hundred and seventy of these graves, is that the "Red Paint" culture developed locally, that it is ancient, and that its origin will be difficult to trace." In his late work "Ten years of Archaeological Research in the State of Maine," just off the press, the professor says: "Various theories have been advanced as to the identity of the Red Paint People. The most obvious question is, naturally, whether they were the same people as the Indians who inhabited New England at the time Europeans first came here, and whose descendants still survive, namely—the Algonquins."

Prof. Moorehead further states in the same work: "The conclusions to be drawn from all these comparisons seems clearly to be that the Red Paint People did not merge with any other known culture to the east, the west, the north, or the south; that they are absolutely distinct and very ancient. Whether, as has been suggested, we might find a change or a merging into another culture in Nova Scotia, cannot be fully determined until explorations are carried into that quarter.

"If there is a similarity to be noted with the culture of any tribe known to history, it would perhaps be with the Eskimo. Some implements in use among this people suggest Red Paint influence. Hence if the writer were to theorize at all upon the question of what became of the Red Paint People, he would offer the suggestion that they moved northward and later became the Eskimo.

"As to the antiquity of these people stated in years, no one is able to set even approximate dates. In comparison with aboriginal interments in more than twenty other states where the author has explored, they appear very old. They have begun to fit into their geologic surroundings and do not appear modern in any sense of the word. No other graves have just such an appearance."



Parent Lands of our *Algonquians* and *Hurons*.

By Very Rev. W. R. Harris, D.D., LL.D., Litt.D.:

PREAMBLE.

Before entering upon the study of the subject embodied in the title of this paper let us hurriedly and briefly consider the views advanced by authors and theorists to explain the origin of man in North, Central and South America.

Some writers, copying the "Responses Critiques" of Ballet, regard the American Indian as *autochthons*, or as human beings evolved from or separately created in America and independent of those existing at any time on other continents. Lord Kingsborough, in his preface to his voluminous and magnificent compilation "Antiquities of Mexico," was of the opinion that the aboriginal inhabitants of America were descendants from a remnant of a pre-diluvian race of men who came to America sometime before the great Noachic cataclysm. He contends that the American Indians constitute to-day the oldest race of human beings upon the earth. Plausible arguments and ingenious sophistries have been advanced to support the claims of priority of settlement of the Chinese, Welsh and Japanese. The French anthropologist, Campones, favoured an early Carthaginian colony, while Kercher and Huet contended that the Indians of America are of Egyptian origin. Sir William Jones pleads for an Asiatic origin, and some British and American antiquaries hold that the Indians are the sons and daughters of the lost tribes of Israel.

Humboldt in his "Essai Politique" was of the opinion that the Mexican Indians were the descendants of the Hiongnuos who, according to Chinese history, left China under their leader Puno in the dynasty of Ghingis-Lu (A. C. 2000), entered Siberia and were never again heard of.

Malte-Brun after a minute investigation concludes that tribes connected with the Finnish, Ostiack, Permian, and Caucasian families, passing along the borders of the frozen ocean, and crossing over Behring's Straits spread themselves in different directions towards Greenland and Chili; and that other tribes allied to the Japanese and Chinese, proceeding along the coast, penetrated to Mexico.

Again we are confronted with innumerable volumes tracing the origin of the Indians to Canaanites, Phœnicians, Mongols, Malays and Scythians. Many who have written on the subject are of the opinion that America received its first inhabitants from islands which lie between the extremities of Asia and America, that is to say from, Yezo, Gama's Land and other lands, including a cluster of isles, possibly the Aleutian Islands. All these suppositions are now relegated to oblivion and their ghosts will not presumedly walk again.

THEORY OF A SUBMERGED CONTINENT.

The theory of a submerged continent which, in past ages, was inhabited by a civilized people—a land which stretched across the Atlantic from Europe and Africa to America—is now admitted by many scientists to be the only satisfactory

solution of the problem involving the origin of the American Indian. Scott Elliott in his book—"The Story of Atlantis" accepts the theory of a lost continent and with Ignatius Donnelly in his "Lost Atlantis" and Henry Scharf in his "Origin of Life in America," supports his contention with very plausible, if not convincing arguments.

The study of ethnology and the search for Geologic truth is surely a noble occupation. But when that study is conducted upon severe principles, and with the aid of deep research, it will be found to combine the intellectual enjoyment of the mathematician, with the rapture of the poet and ever to open new sources of interest and delight.

While endeavouring to trace our Canadian Indians back to their cradle lands you will permit me to invite your attention to a description of these lands and their inhabitants before the daring Genoese sailed on his wondrous voyage of discovery.

THE ANCIENT CITY OF PALENQUE, CHIAPAS.

I well remember the evening hours I passed alone amid the ruins of the pre-Columbian city of Palenque, near the boundary of Yucatan. Everywhere around me were the gruesome memorials of a civilization and a religion which may have escaped the Noachic deluge, but had perished and passed away, as all civilizations and gentile religions, by a mysterious law of disintegration, vanish and disappear.

The repose, the stillness, the utter loneliness and abandonment of the dead city oppressed me with their burden of isolation and sadness. The sombre buildings—the abode of the scorpion and the centipede—the mutilated and wondrous statuary groups, where the cunning of the sculptor gave to the inert stone all the warmth and vitality of life, the shattered altars and fallen pillars, the utter silence and loneliness shrouding tablets, walls and columns, brought back to my mind memories of the ruined cities of Thebes, of Karnac and Babylon. But the changeless dark green of the foliage, the hue of the moss, and the gloomy shadings of the buildings of Palenque, wrap in sadness this ancient city in a shroud that only a tropic land and a tropic climate may weave.

The epigraphic signs on the tablets of stone, the unfamiliar stone faces, the hieroglyphic sculpture on sepulchral walls, and, above all, the heavy odour of decomposing tropical vegetation, separate this phantom in the wilderness from the fallen cities of all other lands, and give to it a character of its own and an entity unlike anything seen in Europe or in Asia.

Everywhere around me were ruins out of which came the tamarind trees stirred by the breath of the desert breezes and caressed by desert air, and no one, absolutely no one but myself, at that hour and in this weird and lonely place to contemplate the wreck and ruin of avenging time. Around me and upon all sides were heaps of ruins, ghastly in their sadness and loneliness for even the stone faces had a solemn sadness like unto the faces of mourners bereaved of their beloved.

These gigantic stones, the cyclopean walls, the colossal pillars were painful reminders of a race conquered by the foe, by plague, or annihilated by the vengeance of God. The volcano of Masaya, in the sister state of Guatemala, that for long years has been cold, is less majestic in the stern solitude of its crater than is this dead Palenque.



Stone figure on altar panel,
PALENQUE, CHIAPAS.

The Christian philosopher devoted to the study of the past or the future, the man of faith, or of science who gazes upon these melancholy remains as he wanders among these wrecks and ruins of time, studies the weird figures and looks upon the stony faces of the unknown dead, feels through his veins, nerves and arteries an emotion of terror and awe always produced by the oppression of desert solitude, or by the colossal remains of a buried and forgotten past.

This abandoned city, with its terraces and temples, its pyramids and sculptured figures of men and women, tells more eloquently than written history of the great antiquity of the primitive civilization of the American Indian. For anything we know it may antedate all the civilizations of Egypt and Ethiopia.

In the remains of many of the pre-Columbian cities of Mexico, Chiapas and Central America we behold the most elaborate examples of sculpture and stucco ornamentation adorning the altars, panels and walls of the buildings—the work of a people skilled in architecture, drawing and painting, and beyond doubt, excelling in arts that have perished.* In many of the halls still standing are arabesques, fashioned in mosaic, fret-work and delicate tracery not unworthy of a place in modern decorative art. Some of the sculptured figures are of heroic dimensions. The curiously designed reliefs, the unfamiliar figures of the altars, and the panel work on the inner walls of Copan are not surpassed by the temple specimens of Egypt and Assyria on exhibition in Paris and London.

The pillars and stone tablets which carry hieroglyphs are remarkably well executed. These pictographs or secret writings were executed in symbols or characters known only to the priests or learned men of the race.

We have not, unfortunately, been able to decipher them, so that the characters on the monuments of Copan, Palenque, Quirigua and Mayapan furnish us no data or information. The Maya system of symbolic writing appears to be a species of mnemonics or signs to aid the memory. The hieroglyphs on the Palenque tablets—now in the National Museum, Mexico City—are in perpendicular rows, and, for aught we know, the characters may be alphabetic and stand for a written language. On these tablets we behold a wonderful system of symbolism, and to interpret it, the Aztec or Mexican picture-writing affords us no help.

Apart from the accurate and familiar descriptions of many of the temples and great buildings left us by early Spanish writers, and of the art and splendour of Mexican structures, we have the testimony of Bernal Diaz de Castillo, the brave and rugged companion of the Spanish conqueror in his brilliant campaigns ending in the conquest of Mexico.

In Bernal Diaz' "History of the Conquest of Mexico" we find many surprising descriptions of wonderful buildings standing in the cities entered on the way from Vera Cruz to Mexico City. Of the city of Cempoal he writes; "we were surprised at the beauty of the buildings some of which had been lately plastered in which art these people are very expert." He speaks of large structures and fortifications of lime and stone and he adds: "Appearances demonstrated that we had entered a new country, for the temples were very lofty and the terraced dwellings and houses of the Caciques were plastered and whitewashed." Of the city of Cholula he tells us that it much resembled Valladolid in Spain.

*"It can hardly be doubted that these people were acquainted with many scientific instruments, strange inventions, compared with our own." Kingsborough, III, p. 128.

"Architecture, sculpture, and painting, all the arts which embellish life, had flourished in this overgrown forest; orators, warriors, and statesmen, beauty, ambition and glory had here lived and passed away." Stephens-Yucatan, vol. I. p. 103.

It "had a hundred lofty white towers, which were the temples of their idols. The principal temple was higher than that of Mexico and each of these buildings was placed in a spacious court." Approaching the city of Mexico, he is moved to enthusiasm by the spectacle of its grandeur. "We could compare it," he says, "to nothing but the enchanted scenes we had read of in Amandis de Gaul, from the great towers and temples and other edifices of lime and stone which seemed to rise up out of the water.

"We were received by the great lords of that country, relations of Montezuma who conducted us to our quarters which were palaces magnificently built of stone, the timber of which was cedar, with spacious courts and apartments hung with canopies of the finest cotton. The whole was ornamented with works of art painted, and admirably plastered and whitened, and it was rendered more delightful by numbers of beautiful birds." While reading his "True History" as Diaz terms his book, we should remember that it was written at a time when there were those then living who knew the facts and could call attention to any exaggerations or errors made by the writer. His history was never impeached; its fidelity to truth was admitted by all contemporaneous and subsequent writers.

Having seen in Yucatan, Mexico, Guatemala and Honduras many of the remains of these prehistoric cities, we are satisfied that his descriptions are as true and his statements as reliable as those written in any of our accredited books of travel.*

As if to confirm the statements of Bernal Diaz, Herrera, one of the most reliable and accurate of the early Spanish historians, writes of Yucatan: "The whole country is divided into eighteen districts, and in all of them were so many and such stately *stone buildings* that it was amazing. In many of these edifices were carved the Figures of naked men, with earrings after the Indian manner, stone idols, images, tigers, vases and jars.†

Here is what Professor Hiram Bingham writes of the ruins of Meechu-Pichu, which he visited in the year 1911: "The ruins of this ancient city are on an almost inaccessible ridge, two thousand feet above the Terabamba river. They are of great beauty and magnificence, and include *palaces, baths, temples* and about one hundred and fifty (stone) houses. The huge blocks of *white granite*, some of them twelve feet long, were so carefully cut that they match perfectly. The walls have withstood the elements for *at least two thousand years*."

Taking our information from the writings of these early and later eye witnesses we are presented with vivid photographs of these decayed cities as they

*Bernal Diaz del Castillo was born in Spain in 1493, and in 1514 accompanied Cordova in his first expedition to Yucatan. When Grijalva, the following year, also sailed for Yucatan Diaz was with him. He finally enlisted under the banner of Cortez and took part in the skirmishes and battles of the conquistador. He accompanied Cortez on his terrible march to Honduras. In 1568 he was appointed regidor (prefect or mayor) of the city of Guatemala. His *Historia Verdadera de la Conquista de la Nueva Espana* was published, 1632, in Madrid, 63 years after his death.

†Antonio de Herrera, the great historian, was born, 1549, in Spain. He was a voluminous writer of history, but his most important work was the *Historia General de las Indias occidentales*. It covers the time from the landing of Columbus in 1492 down to 1554, thirty-four years after the conquest of Mexico. The history is in five folio volumes and records for a period of sixty years the facts associated with the conquest, colonizations and missionary labours of New Spain. It is the most erudite, accurate and complete record of these early times. Herrera collected a vast amount of information, taken from the most authentic sources, on the manners, institutions and customs of the Indians. The history, translated from the Spanish by John L. Stephens, may be consulted in any large library.



Colossal Statue and Hieroglyphics.
COPAN. HONDURAS.

were in other days, with buildings of lime and stone, moulded and carved figures of their gods, courts, strong walls, sculptured figures and elaborate ornamentation.

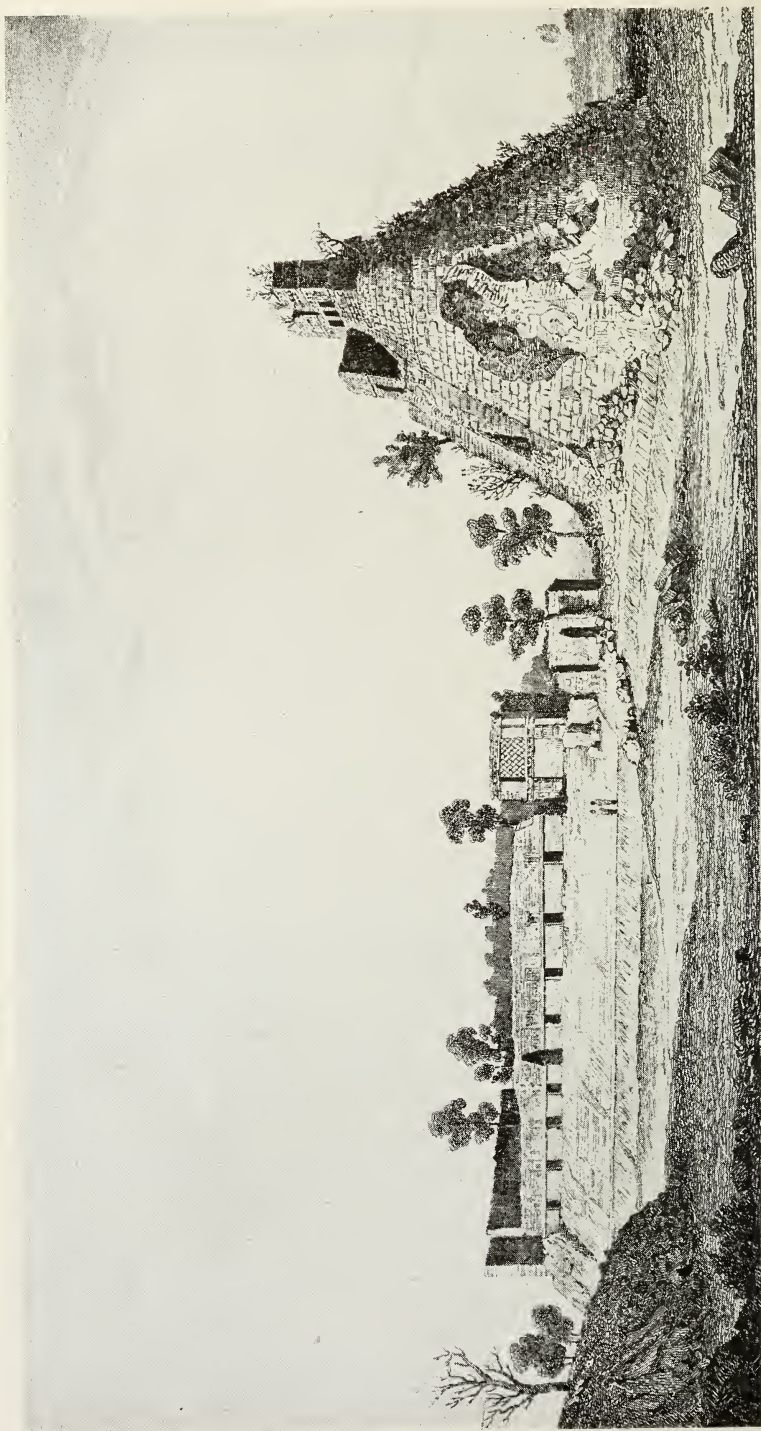
In the libraries of Dresden and Vienna are preserved the drawings of the figures, hieroglyphics and faces made from the monuments and tablets which escaped destruction. Many of these drawings, with early Mexican manuscripts, are reproduced in Humboldt's works and in the "Antiquities of Mexico," the magnificent compilation in nine large volumes by Lord Kingsborough.

THE PHANTOM CITIES

Mournfully beautiful are the ruins of the cities of Copan, Uxmal, Palenque and Quirigua, surrounded by forests painful in the duration and intensity of their silence. They are phantoms in a wilderness shrouded by a luxuriant tropic vegetation. When we demand of the Indians we meet lingering near the ruins, to tell us how many centuries have passed away since the quarry was opened to obtain stones for the buildings; how long was the city inhabited, and when, and why was it abandoned, there comes no answer to our questionings.

If, as it is conceded by students of Central American history, the Quiches preceded the Mayas and another race antedated the Quiches and built the cities, temples and halls whose colossal remains are found all over Central America, Yucatan and Mexico, what assurances have we that many civilized communities did not successively appear, run their course, and perish in the veiled ages of prehistoric times? And by prehistoric times, I mean the ages between the creation of man and the beginning of authentic history. In order to account for the splendour and magnitude of the temples and public buildings of these cities, a centralized form of government must have existed. These wonderful structures could have been erected only by the expenditure of great labour—probably slave labour and under a highly organized system of superintendence. Possibly the government was an imperial autocracy, or it may have been like unto that of Greece, which was in religion and language one nation though, politically, a confederacy of sovereign states. The architecture and system of writing of these vanished people are different from those of any known race of men, ancient or modern. They are of a new order and are entirely and absolutely independent creations. They stand alone, without models or masters from abroad; their architecture originated among themselves. Their culture and refinement were not borrowed from Europe or Asia. They were a distinct, a separate people, existing apart from and independent of other continents, and apparently indigenous, like the animals, plants and fruits of the soil.

No analogies of art or culture assimilate the ancient civilization of America with that of any known people. Their structural designs and ornamental embellishments were their own and yet the remains of their great buildings at Uxmal in Yucatan, Quirigua, Guatemala, Copan in Honduras, the Mitla in Mexico are, to-day, as imposing and of as high an order of architecture as are those of ancient Egypt and Assyria. These primitive people built aqueducts, constructed causeways and laid many miles of paved roads. The immense ruins which the Spaniards discovered in Mexico and Central America and particularly in the riverine lands of Columbia and Uraqua, the highways cut, in many cases, through stubborn rock, or constructed of enormous blocks of stone, all these with the remarkable remains of ancient canals involving great feats of engineering,



Ruins of Prehistoric City of Uxmal, Yucatan.

prove conclusively the high plane of material civilization which these mysterious people reached. Considering the age in which these people lived, perhaps no better proof of their advanced civilization can be adduced than their methods of calculating time. The Mexican Calendar stones, now on exhibition in the National Museum, Mexico City, demonstrate the actuality of Aztec or Toltec civilization through their unique system of counting time.

Their civil year, consisting of 365 days was divided into eighteen months of twenty days and five intercallary, or supplementary days. For the ordaining of their religious or ceremonial days they had a system which, by means of a cycle of fifty-two years and a wonderful method of computation, correlated with one another the civil year and the astronomical year. And this was done by adding thirteen days at the end of the cycle.

Humboldt was of the opinion, that the names of the days of a month, divided into four weeks of five days, were borrowed from an early Zodiac formed of 27 or 28 lunar months, used from a remote antiquity in India, Thibet and Tartary.

There can be no doubt but that the calendar of these people indicates an accuracy of observation and an astronomical knowledge far superior to the scientific skill of the semi-barbarians living at the time of the Spanish conquest. Their civilization was then descending, or had already descended, to barbarism. That the ancestors of the Mayas, the Quiches and Aztecs were familiar with the causes of eclipses we know from their astronomical maps which show the disk of the moon projected on that of the sun. The sun-dial was, so far as we know, the only astronomical instrument they used.

THE CALENDAR STONE OR STONE OF THE SUN.

The great *Calendar stone*, discovered buried in Cathedral square, Mexico city, proves, according to Professor Henriques Palacios, that these ancient people could mark the hours of the day with accuracy, that they were acquainted with the period of the solstice and of the Equinoxes and could foretell with precision the transit of the sun across the Zenith of Mexico. This wonderful Calendar stone, on the face of which is deeply cut, symbolic, astronomic and cryptic figures, is of dark porphyry and weighed, it is computed, fifty tons when hewed from the mountain. During the reign of the first of the Montezumas it was transported to Mexico City from beyond Lake Chalco, a distance of thirty miles over land intersected by canals. The central figure of the stone represents the sun and the year; the twenty figures placed in a circle around the sun stand for the twenty days of the Aztec month; the date 13th, *acalle*, above the head of the sun on the border of the stone, corresponds with our date 1479, A.D.*

Writing of this stone, Prescott says:

"When we reflect on this difficulty of hewing such a tremendous mass from its hard basaltic bed without the aid of iron tools, and of transporting it such a distance across land and water without the help of animals, we must feel admiration for the ingenuity and enterprise of the people who accomplished it."

Writing of the advanced agriculture of these ancient Americans, Professor O. F. Cook, who was a member of the expedition sent to Peru in 1915 by Yale University, says: "At a time when our ancestors in northern Europe were still

*Dr. Palacios, Professor Valentini, and Señor Chavero have given a larger interpretation to the cryptic figures, but their readings require confirmation.



Wonderful sculptured figure. Prehistoric city of Copan, HONDURAS.

utter savages, settled agricultural communities must have existed in the Peruvian region. The native agriculture of this land," he adds in his article which appeared in the *National Geographic Magazine*, May 1916, "reached an advanced stage of reclamation projects long before America was discovered by Europeans. Our undertakings sink into insignificance in the face of what this vanished race accomplished." "With tools made of an alloy of tin and copper," writes Prescott in his "*History of the Conquest of Mexico*," "they cut not only metals, but with the aid of a silicious dust, the hardest substances, such as basalt, porphyry, amethysts, and emeralds. They cast also vessels of gold and silver, carving them in a very delicate manner. They imitated very nicely the figures of animals and, what was extraordinary, could mix the metals in such a manner that the feathers of a bird, or the scales of a fish should be alternately of gold and silver. The Spanish goldsmiths admitted their superiority over themselves in these ingenious works."

In Mexico and Peru copper and tin were alloyed and hardened to the consistency of iron, gold and silver and bronze were skilfully beaten out and worked into filigree; there were excellent images of singing birds in gold and in silver, and a profusion of gold plate.

The Department of American Antiquities in the National Museum, Mexico City, is among the most notable in the world, and is a veritable treasure house of pre-Columbian relics and pre-historic "finds." In one room of this department are exhibited specimens of the famous Aztec picture writings, and Aztec maps and drawing of Tenochitlan, now the City of Mexico. Here also are arms, jewels, glazed pottery, and cloth made from the fibres of the henequen and maguey plants. Beautiful examples of feather cloth woven from extremely delicate floss of cotton, combined with feathers and rabbit's fur, polished crystals, obsidian or volcanic glass manufactured into delicate objects of ornamental or economic value are on exhibition, while figures of gold and silver, exquisitely wrought and filigree ornaments of beautiful design fill many cases in the Museum.

When examining these strange and wonderful exhibits you cannot help regretting that from the wreck of this primitive civilization some of the arts belonging to it were not saved and handed down to us. We do not know for a certainty how their astronomers determined the apparent motion of the sun, nor measured the length of the solar year. We cannot understand how they cut and polished crystals and other stones; manufactured delicate and complicated articles from volcanic glass; cast figures of gold and silver in one piece; made filigree ornaments without soldering; applied to pottery smooth and transparent glazes, such as we find in our own fine ware, and with colors that, after remaining for centuries buried among ruins, are yet fresh and brilliant. Nor do we know how they were able to weave rabbits' fur and beautifully delicate feathers with the finest tissues of cotton into valuable cloth.

Here it may be pertinent to enquire into the origin of this extraordinary civilization of these ancient Americans. Anthropologists, such as d'Orbigny, Heinrich Schliemann and Basseur de Bourbourg are of the opinion that the regions now known as Yucatan, Chiapas and Tabasco were the cradle-lands of primitive American civilization. From this land, in very early days, went out colonies which established themselves in Honduras, Peru and Guatemala, carrying with them the culture and arts of civilized men.

From here also detached bodies moved northward and settled in parts of the territory known to-day as Mexico, where they built Mitla, Xochicalco, and other cities whose ruins excite our astonishment and admiration.

Everywhere in these lands we find the tidal remains of an ancient race which welled up from its primal bed in Yucatan, multiplied and rolled on over the entire continent. Everywhere also are the melancholy memorials of a people who, after accomplishing great things, ran their course and perished in the veiled ages of prehistoric times. In Copan, Chichin-Itza and Palenque are the remains of a cultivated, polished and enterprising people who, like the inhabitants of Tyre and Sidon, had passed through all the stages and gradations belonging to the rise and fall of Babylonian and Persian Empires.

They reached the highest material civilization and perished as perished the people of Heliopolis and Memphis. In the romance of the world's history there is nothing more pathetic than the ruins of Palenque. Discovered by accident, its original name is as entirely forgotten as are the names of those who built the city. It is but another witness to the world's mutations and to the eternal truth that:

"Nations melt
From Power's high pinnacle, when they have felt
The sunshine for a time, and downward go."

It was desolate and in ruins when, in 1520, Cortez, on his conquering march to Honduras, passed within a day's march of the city and makes no mention of it in his reports.

DECLINE AND FALL OF PRE-COLUMBIAN CIVILIZATION.

It is impossible to deny the civilization and vast antiquity of these prehistoric people without invoking the aid of arguments, negations and criticisms which would destroy the credibility of all history. When you move among the remains of these forest shrouded and phantom cities and gaze upon the ruined temples, altars and monuments, you know that they are but the pitiful fragments left after the wreck of a civilization that was lost long ago in the awful storms of civil war, of pestilence, or in the gradual debasement of individual and national life.

Standing among the wreck and ruin of the temples, statuary and altars of this vanished race, whose language no man may speak, whose faces are unlike those of any people known to us, it is impossible not to credit them with a certain grandeur of thought, high architectural skill, indomitable energy, and a debasement of moral and religious life supremely sad and pitiful. We do not know how, like Milton's angels, these civilized people fell from their high estate, never to rise again. Possibly, their civilization, like that of many ancient races, was destroyed by their own pride and arrogance, their own vices and corruption for:

"This is the moral of all human tales;
'Tis but the sad rehearsal of the past.
First, freedom, then glory; when that fails,
Wealth, vice, corruption, barbarism at last.
And history with all her volumes vast,
Hath but one page."

Without doubt feuds and fratricidal wars wore them down and possibly plagues and famines. Flying before their victorious conquerors defeated remnants fled northward into the forest and in time lost the best part of their civilization. They lost their social strength, their historic memories, arts, traditions, crafts and, in many instances, the very means and methods of cultivating the soil.

Who may deny that the savage or barbarian tribes who roamed the plains or peopled the forests of North America, in the memory of men yet living, were not the descendants of these hunted families: these remnants from a civilization that in remote ages was lost in lurid storms of war, or disappeared under adverse conditions which then, as now, make for the decay of national unity, national virtue and character. Observing in particular the social and the family state and the condition of the Canadian Indians from our own observation of their habits and our limited knowledge of their history, we note that the same fortunes have followed their migrations that followed those of all dispersed and scattered races.

When human beings become destitute and desperate conditions of existence confront them, barbarism and savagery will, in time, overtake them. When driven by the fortunes of war, or under the dire pressure of famine, from its own land, the flying remnant gradually separates from the civilization it carries from its home, it loses its culture just as we would lose it now, with all our refinement, if we were forced to live the nomadic or the hunter's life with its trials and hardships. And in the forests and desert wilderness to which the fugitives fled for safety, we can well imagine desperate conditions of existence and, therefore, impossible conditions of civilization.

CRADLE LANDS OF OUR CANADIAN INDIANS.

From this civilized race, inhabiting in remote times Yucatan and Central America, came by way of Cuba and Florida, our North American Indians and also our Algonquins and Hurons. When Jacques Cartier ascended the St. Lawrence to Montreal, in 1535, the Indians he then encountered were in the neolithic stage, for their pipes, spear heads and arrow tips were deftly formed and polished. Their pottery was remarkably well fashioned and decorated with patterns and figures like unto those on the pottery now cased in the museum of Guatemala City. The Canadian Hurons and Algonquins of Champlain's time retained in their limited vocabulary many tropic words such, for example, as *Calumet*, *sicicouet* (chi-chi-koue or rattle), *sagamite*; *petun* (tobacco) and many other words.*

Advancing northward they brought with them their feast and war dances, worship of the sun and the serpent, veneration for fire, belief in the immortality of the soul and in good and evil spirits, exogamy or denial of marriages among blood relatives, the law of maternal descent, methods of curing disease, painting the faces of their dead and burying with the corpse, pipes, weapons, provisions and various articles to be used in the spirit world. All these and many rites and ceremonies, with sorcerers, shamans and prophets, they inherited from their southern forbears of immemorial times. They brought with them in their emigrations the seeds of tobacco, squash, beans and maize or Indian corn. They retained the knowledge of moulding pottery, of fleshing and curing hides and

*The word *petun*, the Bureau of American Ethnology informs us, is used by Central and South American tribes for tobacco which is itself of Haiti origin.

utilizing shell beads for wampum, which arts were practised among the Maya and Quicha tribes as late as the time of Oviedo. Many of the ceremonial, social and religious practices of our Indians are almost identically the same as those of the Mayas and Aztecs who lived when Cortez landed, 1519, at Veru Cruz. Moreover the colour of our Indians indicates a southern origin. It takes thousands of years to give a new colour to a race and thousands of years under changed climatic conditions, to alter that colour. To any one familiar with the early history of the tribes of Louisiana, especially with that of the Natches, who retained the worship of perpetual fire and the practice of human sacrifice, the similarity of their religious rites, customs and habits, with those of the Mayas and Quiches of Yucatan will be at once perceived.

The discovery of tumuli, mounds and fortifications, extending in ranges through the valleys of the Ohio and the Mississippi, and through New York state into Ontario; the ruins of cities discovered ninety years ago in Arkansas and Wisconsin, suggest a migration and dispersion of the aboriginal tribes that in remote times crossed dry shod over the land bridge which united Yucatan, Cuba and Florida. That such a causeway existed in early times is now admitted by hydrographers and students of physical geography, including the late M. Fontaine and Maury, the eminent hydrographer and physicist.

NOTE—Independently of my own observations, I have, in this article, drawn freely from the writings of Senor Enrique Juan Palacios, Mr A. F. Bandelier, the late Señor Manuel Orozcoy Berra, John L. Stephens and Señor Antonio Garcia Cubas. The illustrations are copied from the drawings of M. F. Catherwood.

METHOD IN ARCHÆOLOGY

BY ARTHUR C. PARKER, M.Sc.
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Archæology is one of those newer branches of human science, and because it is new and somewhat organized, and altogether human, there have been many men, (and not a few women), who have believed themselves to be archæologists. Now, a serpent would not be unwise enough to believe itself an ophiologist simply because it had been condemned to crawl on its belly and to hiss out its hate: no mocking bird in the ecstasy of song would conjure itself an ornithologist; no rock would ever proclaim itself a geologist simply because it happened to be a monument of the eons and an upthrust of an igneous age. Yet, because man is man, somehow some men believe that there is no other requirement necessary to be an archæologist.

I once asked a poor, but happy, half-wit what he was doing in a cornfield. He answered, "You see, mister, I'm an archæologist, and I'm pickin' up arrow-heads."

"Well, why do you pick them up?" I asked, to draw the fellow out.

"Well, you see, mister," he answered, "I can't help it; they are so bright and shiny. I, I—, can't help it, really; they are so bright and shiny."

Now, it would be going too far to say that all archæologists pick up arrow-heads for this identical reason, and yet there are many, like this half-wit, calling themselves archæologists, who can give answers scarcely better. Hypnotized by a word that sounds scientific they endeavor to absorb its attributes by playing with its by-products.

A young man whom I had once employed as a field helper for a period of four weeks came to me some time later with the request that I advise him in the matter of a professional card. "Will it be all right," he asked, "if I print after my name the title 'Expert Archæologist?' for you said, yourself, that I was one of the best men you ever had to help you dig?"

When I told the lad that after some twenty years of experience, with several years of institutional training back of that, I would not dream of calling myself *an expert*, and therefore advised him not to try it, he felt grossly injured. "Well, then," I said, "let us grant for a moment that you are an expert archæologist. Answer me the following questions: What is the heliolithic culture? What is the code of Hammurabi? What has the Tel Aney to do with Anu? Who excavated Nakum?"

And thus it happened that my young friend did not have his "professional" cards printed. This case is not an isolated one, for count the number of men who call themselves archæologists just because they have picked up an arrowhead or two. There are even collectors with 10,000 fine objects in their cabinets who, though ranked as archæologists in the public mind, know so little of archæology that they cannot define the term. Yet you will hear these men say, "I have collected Indian relics all over Canada and the States. Forty years of my life have been spent in gathering this collection. Here it is: 5,000 arrow points,

100 pipes, 50 gorgets, and all the rest of it—the finest collection in the country! And you tell me I am no archæologist! Why, I have dug up more than 200 Indian graves.”

Let us take this gentleman as a typical amateur archæologist and accept his statements as the truth. Having had as much experience as he claims, no doubt he can answer certain questions that interest students of American pre-history. Let us ask the following: “What are the chief problems of American archæology? What are the associated artifacts of each culture represented within the area of your explorations? What is the difference between the pottery of the gorget using people and that of the people who made clay pipes with concentric rings about the bowls? With relation to the position of the skeleton, where was each artifact from a grave found? You found this birdstone in a grave: near what portion of the body did it rest? Where are your field notes? What proportion of the skeletons found were platynemic? Platymeric? Had the perforated olecranon cavity? Had shovel shaped teeth? Were dolichocephalic? Brachycephalic? Where are your anatomical index cards? Where are your photographs of skeletons in situ? What good are your relics?”

I once asked a physician-collector questions similar to these, and received the angry reply that if I didn't believe the relics *genuine*, I need not buy them! Needless to say, I did believe the relics genuine, but I did not buy a single one for the museum that I represented. The man had explored a region characterized by at least four different cultures—one of the most interesting regions in the State of New York, yet he had thrown all arrow heads in one box, all pipes in another, all polished slates in another, and so on. Not a specimen had a number, a data blank, or a single written record. The doctor's principal concern was that each *relic* was genuine, that he had found it, and that in the more or less distant past some aborigine had made it. Further than that his mind did not conceive. For fifty years he had dug, hunted the surface or traded relics. In these fifty years he had ruined one of the key regions of the Empire State, so far as archæology is concerned. He had one satisfaction—that no one else would ever get as many from this area as he, and that he had proven as well that this country was once full of Indians.

In no other natural science is there this calm assurance. Where will you find a company of men calling themselves geologists, who simply hunt stones from here and there and everywhere, throwing all green rocks in one box, all laminated stones in another, all long stones in another, all round stones in another, and so on? In paleontology, where will you find devotees putting all fossils in one bin and then sorting them out by external appearances, regardless of location or strata? This, you would say, was the very antithesis of science and led to nowhere. An expert would go further and say that it was a waste of time and the destruction of a nascent science instead of the creation of it.

Let us suppose that the great archives at Ottawa were destroyed by a mighty tornado, and that its priceless records of Canada's history were torn into millions of shreds and scattered like confetti over the province. Suppose, then that some dullard, wandering over the land in after days, began to pick up all the letter “A”s that he could find, pasting them in an album. His collecting propensities then would cause another enthusiast to collect all the letter “B”s. Together they would go, with others who would be attracted by such a hunt, and pick up scattered letters from here and there, tearing them from already torn pages and pasting them in their albums. Their great joy would be in finding letters that they could identify, and in tearing them from the rest of the pages that they

found unintelligible. Finally, these men would gather into a club and proclaim themselves Archivists, and to prove their right to the title would exhibit their albums of letters. "Ah, what a finely illuminated letter *A* that is," you would hear one exclaim. "It is different from this one I found, for mine has a duller point and is crossed higher up." Then would come the enthusiasts who would point out that the *A* men were not scientists at all, for a chosen group had discovered at least twenty-six different types of letters, each of which had two characters. This would be a great discovery indeed, but what would it have to do with the history of Canada?

This sounds like an impossible occurrence, and yet, what do we find among men calling themselves "archæologists?"

Travel where you will, you will find men who *collect* arrowheads, and nothing but arrowheads. There are wonderful collections of *just* arrowheads. There are men who are almost insane on arrowheads; they pick them up wherever they go and little else will they see. Some of these men pride themselves on having developed "the arrowhead eye," by which they can discover arrowheads if even so much as an edge or a barb projects from the ground. You will find these arrowheads nailed to boards or pasted on cards in fanciful shapes—in tepees, large arrow outlines, stars, swastikas, Indian heads and the like. Some of these collectors have ambitions to cover the walls of their dens with these blocks, like crazy quilt patterns. Their book plates are arrowhead designs and they wear arrowheads on their watchchains. Frequently their very whiskers are combed to represent their sacred flints.

And then there comes along a student who says, "Hold, my friend; there are twenty-six, and more, other kinds of things to collect. Listen to me—I find pipes, gorgets, birdstones, amulets, hammerstones, runtees, awls, beads, celts, gouges, grooved axes, disks, pottery, and scores of other things. I have a great collection of these things—they 'are wonderful.'"

Then, to disconcert the man with the arrowheads and his fellow with the twenty-six different kinds of things, a museum director comes along and inquires "Well, what has all this to do with the history of mankind?"

II

Archæology is nothing more or less than *pre-history*. It is the history of the race unconsciously written into the brown skin of Mother Earth and obscured by the layers of dirt that have been accumulated. Here and there is an intentional record, as in the monuments of the Mayas, or in the megaliths of Peru, but for the most part the record unconsciously written into the soil by the aborigines reveals itself in plainer language and is easiest of interpretation.

To those who by habit of thought have learned to lean upon dogmatic assertions, upon the written word alone, it may not at first appear how anything can be learned of man's history before history was written. Yet, as we have stated in another paragraph above, early man left upon the surface of the soil and scratched into it traces of his activities. These "traces" are as truly records as the written word would be, and in many cases far more accurate and satisfactory.

The refuse pit in many a hunter's camp survives to tell the story of the man who dug it. From such pits, through the artifacts and other evidences that have endured the elements, we have learned of the things he made, what weapons he had, and how he fashioned them, what he knew of tools and methods of manufacture, what food he ate, what he hunted and what he cultivated. We

may even know something of his idea of art and decoration, and we may even make good guesses at his religious beliefs. Every such pit, every such site, is a record of a man or a group of men; it is a sketch of their life story; it is a leaf from the book of pre-history.

It will be seen, therefore, that archæology has ends in view far more important than the mere collecting of relics and specimens, and that its aim is far more definite than that of only describing the "relics" found on pit or mound. These "relics" are to the archæologist specimens of human handiwork, and illustrative of some stage of culture. They are valuable, primarily, for what may be learned from them.

III.

It thus appears that the archæological specimen is not a thing apart, but only a unit in a larger complex. The terra cotta pipe from a village site on the Grand River is not an object to be held alone. It is only a letter or perhaps a word in the story of that site. What period of time, what occupation, what culture does it represent? These are things that we want to know. But that is not all. We must go further and ask what the associated artifacts are. In a museum of twentieth century costume, one would never think of cutting the buttons off coats and skirts and exhibiting the buttons in cases by themselves; this would be ridiculous, especially if the rest of the garment were cut apart and sorted out by parts. What the visitor would like to see first of all, is the garment in its entirety. Just so, the clay pipe from the Grand River, or any other site, must be placed together with all the other artifacts found in its immediate vicinity. For, how may we translate the record if the pages are cut apart and all the words "pipe" pasted together in an album, just for the sake of order? Would a student of Cicero do this in translating classic orations? If not, why should the archæological aspirant do so?

But that this is done by most collectors and by most museums is a startling fact, and points out most clearly that something is wrong—very wrong. What is it?

The wrong is simply this: the bulk of archæological specimens are found by persons utterly unfamiliar with archæology as a science. Vast quantities of specimens accumulate in the collector's cabinet, that come to him by anything but scientific ways. These things are passed on to museums, to emphasize the fact that specimens of aboriginal artifacts are numerous and attractive, and likewise to call attention to the fact that *the story of aboriginal man, which might be rescued, interpreted and preserved, is being actually destroyed in the most thoughtless manner.*

In most museums, unless they are supported by ample means and have a definite policy, it is not possible to exhibit specimens in their logical relation to the associated artifacts characteristic of the site. Progress in archæological knowledge, therefore, has been rather slow, from the very force of circumstances. Think of the science of surgery waiting for accidental results to bring to it the facts it requires. They come in this manner, to be sure, but the real surgeon takes his knife and explores with definite purpose.

If archæology is to be lifted from the category of an amateur pursuit, in which the collector of curiosities reigns as supreme monarch, it must emulate the surgeon—go after its data with definite purpose, seeking what it may find and then keeping it *together!* To allow the untrained collector to pick here and there, means destruction and confusion only.

IV.

How shall we lift archaeology from the low standards to which it has been condemned? How may we prove that it is a science capable of shedding important light on the world's problems?

There are two methods among others that commend themselves to attention. First, *museums must seek to acquire their specimens only by deliberate excavation.* The field archaeologist must be a trained man, capable of conducting his work, assiduous in his note taking, careful with his records, and doing his work as much with his camera as he does with his trowel. Trained men are to be found in all universities with courses in anthropology. No longer must a museum content itself with a here-and-there specimen bought or accepted as a gift.

Once a site is excavated and its history written, this history of the site may be illustrated by the specimens found. The museum will prepare its bulletin exhibits in the form of labels, and then use the specimen as illustrative material. The junk-shop museum must go as a relic of the dark ages of archaeology, and it cannot go too soon. But it cannot go so long as legislatures and parliaments fail to provide the means by which a collecting hobby may become a sober science.

When such exhibits do finally merge into methodological arrays of culture history, we shall have one of the most attractive types of museum display. Schoolmen, students, savants and ordinary citizens will visit them, not to be confused, horrified or amused, but to see unfolded before their very eyes the material evidences of the evolution and progress of mankind. There they will read a story presented in a most fascinating way, and in it they will discover things of vital appeal.

The second remedy is to *forbid untrained private collectors to do any excavating whatever.* This sounds startling and impracticable, but a number of states in the United States now actually have laws making it a misdemeanor punishable by fine or otherwise to touch, injure, excavate or otherwise disturb archaeological sites and monuments. Permission may only be obtained from reputable institutions, as a State Museum, or Archaeological Association, and is granted only to applicants known to be trained students or who can prove themselves so. The reason for this is at once apparent. No man has a moral right to destroy the record that ancient man has for generations written so patiently into the soil. No man should have a *legal right* to do it, for this record, once destroyed, can never be restored; once disturbed, it is gone forever.

V.

The problems of North American archaeology are numerous and some of them complex, but in general may be outlined in a manner that readily may be understood. Let us mention some of them.

I. How came man to North America? What routes did he take? What various divisions of the human race—if there were various divisions—peopled America? What was the direction of their migration? What is the age of each stock we now recognize, and where did it crystallize as a distinct group? When did certain stocks pass out of this region, and where did they go? What relation do the North American stocks bear to the peoples of other continents?

II. What are the characteristic artifacts of each culture? How do these artifacts differ from those of other cultures? What are the prototypes of each artifact? What artifacts became obsolete in a given group, and what were in-

vented or more recently employed? What in the material culture of one group does a neighboring group lack? What does this lack signify?

III. What was the physical type of each group? What is known of their skulls and other bones? Were any groups characterized by any definite morphological feature? Which were platycephalic? What was known of cranial deformation by artificial means? What was the stature and apparent weight of each group?

IV. What did each group know of, (a) agriculture; (b) hut building; (c) earth-works, as mounds, etc.; (d) quarrying; (e) stone working? What evidences of knowledge of government, law, measurements, religion, industry, etc., does each group exhibit?

V. What are the various cultures represented within the area of our investigation? What have we done to map this area? Where are the key sites of each culture? What has been done to trace these sites chronologically? What cultural significance has each site?

Such are some of the questions that arise in every general region, and these questions to a large extent outline our problem. Archaeology, however, is only a portion of the much more extensive science of anthropology. In order to interpret archaeological facts, in our province, at least, we must bring to our assistance the science of ethnology. Fortunately, in Ontario and New York, and the contiguous region, we are able to avail ourselves of ethnological data, and have a distinct advantage over other regions, as Ohio, in the interpretation of archaeological data. We know that the Huron-Iroquois linguistic stock occupied a portion of this region when the colonists from Europe took possession. We know that various branches of the great Algonkian family lived here. We even have written history as an aid, and thus both archaeology and ethnology are raised from the realm of pure deduction. With such help, we are able to work our way backward from the known to the unknown, and to draw our conclusions with some degree of certainty. This is a great advantage, for it strengthens our position in this work of investigation.

With these questions before us as guides to research, and with certain facts definitely known, we are able to begin our task of re-creating the story of yesterday's peoples. *This visualization of pre-history is exactly what we are seeking to attain.* Our goal is to see and understand the past. We want to know what and who these people were, where they came from, where they went, what they did, *what they thought* and how they met their environment.

Intelligent man wants a continuous history of himself, without breaks or missing chapters. He wants this that he may understand his own evolution and its lessons. This is why biologists seek to trace out the cradle land of the race and to hunt for the bones of the earliest anthropoids.

Our local archaeology sheds light on certain chapters in the story of man in North America. It is our task to make these chapters intelligible and clear. It is our duty to discourage the untrained collector, who wants to tear up the documents that we rely upon for data, merely because he wants to collect a few isolated letters—arrowheads and pipes. Better still, it is our duty to see that this untrained man gets a new perspective, acquires knowledge of the right sort, and then becomes aware of the enormity of his crime. We must show him that no one has a right to be a collector unless he is first an archaeologist in fact. We should then provide him with the guidance and literature that will be help-

ful in attaining these ends. Outside of direct university training through courses in anthropology, this can best be done by museum publications and scientific exhibits.

Our plea is for method and the application of scientific principles. Archaeology cannot advance as a science until the public realizes that collecting "Indian relics" is not archaeology, any more than collecting knives and pickled livers is surgery.

Until we catch a vision of the purpose of archaeology and realize that it is a science, indeed, and not a mere hobby, we can have no conception of what archaeology means. And when we do realize what it means we are astonished at its scope and its significance, for then, not only is history ours, but *pre-history*.

VI.

Archæology is the logical method by which we of to-day may gain some certain knowledge relating to the conditions, circumstances, environment, culture, capacity, thoughts and products of the groups of mankind that lived in the periods of time that have failed to bestow upon us letter-written records. Archaeology is an exposition of prehistoric man.

Man has always been a problem to himself, and ancient man, no less than his modern descendant, has asked those wiser minds about him whence he came. Mankind's remote origin, ancestry, struggles to attain type and to survive, are things veiled and obscure. It is in the race-mind to question everything. We want to know why we do certain things in the manner in which they are done; we want to know why we have certain instincts, certain proclivities, certain habits, why we love to travel and feel its irrepressible urge to wander and to explore; we want to know our ancestry and the abode of our fathers, we want to know why we make things in certain ways and why we believe as we do.

It is of importance to understand all these things. What man was in the dim, distant past, when the race was young, has an important bearing on what man is now. Before the race can wisely plan its journey forward it must know something definite about the start of that journey. There is a goal ahead *somewhere*, and the question is whether or not we are on the right road to it, and if not, why **not?** We are anxious to know whether we have made the right start, and if so, why so many evils beset us. The intelligence of the race realizes that *what man was* has a tremendous bearing on *what man may become*. And to determine what man once was we are compelled to draw from the body of facts that constitute archaeology.

BURIAL CEREMONIES OF THE HURONS

Our savages are not savages as regards the duties which nature herself requires us to render to the dead. They do not yield in this respect to several nations much more civilized. You would say that all their labor and efforts were for scarcely anything, but to amass means of honoring the dead. They have nothing too valuable for this purpose; they devote to this use the robes, the hatchets, and the shell beads in such quantities, that you would think to see them, on these occasions, that they were considered of no great value, and yet they are all the riches of the country; you may often see them in midwinter almost entirely naked, while they have good and fine robes in their chests, which they are keeping in reserve for the dead; this is, indeed, their point of honor. It is on this occasion especially that they wish to appear magnificent. But I speak here only of their peculiar funerals.

These good people are not like many Christians, who cannot suffer death to be spoken of, and who, in a mortal sickness, hesitate to break the news to one for fear of hastening his death. Here, when the recovery of any one is despaired of, not only do they not hesitate to tell him that his end is near, but they even prepare in his presence all that is necessary for the burial; they often show him the shroud, the hose, the shoes, and the girdle which he is to wear; frequently they are enshrouded, after their custom, before they have expired, and they hold a feast of farewell to their friends, during which they sing, sometimes without showing any apprehension of death, which they regard very indifferently, considering it only as a change to a life very little different from this. As soon as the dying man has drawn his last breath, they arrange the body in the same position that is to be preserved in the tomb; they do not lay it out horizontally, as is our custom, but crouched, like a ball (*en peloton*), "*quasi en la mesme posture que les enfants sont au ventre de la mere.*" Until this time they restrain their mourning. After having performed these duties, all in the cabin begin to utter sighs, groans, and lamentations; the children cry *Aistan*, if it is their father, and the mother *Aien, Aien*, "*My son, my son.*" No one seeing them thus weeping and mourning would think that they were only ceremonial lamentations; they blend their voices all in one accord and in a lugubrious tone, until some one in authority calls for peace; at once they cease and the captain hastens to announce through all the cabins that such a one is dead. Upon the arrival of the friends they resume their mourning. Frequently some one of more importance will begin to speak and will console the mother and the children, now extolling the deceased, praising his patience, his kindness, his liberality, his magnificence, and, if he was a warrior, his great courage; now saying, "*What do you wish? there is no longer any remedy; it was necessary for him to die; we are all subject to death;*" and then, "*He lingered a very long time,*" etc. It is true that on this occasion they do not lack for conversation; I am sometimes surprised to see them discourse a long time on this subject, and bring up, with much discretion, all considerations that may afford any consolation to the friends of the deceased.

¹Fifth Annual Report of the Bureau of Ethnology, translated from the Jesuit Relations, 1636, by Miss Nora Thomas.

Notice is also given of this death to the friends who live in other villages, and as each family employs another who has the care of their dead, they come as soon as possible to give orders about everything and to fix the day of the funeral. They usually inter the dead on the third day; in the morning the captain gives an order that kettles should be boiled for the deceased throughout the village. No one spares his best efforts. They do this, in my opinion, for three reasons: First, to console each other, for they exchange dishes among themselves, and scarcely any one eats out of the kettle that he has prepared; secondly, on account of the arrival of those of other villages, who often come in large numbers, lastly and principally, to gratify the soul of the deceased, who, they think, takes pleasure in eating his share. All the kettles being emptied, or at least distributed, the captain informs all the village that the body is to be carried to the cemetery. All the people assemble in the cabin; the mourning is renewed, and those who have charge of the funeral prepare a litter upon which the body is placed, laid upon a mat and wrapped in a robe of beaver skin; they then raise it and carry it by the four corners. All the people follow in silence to the cemetery.

There is in the cemetery a tomb made of bark and raised on four stakes of from 8 to 10 feet in height. While the body is placed in this and the bark is trimmed, the captain makes known the presents that have been given by the friends. In this country, as well as in others, the most agreeable consolations for the loss of relations are always accompanied by presents, which consist of kettles, hatchets, beaver skins, and necklaces of shell beads. If the deceased was of some importance in the country, not only the friends and neighbors but even the captains of other villages will come in person to bring their presents. Now, all these presents do not follow the body into the tomb; a necklace of beads is sometimes placed on its neck and near it a comb, a gourd-full of oil, and two or three small loaves of bread; that is all. A large part of them goes to the relatives to dry their tears; the rest is given to those who have had charge of the funeral, to pay them for their trouble. They also keep in reserve some robes or hatchets to make presents (*largesse*) to the young man. The captain places in the hand of one of them a stick about a foot long, offering a prize to any one who will take it from him. They throw themselves headlong upon him and remain engaged in the contest sometimes for an hour. After this each one returns peaceably to his cabin.

I forgot to say that generally throughout the ceremony the mother or wife stands at the foot of the sepulcher, calling the deceased, singing, or rather lamenting, in mournful tones.

These ceremonies are not always all observed; those who die in war they place in the ground, and the relatives make presents to their patrons, if they have any, which is generally the case in this country, to encourage them to raise soldiers and avenge the death of the warrior. Those who are drowned are also buried, after the most fleshy parts of the body have been taken away in pieces, as I have explained more particularly in speaking of their superstitions. The presents are doubled on this occasion, and all the people of the country are often there, contributing from their store; all this, they say, is to appease the Heaven of the Lake.

There are even special ceremonies for small children deceased under one or two months; they are not placed as others, in sepulchers of bark raised on stakes,

but buried in the road, in order, they say "que quelque femme passant par la, ils entrent secretement en son ventre, et que derechef elle leur donne la vie et les enfants." I doubt that the good Nicodemus would have found much difficulty there, although he doubted only for old men, "quomodo potest homo nasci cum sit senex."

This beautiful ceremony took place this winter in the person of one of our little Christians, who had been named Joseph in baptism. I learned it on this occasion from the lips of the father of the child himself.

When the funeral is over the mourning does not cease; the wife continues it all the year for her husband, the husband for the wife, but the grand mourning itself lasts only ten days. During this time they remain lying on their mats wrapped in their robes, with their faces against the earth, without speaking or replying to anything, save *CSay* to those who come to visit them. They do not warm themselves in winter or eat warm things; they do not go to the feasts nor go out, save at night, for what they need; they cut a lock of hair from the back of the head and declare that it is not without deep sorrow, especially when the husband performs this ceremony on the death of his wife, or the wife on the death of her husband. Such is the great mourning.

The lesser mourning lasts all the year. When they wish to visit any one, they do not salute them nor say *CSay*, neither do they grease their hair. The women do this, however, when commanded to do so by their mothers, who have at their disposal their hair, and even their persons. It is also their privilege to send their daughters to the feasts, without which several will not go. What I think strange is that during the whole year neither the wife nor the husband marries again, else they would cause themselves to be talked about in the country.

The sepulchres are not perpetual, as their villages are only permanent for some years, as long as the wood lasts. The bodies remain in the cemeteries only until the feast of the dead, which usually takes place every twelve years. During this time they do not neglect to honor the dead often. From time to time kettles are boiled for their souls throughout the village, as on the day of the funeral, and their names are revived as often as possible. For this purpose presents are given to the captains to be given to him who will consent to take the name of the deceased; and if the latter was of consideration and had been esteemed in the country during his life, he who represents him, after giving a grand feast to all the people of the country, to introduce himself under this name, raises a body of free young men and goes to war to accomplish some brave feat, which will show to the nation that he has not only inherited the name but also the bravery and courage of the deceased.

THE SOLEMN FEAST OF THE DEAD.

The feast of the dead is the most celebrated ceremony that takes place among the Hurons. They give it the name of festival for the reason, as I should say now, that when the bodies are taken from the cemeteries each captain makes a "feast to the souls" in his village. The most important and magnificent is that of the master of the feast, who is for this reason called, par excellence, the "Maistre du Festin."

This feast is full of ceremonies, but the chief one is evidently that of "boiling the kettle." This outdoes all the others, and the festival of the dead is spoken of, even in the most serious councils, only under the name *Chaudiere* (the keettle).

They appropriate to it all the terms of cookery, so that when they speak of hastening or retarding the feast they say "rake out" or "stir up the fire under the kettle;" and when any one says "the kettle is overturned," that means there will be no feast.

There is generally only one festival in each nation. All the bodies are placed in the same grave. I say generally, for this year when the *fête des Morts* took place the kettle-boiling was divided and five villages at this point where we are stationed made a separate band and placed their dead in a separate grave. He who had been captain of the preceding feast, and who is like the chief at this point, made the excuse that his kettle and his feast had been spoiled and that he was obliged to make another. But, in fact, this was only a pretext. The real reason of this separation is that the great heads of the village have complained for a long time that the others took everything to themselves, that they did not share as they wished the knowledge of the affairs of the country, and that they were not called to the most secret and important councils and to the division of the presents.

This separation has been followed by distrust on both sides. God grant that it cause no hindrance to the spreading of the sacred Gospel. But I must touch briefly upon the order and the events of the feast.

The twelve years or more having expired, the old people and great men of the nation assemble to decide upon the time when the feast shall be held, so as to satisfy all the people of the country and the outside nations who are to be invited.

When the decision is made, as all the bodies are to be transported to the village where the common grave is made, each family takes charge of its dead with a care and affection that cannot be described. If they have relatives buried in any part of the country whatever, they spare no trouble to go and bring them. They take them from the cemeteries, carry them on their own shoulders, and cover them with the finest robes they have in their possession. In each village a good day is chosen, and they repair to the cemetery, where those called *Aiheonde* who have had the care of the sepulcher, take the bodies from the tomb in the presence of the relatives, who renew their tears and repeat the mourning of the day of the funeral.

I was present at this ceremony, and willingly invited all our servants, for I do not think that there can be seen in this world a livelier image or more perfect representation of the condition of man.

It is true that in France our cemeteries speak forcibly, and that all these bones heaped upon one another without distinction, the poor with the rich or the small with the great, are so many voices continually reminding us of death, the vanity of worldly things, and the insignificance of this present life. But it seems to me that the custom of our savages on this occasion shows us still more sensibly our wretchedness, for after the graves are opened all the bodies are laid out on the ground and left thus uncovered for some time, giving the spectators an opportunity for once to see what will be their condition some day. Some of the bodies are entirely devoid of flesh and have only a dry skin on the bones; others appear as if they had been smoked and dried and show scarcely any sign of decay. Others still are covered with worms.

The friends, being satisfied with this sight, cover them with handsome robes of beaver-skin, entirely new. Finally, after a while, they strip off the flesh and

skin, which they throw into the fire, together with the robes and mats in which the bodies have been buried. The complete bodies of those newly buried are left in the same condition and the friends content themselves with simply covering them with new robes. They touched only one old man, of whom I have spoken heretofore, who died this autumn on the return from fishing. This large body had only begun to decay a month ago, at the time of the first heat of spring; the worms were swarming all over it, and the pus which came from it caused an odor almost intolerable; nevertheless they had the courage to take the body from the robe in which it was enveloped, cleansed it as much as possible, took it up carefully and placed it in a new mat and robe, and all this was accomplished without exposing any of this corruption. Is here not a good example to animate the hearts of Christians, who should have more noble ideas to deeds of charity and works of pity toward their brethren? After this who will look with horror upon the misery of a hospital? And who will not feel a peculiar pleasure in serving a sick man covered with wounds, in whose person he serves the Son of God?

As they were stripping the bodies they found in two of them a species of charm. The one that I saw with my own eyes was a turtle's egg with a leather strap (courroye); the other, which was examined by our fathers, was a small turtle the size of a nut. This leads to the belief that there were sorcerers in our village, on account of which some resolved to leave it as soon as possible. Indeed, two or three days after one of the richest men, fearing that some misfortune would befall him, transported his cabin two leagues from us to the village of Arontaen.

Now, when these bones are well cleaned, part of them are placed in sacks, part in blankets, and they carry them on their shoulders, covering these bundles with other beautiful hanging robes. Entire bodies are put on a sort of litter and carried with all the others, each one taking his bundle into his cabin, where every family makes a feast to its dead.

Returning from this festival with a captain, who has considerable intelligence and who will be some day of high standing in the affairs of the country, I asked him why they called the bones of the dead *Atisken*. He explained as clearly as he could, and I learned from what he said that many believe that we have two souls, both divisible and material and yet both rational; one leaves the body at death, but remains, however, in the cemetery until the feast of the dead, after which it either is changed into a turtle-dove, or according to the more general belief, it goes immediately to the village of souls.

The other soul is attached to the body; it marks the corpse, as it were, and remains in the grave after the feast, never to leave it, "*si ce n'est que quelq'un l'enfante de rechef.*" He mentioned to me, as a proof of this metempsychosis, the perfect resemblance which some persons bear to others who are deceased. Here is a grand philosophy. This is why they call the bones of the dead *Atisken* "the souls."

A day or two before departing for the feast they carried all these bodies into one of the largest cabins of the village, where some of them were attached to the poles of the cabin, and others laid around it, and the captain entertained and made a grand feast in the name of the deceased captain, whose name he bore. I was present at this "feast of spirits," and observed four things in particular: First, that the offerings which were given for the feast by the friends, and which consisted of robes, necklaces of shell beads, and kettles, were hung on poles ex-

tending the whole length of the cabin from one side to the other. Second, the captain sang the song of the dead captain, according to the desire he had expressed before his death, that it should be sung on this occasion. Third, all the guests had the privilege of dividing among themselves all the good things they had brought, and even of carrying them home, contrary to the custom at ordinary feasts. Lastly, at the close of the feast, as a compliment to him who had entertained them, they imitated as they sang the cry of the spirits, and left the cabin crying *haée haé*.

The master of the feast, and even *Anenkhiondic*, captain-general of all the country, sent to invite us several times with much solicitation. You would have thought that the feast could not be a success without us. I sent two of our fathers several days beforehand to see the preparations and to learn exactly the day of the feast. *Anenkhiondic* received them very kindly, and on their departure conducted them himself a quarter of a league from there to where the grave was dug, and showed them with much display of emotion all the arrangements, etc. of the feast.

This feast was to have taken place on the Saturday of Pentecost, but some affairs which came up unexpectedly, and the uncertainty of the weather caused it to be put off until Monday.

The seven or eight days before the feast were passed in collecting the bodies (*les âmes*) as well as assembling the strangers who were invited; meanwhile from morning till night gifts were distributed by the living to the young men in honor of the dead. On one side women were drawing the bow to see who should have the prize, which was sometimes a girdle of porcupine quills or a necklace of beads; on the other hand, in several parts of the village the young men were drawing clubs upon any who would try to capture them. The prize of this victory was a hatchet, some knives, or even a beaver robe. Every day the remains were arriving. There is some pleasure in seeing these funeral processions which number sometimes from two to three hundred persons. Each one carries the remains of his friends, that is the bones, packed upon his back after the manner that I have described, under a beautiful robe. Some arranged their packets in the shape of a man, decorated with strings of beads, with a fine crown of red hair. On leaving their village the whole company cried *haée haé* and repeated this "cry of the spirits" all along the way. This cry, they say, comforts them greatly, otherwise their burdens, although souls, would weigh very heavily and cause a weakness of the side (*costé*) for the rest of their lives. They travel by short stages; the people of our village were three days in going four leagues and in reaching *Ossossané*, which we call Rochelle, where all the ceremonies were to be held. As soon as they arrive near any village they shout again the *haée haé*. The whole village comes out to meet them; many presents are again distributed on this occasion. Each one repairs to some one of the cabins; all find a place to put their bundles; this is done without confusion. At the same time the captains hold a council to decide upon the time that the company shall spend in this village. All the bodies of the dead of eight or nine villages were taken to Rochelle on Saturday of Pentecost; but the fear of bad weather obliged them, as I have said to postpone the ceremony till Monday. We were lodged a quarter of a league from there, at the old village, in a cabin where there were at least a hundred skeletons hung up to the poles, some of which smelled stronger than musk.

Pl. 2 tom. 2 pag. 456

FEAST OF THE DEAD—COMMUNAL BURIAL.

Monday at midday, word was sent that they were ready and that the ceremony would begin. The bundles of skeletons were at once taken down and the friends unfolded the wrappings to say their last farewells. Their tears flowed anew. I admired the tenderness of one woman towards the remains of her father and children. She is the daughter of a captain who died at a great age and who formerly occupied a high position in the country. She combed his hair, she touched the bones one after another with as much affection as if she would have given them life; she placed near him his *Atsatonesai*, that is, his packet of rods (*bûchettes*) of the council, which are all the books and papers of the country. As for her children, she put upon their arms bracelets of shells and glass beads and bathed their bones with her tears. She could hardly be separated from them, but they were in haste, and it was necessary to start at once. The one who carried the body of this old captain walked at the head, the men following and then the women. They marched in this order until they arrived at the grave.

The following is the arrangement of this place: there was a space about as large as the Place Royale at Paris. In the centre was a large grave about 10 feet (*pieds*) deep and 5 fathoms (*brasses*) in diameter, round it a scaffolding and a sort of stage nicely made, from 9 to 10 fathoms (*brasses*) in diameter and 9 or 10 feet high; above the stage there were several poles raised and well arranged and others laid across them on which to hang all the bundles of skeletons. The entire bodies as these were to be placed at the bottom of the grave, were laid under the scaffolding the day before, resting on bark, or mats raised on stones to the height of a man around the grave. The whole company arrived with the bodies about an hour after midday, and divided into parties according to the families and villages, and laid their bundles upon the ground, almost as the pots of earth were made at the village fairs; they also unfolded their robes and all the offerings they had brought and hung them upon the poles which extended for from 500 to 600 fathoms (*toises*); there were nearly twelve hundred gifts which remained thus on exhibition for two whole hours, to give strangers an opportunity to see the riches and magnificence of the country. I did not find the company as great as I had expected; there were not more than two thousand persons. About 3 o'clock each one fastened up his bundles and folded his robes. Meanwhile each captain, in order, gave a signal, and all immediately took up their bundles of bones, ran as if at the assault of a city, mounted upon this stage by means of ladders which were placed all around, and hung them (the bundles) to the poles; each village had its department. This done, all the ladders were taken away. Some of the captains remained upon the platform and spent the rest of the afternoon, until 7 o'clock, in announcing the lists of presents which were given in the name of the deceased to some particular persons. For instance, they would say, here is what such a one, deceased, gives to a certain relative.

About 5 or 6 o'clock they lined (*pauèrent*) the bottom of the grave and bordered it with large new robes, the skins of ten beavers, in such a way that these extend more than a foot out of it. As they were preparing the robes which were to be used for this purpose, some of them descended into the grave, and came from it with their hands full of sand. I inquired what this ceremony meant, and learned that they believed that this sand will render them happy at their games (*au ieu*).

Of the twelve hundred offerings that had been exhibited on the platform, forty-eight robes were to line and trim the grave, and each complete body had,

besides the robe in which it was wrapped, another one, and some even two others, to cover it. This is all; so that I do not think that each body had one to itself, taking one with another, which is the least that it could have for its burial; for these robes of beaver skin are what the clothes and shrouds are in France. But what becomes then of the rest? We will see presently.

At 7 o'clock the bodies were lowered into the grave. We had great difficulty in approaching it. Nothing ever pictured better to me the confusion among the damned. You could see unloaded on all sides bodies half decayed, and everywhere was heard a terrible uproar of confused voices of persons who were speaking without hearing one another; ten or twelve men were in the grave and were arranging the bodies all around it, one after the other. They placed, exactly in the centre, three large kettles, which were of no use save for the spirits; one was pierced with holes, another had no handle, and the third was worth little more. I saw a few necklaces of shell beads there; it is true, many of them were put on the body. This was all that was done on this day.

The whole company passed the night on the spot, having lit a great many fires and boiled kettles. We retired to the old village with the intention of returning the next day at daylight when they were to cast the bones into the grave; but we barely arrived in time, notwithstanding all the diligence we employed, on account of an accident which happened. One of the skeletons, which was not well fastened, or perhaps was too heavy for the cord which held it, fell of itself into the grave, the noise it made awoke the whole troupe, who ran and immediately mounted, in a crowd, to the platform and emptied, without order, all the bundles into the grave, reserving, however, the robes in which they had been wrapped. We were just leaving the village at that time, but the noise was so great that it seemed almost as though we were there. Approaching we saw suddenly an image of the infernal regions. This great space was filled with fire and smoke and the air resounded on all sides with the mingled voices of the savages. This noise, nevertheless, ceased for a while, and was changed to singing, but in a tone so doleful and weird that it represented to us the terrible sadness and the depth of despair in which condemned souls are forever plunged.

Nearly all the bones had been cast in when we arrived, for it was done almost in a moment, each one being in haste for fear that there was not room for all these skeletons; nevertheless we saw enough of it to judge of the rest. There were five or six men in the grave, with poles, to arrange the bones. It was filled up within 2 feet of the top with bones, after which they turned over upon them the robes that bordered the grave all around; and covered the whole with mats and bark. The pit was then filled up with sand, rods, and stakes of wood which were thrown in promiscuously. Some of the women brought dishes of corn, and on the same day and the following days several cabins of the village furnished basketfuls of it, which were cast into the pit.

We have fifteen or twenty Christians buried with these infidels. We say a *De profundis* for their souls, with the firm hope that if the Divine goodness does not cease His blessings on His people this feast will be made no more, or will be only for Christians, and will be celebrated with rites as holy as these are foolish and useless. They also begin to be a burden upon the people for the excess and superfluous expenses that are caused by them.

All the morning was spent in distributing gifts (largesses), and most of the robes that had been wrapped around the bodies were cut in pieces and thrown

from the top of the platform into the midst of the crowd for whoever could seize them first. There was great sport when two or three contested the possession of one beaver skin. In order to settle it peaceably it was necessary to cut it into so many pieces, and thus they came out nearly empty-handed, for these tatters were hardly worth the picking up. I admired here the industry of one savage. He did not hurry himself to run after these flying pieces; but, as there is nothing so valuable this year in the country as tobacco (petun), he held some pieces of it in his hand, which he presented at once to those who were disputing over the skin, and thus acquired it for himself.

Before leaving the place we learned that, on the evening when presents had been given to the foreign nations, on the part of the master of the feast, we also had been named; and, in fact, as we were going, *Anenkhiondic* came and presented a new robe composed of ten beaver skins, in return for the necklace which I had given them in the midst of the council to show them the heavenly way. They were so much obliged for this present that they wished to show some acknowledgment of it in so good an assembly. I would not accept it, however, saying to him that, as we had made them this present only to persuade them to embrace our faith, they could not oblige us more than in listening to us willingly and believing in Him who rules over all. He asked what I desired that he should do with the robe. I replied that he could dispose of it in whatever way he deemed best, with which he remained perfectly satisfied. Of the rest of the twelve hundred presents forty-eight robes were used to adorn the grave. Each body wore its robe and some of them two or three. Twenty were given to the master of the feast to reward the nations who had assisted at it. A number were distributed on the part of the dead, through the captains, to their living friends. A part of them were only used for show, and were returned to those who had exhibited them. The old people (anciens), and great leaders of the country, who had the administration and management of it, privately took a great deal, and the rest were cut in pieces, as I have said, and scattered through the assembly. However, it was only the rich who lost nothing, or very little, at this feast. The mendicants and poor people brought and left there all they possessed of any value, and suffered much by striving to appear as well as others in this celebration. Every one stood upon this point of honor.

Indeed, it was only by chance that we were not also participants of the feast. During this winter the Captain Aenons, of whom I have spoken before, came to make us a proposal on the part of all the anciens of the country. At that time the boiling of the kettle (*chaudiere*) was not yet divided. They proposed to us then that we should consent to exhume the remains of the two Frenchmen who had died in this country to wit, Guillaume Chaudron and Estienne Bruslé, who was killed four years ago, and that their bones might be placed in the common grave of their dead. We replied at first that this could not be done; that it was forbidden; that as they had been baptized, and were, as we hoped, in heaven, we respected their bones too highly to allow them to be mixed with the bones of those who had not been baptized. Besides, it was not our custom to exhume the bodies of those who had been buried.

We decided, however, after all, that as they were interred in the wood and since the people desired it so much, we would consent to take up their bones on the condition that they allowed us to put them in a particular grave, with the bones of all that we had baptized in the country.

Four reasons especially persuaded us to give them this final answer. First, as it is the greatest expression of friendship and good-will that can be shown in this country, we yielded to them readily in this point that which they wished, and thus showed that we desired to love them as brothers and to live and die with them. Second, we hoped that God would be glorified in it, especially, in that separating by consent of all the nation the bodies of Christians from those of the unbelievers, it would not be difficult afterwards to obtain special permission that their Christians should be interred in a separate cemetery, which we would bless for that purpose. Third, we claimed to bury them with all the rites of the Church. Fourth, the old men, of their own accord, desired us to raise there a beautiful and magnificent cross, as they showed us afterwards more particularly. Thus the cross would have been established by the authority of the whole country and honored in the midst of this heathenism, and they would have been careful not to impute to it afterwards, as they have done in the past, all the misfortunes that befell them.

This captain thought our proposition very reasonable and the old men (anciens) of the country remained very well contented with it. Some time after, the chaudiere was divided, and, as I have said, five villages of our part of the country resolved to hold their feast apart.

In the spring a general assembly of all the principal men was held, to consult about the feast and to endeavor to prevent this schism and reunite the cooking of the kettle. These dissatisfied ones were there and I also was invited. They made me the same proposition as before. I replied that we were very well satisfied, provided that this was done under the conditions that we had demanded. I was reminded of the division, and they asked me, since there were two feasts (chaudieres), that is, two graves, on which side I desired to have our special grave. To this I answered, in order to offend no one, that I would leave it to their judgment; that they were just and wise and they could decide between themselves. The master of the feast of Rochelle said, thereupon, with condescension, that he did not claim anything and that he was willing that the other, who is the chief at this place, should have on his side the remains of our two Frenchmen. The latter replied that he laid no claim to the one that had been buried at Rochelle, but that as for the body of Estienne Bruslé it belonged to him, as it was he that had engaged with him and led him into this country. So here the bodies were separated, one on one side, the other on the other side. At this some one said privately that indeed he (the chief) had the right to demand the body of Estienne Bruslé, and that it was reasonable that he should render some honor to his bones, since they had killed him. This could not be said so discreetly but that the captain had a hint of it; he concealed his feelings, however, at the time. After the council, as we had already gone, he raised this reproach and began to talk with the captain of Rochelle, and finally gave over entirely the body of Bruslé, in order not to embitter and make bloody this sore, of which the people of this point have not yet cleared themselves. This caused us to resolve, that we might keep in favor with those of Rochelle, not to meddle with either the one or the other.

Truly there is reason to admire the secret judgments of God, for this infamous man certainly did not merit that honor; and to tell the truth we had hesitated much in resolving to make on this occasion a particular cemetery, and to transport to holy ground a body that had led so wicked a life in the country and

given the savages such a wrong impression of the manners of the French. At first some thought hard of it that we should have this opinion and were offended, alleging that this being so they could not boast as they hoped among strange nations of being related to the French, otherwise, it would be said to them that they did not have much appearance of it, since we had not wished to put the bones of our people with theirs. Afterwards, however, having heard all our reasons, they decided that we had acted prudently and that it was the best means of maintaining our friendship with each other.

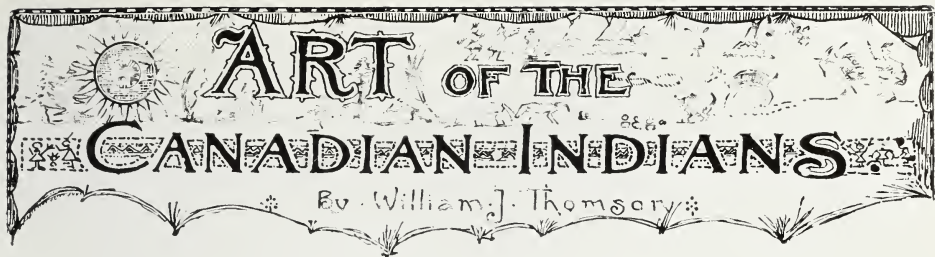
Shall I finish for the present with this funeral? Yes: since it is a mark sufficiently clear of the hope of a future life which nature seems to furnish us in the minds of these people, as a good means of making them understand the promises of Jesus Christ. Is there not reason to hope that they will do this, and that as soon as possible? Certainly I dare to assert that with this prospect we have reason to fortify our courage and to say of our Hurons what St. Paul wrote to the Philippians: "*Confidens hoc ipsum, quia qui coepit in vobis opus bonum, perficiet usque in diem Christi Iesu.*" These poor people open their ears to what we tell them of the kingdom of heaven; they think it very reasonable, and do not dare to contradict it. They are learning the judgments of God in the other life; they are beginning to have recourse with us to His goodness in their necessities, and our Lord seems to favor them sometimes with some particular assistance. They procure baptism for those who they think are about to die; they give us their children to be instructed, even permitting them to come three hundred leagues for this purpose, notwithstanding the tender affection they have for them; they promise to follow them one day and show us that they would not give us such precious pledges if they did not desire to keep faith with us. You would say that they were waiting only to see some one among them to be the first to take this bold step and dare to go contrary to the customs of the country. They are, finally, a people who have a permanent home (*demeure ar-rê-tée*), are judicious, capable of reason, and well multiplied.

I made mention, the past year, of twelve nations entirely sedentary and harmonious, who understand the language of our Hurons; and the Hurons make in twenty villages, about 30,000 souls; if the rest is in proportion, there are more than 300,000 who speak only the Huron language. God gives us influence among them; they esteem us, and we are in such favor with them that we know not whom to listen to, so much does each one aspire to have us. In truth we would be very ungrateful for the goodness of God if we should lose courage in the midst of all this, and did not wait for Him to bring forth the fruit in his own time.

It is true that I have some little apprehension for the time when it will be necessary to speak to them in a new way of their manners and to teach them "*à clouër leur chairs*" and restrain themselves in the honesty of marriage, breaking off their excesses for fear of the judgment of God upon their vices. Then it will be a question of telling them openly, "*Quoniam qui talia agunt regnum Dei non possidebunt.*" I fear that they will prove stubborn, when we speak to them of assuming Jesus Christ, wearing his colors, and distinguishing themselves in the quality of Christians from what they have been formerly by a virtue of which they scarcely know the name; when we cry unto them with the Apostle: "For this is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel

in sanctification and honor; not in the passion of lust, like the gentiles that know not God." There is, I repeat, reason to fear that they may be frightened with the subject of purity and chastity, and that they will be disheartened with the doctrine of the Son of God, saying with those of Capernaum, on another subject, "*Durus est hic sermo et quis potest eum audire?*" Nevertheless, since with the grace of God we have already persuaded them, by the open profession we have made of this virtue, neither to do or say in our presence anything which may be averse to it—even to threaten strangers when they forget themselves before us, warning them that the French and especially the "black robes" detest these intimacies—is it not credible that if the Holy Spirit touches them once, it will so impress upon them henceforth, in every place and at all times, the reverence which they should give to His divine presence and immensity, that they will be glad to be chaste in order to be Christians, and will desire earnestly to be Christians in order to be chaste? I believe that it is for this very purpose that our Lord has inspired us to put them under the charge of St. Joseph. This great saint, who was formerly given for a husband to the glorious Virgin, to conceal from the world and the devil a virginity which God honored with His incarnation, has so much influence over the "*Sainte Dame*," in whose hands His Son has placed, as in deposit, all the graces which co-operate with this celestial virtue, that there is almost nothing to fear in the contrary vice, for those who are devoted to Him, as we desire our Hurons to be, as well as ourselves. It is for this purpose, and for the entire conversion of all these peoples, that we commend ourselves heartily to the prayers of all those who love or wish to love God and especially of all our fathers and brothers.

JEAN DE BREBEUF.



ART OF THE CANADIAN INDIANS.

By William J. Thomsen.

In writing about the art of savages I do not propose to discuss conundrums as to the origin of art and of the artistic faculty in man. Even if we were able to discover and demonstrate the origin of the artistic faculty among savages, even if we could trace it to some obscure germs in the habits of animals we should be no further ahead; for, suppose we were to admit, with the Darwinians, that the aesthetic sense exists in the lower animals so powerfully that the prettiest spotted birds and beasts and speckled trout obtain the noblest mates and so, artistically, improve the race, many philosophers would not listen to us. They would argue that, supposing the lovely colors of parrots, for example, to be the result of an aesthetic taste in parrots, men too, by certain reasoning, should be born into this world scored with the patterns and brilliant with the hues of blue china.

There is no doubt that for countless centuries almost all known races of men practised the art of tattooing themselves, and, if the prettiest parrot finds the prettiest mate and bequeaths its rich hues to its chickens, why did not the best tattooed man and woman hand on, by heredity, the colors and embossed patterns of their skin. But, it would clearly be a mere waste of time and space for us to study the origin of art from the point of view of the evolutionists. One might quote a celebrated Greek writer and state that all art is the expression of man's imitative faculty and delight in imitation. We must therefore shun the whole obscure question of the origin of art and adopt the simple reason "that man betakes himself to art because he likes it."

We shall adopt, provisionally, the belief that the earliest art with which we are acquainted is the art of savages of contemporary or extinct races. Some philosophers may tell us that all known savages are only degraded descendants of early civilized men, but we shall argue on the opposite theory, that the art of the American Indians, for example, is really earlier in kind, nearer the rude beginning of things, than the art of the people who have attained to some skill in modern art. One of the oddest problems of early art rises before us in connection with the question already stated—"Is Art the gratification of the imitative faculty?" Now, among the lowest and worst equipped savages, art is both decorative and imitative. The patterns on Indian shields, clubs, pipes, etc., the scars which they raise on their own flesh, are very rarely imitations of any objects in nature. The Red Indians, like many aboriginal races, distinguish their family by the names of various plants and animals from which each family boasts its descent. Thus, if a Red Indian (say an Iroquois) is of the family of the turtle, he blazons a turtle on his shield, tepee, or head-dress, probably tattoos or paints his breast with a figure of a turtle, and always has a turtle (reversed) on the pillar above his grave. Anyone who will look through a collection of Indian weapons and utensils (pottery, etc.) will be brought to the conclusion that the native art is not essentially imitative; as a rule the decorations take the simple

form or shape of the "herring bone" pattern, or such other patterns as can be produced without the aid of spirals, curves, or circles. There is a natural and necessary cause of this choice of decoration.

The Indian working with tools made of flint, bone, or sharp shell, cannot easily produce any curved lines. Everybody, who, when a boy, carved his name on a fence or on bark of a tree, remembers the difficulty he had with the letters S and G, while he got on easily with letters like M and A which consist of straight lines. The savage artist had the same difficulty with his rude weapons in producing curves or spirals. Assuredly the races of the earth have wandered far have been wonderfully intermixed, and have left the traces of their art here and there on sculptured stone; but when two pieces of artistic work, one civilized, one savage, resemble each other, it is always dangerous to suppose that the resemblance bears witness to relationship or contact between the races.

The "Swastika," as it is called, the cross with right angles to each limb, is found everywhere, in India, Scotland, Greece, Peru, America, as a natural bit of ornament. The allegorical fancy of the Indians gave it a mystic meaning and the learned have built worlds of religious theories on this "Pre-Christian Cross," which is really a piece of hasty decorative work with no original mystic meaning at all.

Often we are asked "Where did they get inspiration?" One has only to travel through the magnificent forests, rivers, and lakes of northern Ontario, and study the wonderful effects of sky and water, also the flora and animal life of that paradise of nature, to be inspired with admiration for the art of the uncivilized Indian. Nature absolutely was the aboriginal Indian's God and instructor, as it should be with the modern child before the mechanical and college-taught teacher gets his grip on him or her, and moulds each into a machine with no personality or individuality.

Note the strong personality in the drawings and carvings of the ancients, every movement of their pen, brush, or chisel, suggests their daily life and actions, or has some mythical or religious meaning. This inspiration was very forcibly demonstrated or illustrated to the writer of this article. When, in company with Dr. Orr, I was paddling over the waters of one of our northern lakes on a beautiful morning in October, not a breath of wind and the water like a sheet of glass, we saw a perfect piece of Indian design, or rather, the origin of his design. To describe it would be almost impossible, but it so impressed me that I made some sketches of it; a reproduction of which appears on the opposite page.

Reflections of driftwood, stone, etc., on the low shore of the lake formed the most beautiful tracery or design for suggesting the work on Indian clothing and implements.

We have now to discuss the efforts of the savages to represent these designs of nature; and here we have to consider the purpose which animates him and the materials which are at his service. His pictures have a practical purpose, and do not spring from what we are apt, perhaps too hastily, to consider the love of imitation for its own sake. In modern art, in modern times the desire to imitate nature by painting or sculpture has almost an inborn instinct, and it does not seem at all unlikely that we inherit the love of imitative art from very remote periods. Such were the rude beginnings of human language, and whether this theory be correct or not, there are certainly practical reasons which impel the savage to attempt imitative art.



The legend of Manabozho.

As an example of Red Indian picture writing, we print a drawing from Kohl's book on the natives of North America. This rude work of art, though the reader may think little of it, is really a document as important in its way as the Chaldean clay tablets inscribed with the record of the Deluge. The coarsely drawn figures recall to the artist's mind much of the myth of Manabozho, the Prometheus, the Cain and the Noah of the dwellers by the great lakes. Manabozho was a great chief who had two wives that quarrelled. The two stumpy figures represent the wives, the mound between them is the displeasure of Manabozho. Further on you see him caught up between two trees from which the wolves and squirrels refused to extricate him. The kind of pyramid, with a figure at the top, is a mountain on which, when the flood came, Manabozho placed his grandmother to be out of the water's way. The somewhat similar object is Manabozho himself on the top of his mountain. The animals you next behold were sent out by Manabozho to find out how the deluge was faring and



Reflections in water suggesting origin of Indian design.

to carry messages to his grandmother. This scroll was drawn on birch bark by a red man of literary and artistic attainments. The Indians have always been in the habit of using this for the purpose of retaining their legends, poems, and incantations.

The popular idea of art as applied to tobacco pipes may be said to have its base in monstrosities in meerschaum, and vulgarisms in cherry and briar. The popular idea is natural, perhaps, but wrong, for it happens that in all ages and amongst all peoples, pipes have been the subject of ornamentation more or less tasteful, and of design more or less beautiful, original, and rare. The pipes of the Canadian Indians are made of various substances; different coloured lime, sandstone, slate, shale, quartz, and various clays being manipulated with much skill, one representing a wolf clasping a bowl, another two quaint figures kneeling and a turtle in relief, and others again representing frogs and turtles.

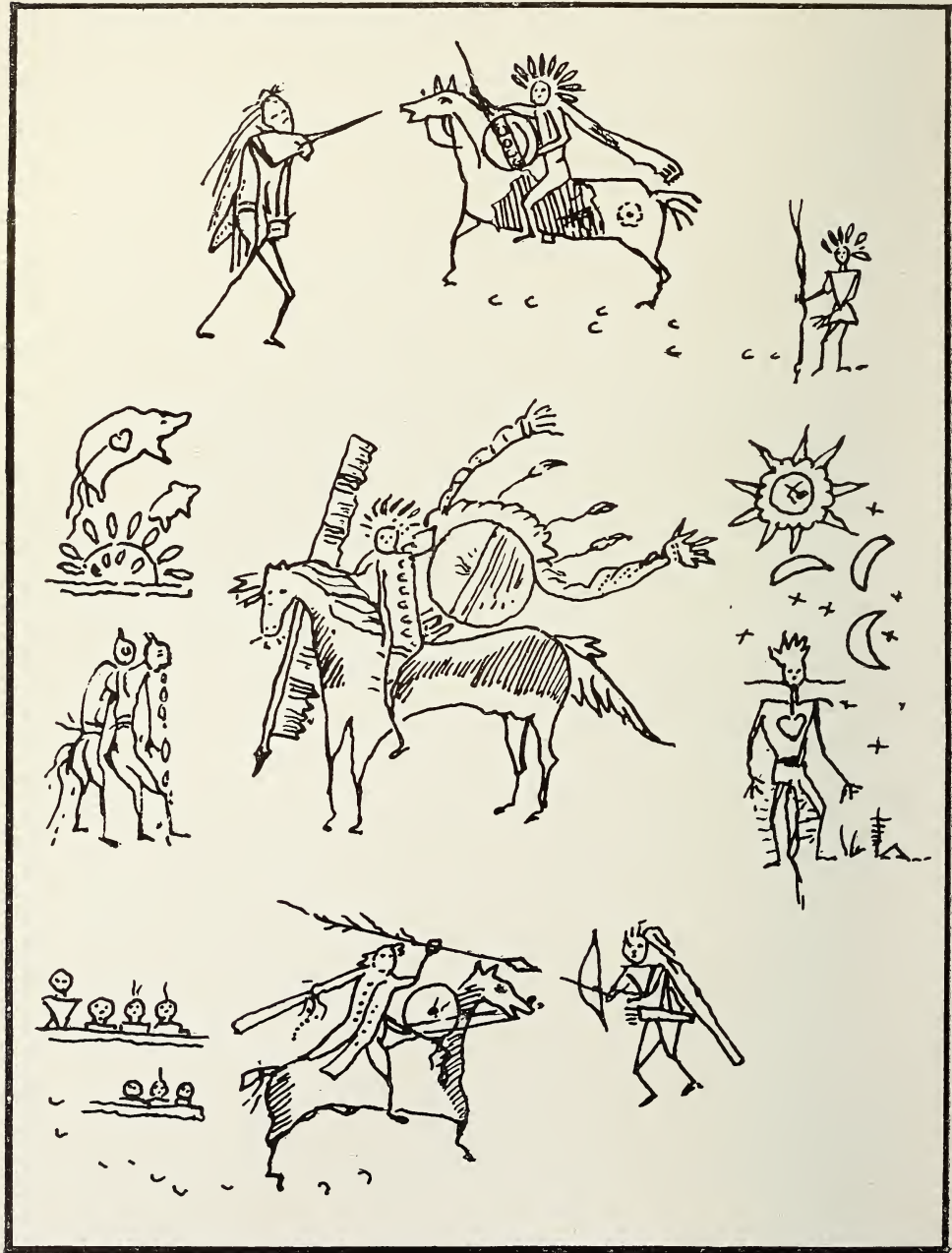
The ceremonial, or Pipe of Peace, was usually very highly decorated, the long stem being covered with a design beautifully worked in bird and porcupine

quills and feathers of various hues and colours; the design generally representing the tribe or chief by some emblematic figure. In respect to the arts of life, all those stationary tribes were in advance of the wandering hunters of the north. The women made a specimen of earthen pot for cooking. They wove rush mats with no little skill, and they spun twine from hemp by the primitive process of rolling it on their thighs. The masterpiece of Huron handiwork, however, was the birch canoe, about which a whole story could be written. Of pipes, than which nothing was more important in their eyes, the Hurons made a great variety, some of baked clay, others of various kinds of stone carved by the men, often with great skill and ingenuity, during their long periods of monotonous leisure. The collection of pipes in the Ontario Provincial Museum, is more complete than that of any other archæological museum in the world.

But their most mysterious fabric was wampum. This was at once their currency, their ornament, their pen, ink and parchment. No compact, no speech to the representative of another nation had any force, unless confirmed by the delivery of a string or belt of wampum. The belts, on occasions of importance, were wrought into significant devices suggestive of the substance of the compact or speech, and designed as aids to memory. The Hurons had, however, in common with other tribes, a system of rude pictures by which they could convey to each other information touching ordinary subjects of Indian interest. (Ont. Arch. Report, 1911).

The tribes of Mexico, as well as those of every part of the continent of America, delighted in the use of colour. It was very generally employed for embellishing the person and in applying decorative and symbolic designs to habitations, masks, shields, articles of skin, bark, and pottery, and in executing pictographs upon natural surfaces of many kinds such as cliffs and the walls of caverns. Colour was applied to the person for decorative purposes as an essential feature of the toilet for impressing beholders with admiration or fear. The native love of colour and skill in its use were manifested especially in decorative work. This is illustrated by the wonderful masks and totem poles of the northwest coast tribes. The pigments were derived from many sources, but were mainly of mineral origin, especially the oxides of iron and carbonate of copper. The aborigines were skilled in preparing the mineral colours, which were usually ground in small mortars or rubbed down on a small stone, and in extracting stains and dyes from vegetable substances. The colours were applied with a dry point or surface, as with a piece of chalk, charcoal, or clay, or, when mixed with water or oil, with the fingers or hand, stick, brush, or pad, and they were also sprayed on with the mouth.

Catlin tells the following story. On the opposite page is a (fac-simile) copy of the paintings on a Pawnee robe, the property and the design of a distinguished doctor or medicine man. In the centre he has represented himself in full dress on his favourite horse, and at the top and bottom, it would seem, he has endeavoured to set up his claims to the reputation of a warrior, with the heads of seven victims whom he professes to have slain in battle. On the sides there are numerous figures very curiously denoting his profession, where he is making his patients vomit and purging them with herbs. And here also he has represented his totem "the bear," and also the rising of the sun and the



Copy of Painting on a Pawnee Robe.
Illustration from Article Art of the Canadian Indian.

different phases of the moon, which these magicians looked to with great dependance for the operation of their charms and mysteries in effecting the cure of their patients.

Brushes were rude, consisting often of fibrous substances such as bits of wood, bark, or reeds chewed, beaten, or rubbed at one end until sufficiently pliable to deliver the colour. Hair was not in general use, although excellent brushes are now made by the more advanced tribes. The brushes used by the northwest coast Indians were often provided with beautifully carved handles.

Pictography may be described as that form of thought writing which seeks to convey ideas by means of pictures, signs, or marks more or less suggestive of the object or idea in mind. Although the earliest use of picture signs is shrouded in the mists of antiquity, although they have been employed by all uncivilized peoples, it is chiefly to the American Indian we must look for a comprehensive knowledge of their use and purpose. In the earlier stages of picture writing, when the savage artist sought to record facts and ideas, his picture signs assumed a literal form, and, so far as his limited skill sufficed, natural and artificial objects were portrayed realistically. Among the Indians of Canada and the United States the use of pictograph signs reached its highest development among the western tribes in their so-called calendar. These calendars are painted on deer, antelope, and buffalo hides.

The Dakota calendars have a picture for each year, or rather for each winter, while that of the Kiowa has a summer symbol with a picture or device representing some noteworthy event. In America there is a vast body of primitive and indigenous art, having no parallel in the world and, being uncontaminated by contact with the complex conditions of civilized art, it offers the best possible facilities for the study of the fundamental principles of development.

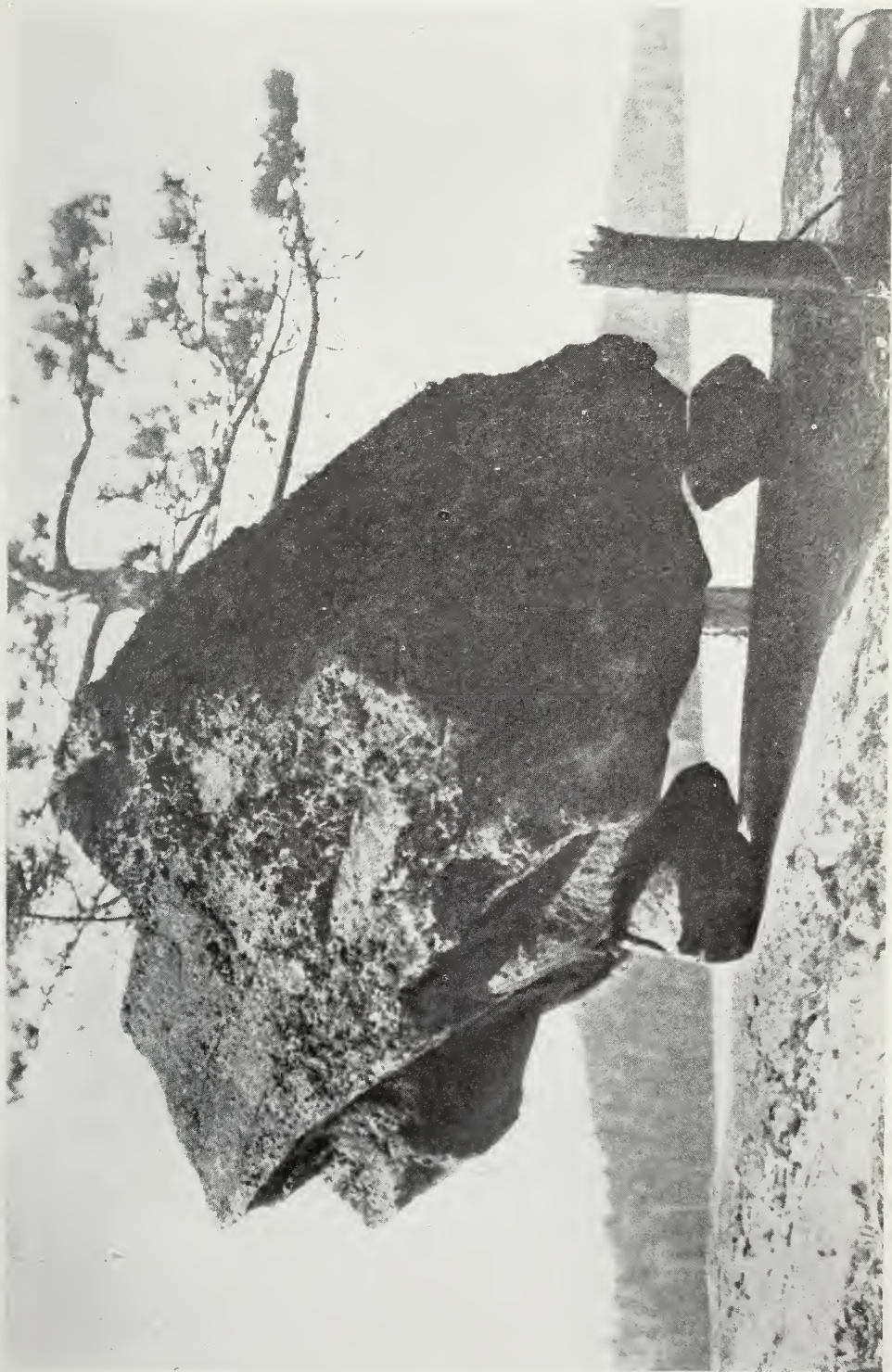
The laws of evolution correspond closely in all art, and, if once rightly interpreted, are traceable with comparative ease through all the succeeding stages of civilization. Embroidery was worked with quills of the porcupine or sometimes with those of bird feathers, and in both cases the stiffness of the quill limited freedom of design, making straight lines and angular figures a necessity.

The dyes, which varied in different parts of the country, were compounded variously of roots, whole plants, buds, and bark of trees. The quills were usually steeped in concoctions of these until a uniform colour was obtained—red, yellow, green, blue, or black. It was not uncommon for a woman to have in her work-bag several patterns drawn on bits of skin or bark, cut through to make a stencil. These patterns were drawn with bone, paint brush, or stick, on a skin or bark that was to be worked. A woman who was skilled in or had a natural gift for, drawing would copy a design by the free hand method, except that she would first make measurement in order that the pattern should be in its proper place and proportions. Some even composed designs and worked them out as they embroidered.

Nearly every tribe had its peculiar or special style of ornamentation. The dress of the men was more ornamented than that of the women, and the decorations the women put on the former were generally related to the man's employments—hunting and war. The figures were frequently designed by the men, who very often designated what particular figures they desired the women to work on their garments.

The decorative figures worked on the garments of children not unfrequently expressed prayers for safety, long life, and prosperity, and were usually symbolic. The art seems to have reached its highest development among those tribes in whose territory the porcupine was a native. It is doubtful whether any woman at the present day could duplicate the fine embroidery of a hundred years ago.

In concluding an article of this description it is interesting to look back and make comparison with the advanced artist of modern times, thoroughly trained and versed in all the traditions of the ancient and with a technique that is almost perfect. They form themselves into schools, thus introducing what we will call style, similar to the modes of fashion in clothing, changing with every generation, and thereby destroying all personality or individuality of design in the artist. In fact he becomes merely a machine following the dictate of some specialist in cube-ism, impression-ism, or some other "ism," so that his work is less intelligent and very uninteresting to the average public, and this they call the higher civilization. Then, for a relief and a few moments' real enjoyment, we hark back to the ancients for inspiration and originality of design.



TURTLE ROCK—ALGONQUIN PARK.

OJIBWA MYTHS AND TALES

By Col. G. E. LAIDLAW

The Thunderbird

6th Paper.

This paper contains a selection of nature stories, with the exception of several, from a great variety of myths and tales that were collected in 1921 and the first part of 1922, mostly from the Rama Reserve, but some are from Garden Village (Indian), Sturgeon Falls, Ontario, and several from the Ojibwa Reserve at Dechain's Creek, North Bay, Lake Nipissing, Ontario, called Na-yah-bah-quang. And one story, evidently a modern addition, from Bear Island, Lake Temagami, collected by Susan Commanda, Ojibwa. The stories from North Bay were collected by Mrs. Exavier Commanda from her parents-in-law, Frank Commanda, Senior, Ojibwa name, Shobokesick=All Day or Through the Day, and Mrs. Isabel Commanda, Ojibwa name, Meshuk-onah-be-no-quah=Clear Morning Woman.

Turtle Rock is located on Catfish Lake, Algonquin Park, Ontario. Is estimated to weigh 30 tons, said to have been at one time an Indian god. It resembles a huge turtle like some prehistoric monster; see letter of G. W. Bartlett, Superintendent, Algonquin Park, 5th April, 1917. Indians were accustomed to, in former days, offer gifts of tobacco, food, etc., to the spirit or manitou, that they believed inhabited natural objects, such as large rocks, caverns, waterfalls, rapids, etc., to propitiate them for success in their journeyings and undertakings.

Some further variants of the name Nanbush and authorities as per following:

Mä' nābus	} Alanson Skinner, "Medicine Ceremony of the Menomini, etc,"
Mānāboso	
Nānibozhu	
} Vol. IV. Indian notes and monographs, museum of the	
} American Indian, Heye Foundation, New York.	
Nā' nāpūsh,	Mr. R. Harrington, P. 232, "A preliminary Sketch of Lenape
	Culture," American Anthropologist, Vol. XV, No. 2, April-June.
	1913.

Manobozho.—H. G. Tucker, P. 36, "A Warrior of the Odahwabs," Vol. XVIII, Papers and Records, Ontario Historical Society, 1920.

Naniboosh.—See No. 401, "Ojibwa Myths and Tales," Col. G. E. Laidlaw, used by Hugh King, Jr., Rama Ojibwa.

Some further variants of Manitou:

Manido	} Alanson Skinner, "Medicine Ceremoni of the Menomini, etc,"
Manitu	
	} Vol. IV.

Manit'ou.—Mr. R. Harrington, a "Preliminary Sketch of Lenape Culture."

Mannitou.—Alanson Skinner, Vol. V, No. 4. Contributions, Museum of the American Indian. Heye Foundation, "Exploration of Aboriginal sites in New York City."

Mon-ne-do.—Rama Ojibwa, Kenneth G. Snake, No. 443, Ojibwa Myths and Tales, by Col. G. E. Laidlaw, occurs in the word "Ma-gee-mon-ne-do"—The Devil.

Variations of Wesse-Ke Jak. (The Canada Jay—*Perisoreus* Sp.) Known as Whiskey-Jack amongst local northern white people in Ontario and Manitoba. This is a personage somewhat similar to Nanbush, among various bands of northern Ojibwa, the name Whiskey Jack being a corruption of the Indian name.

Wiske-djak.—Page 1, Memoir 71, Geological Survey, Ottawa, Ont., 1915, "Myths and Folk Lore of the Timiskaming, Algonquin and Temagami, Ojibwa," F. G. Speck, who speaks of him as a trickster-performer, and the personified Canada Jay, or meat bird.

Wis a Ke Jäk } Pages 341, 351, "Plains Cree Tales" Vol. XXIX, No.
Wisû Ké Jäk } CXIII, July-Sept., 1916. Journal American Folk Lore,
Wisagateak } Alanson Skinner.

Ouisheat-chan.—Helen Merrill Edgerton, "The Song of the Ouisheat-chan." Mail and Empire, Toronto, issue of July 31, 1920.

Wise Ket cak.—Page 148, "Eastern Cree and Northern Saulteaux," Alanson Skinner, Vol. IX, Pt. 1, Anthropological papers, American Museum, Natural History, New York, N.Y.

Wee-sack-Ka-Chack.—P. 165, Chap. XIII, "People of the Plains" by Amelia M. Paget, 1909.

Another variant of Petit Jean, local Ojibwa Tinzhaw:

Tāshān.—No. 78, Page 757, William Jones Ojibwa Texts, Vol. XII, Pt. 2, 1919, American Ethnological Society.

Variant of Wintégo:

Ween-de-go—P. 57. "People of the Plains" by Amelia M. Paget.

No. 363.

THE PARTRIDGE.

Told by Mrs. Exavier Commanda.

There was once a young man who fasted, as was done in the olden times. The old squaw used to take dry bread and water to him, and he had to fast for nine days, but this old squaw thought she'd keep him there longer, till one morning, the old squaw went to the camp, but could not see any one but a bird, and she told it "that it would be called a partridge by the Indians in time to come" and the stripes (cross bars), on the partridge's tail were the number of days the young man fasted, and the wide stripe (i.e., the last cross-bar on the tail), was when he became a bird, and he was told that he would live on the trees, and that the Indians would eat his flesh.

Note by G. E. L.—The name of the Partridge. Partridge in Ojibwa is Pee-nah.

Note by G. E. L.—Nos. 363-366 were collected by Mrs. Exavier Commanda, from Northern Ojibwa, from reserve on Deschain's Creek, near North Bay, Ont., called Na-ya-bah-quang.

No. 368.

STORY OF THE ROBIN.

(The Origin of the Robin.)

Told by Joe Yellowhead.

There was once upon a time, when an old Indian wanted his son to be learned something very powerful. The old Indian told his son he was going to make a nest a way up the pine tree, and so he did. He told his son to stay there, until he dreamed something very powerful, so he took his son way up the tree, and said to his son: "I will come over to see you and ask you if you dreamed strong things." Next morning he went to see his son, and asked him "What kind of dream he had? very strong things?" He said "Stay here, until you learn more!" This young man stays in the nest day and night, nothing to eat, for 10, 20, 30, 40 days. This young man he must be hungry! When the old man came to see his boy, he found a robin in the nest, singing, chee-up, chee-up. The old man didn't catch his son, the bird flew away. The end.

Notes by G. E. L.—Compare with No. 56, Page 388, Ojibwa Tales from North Shore Lake Superior, Wm. Jones, Vol. XXIX, American Journal, Folk Lore, No. CXIII, 1916.

In another Ojibwa version it is a girl fasting, that is turned to a robin.

No. 372.

THE CHUCK AND THE FISHER.

Told by Kenneth G. Snake.

Once upon a time, long time ago, there lived an old mother chuck, the ground-hog, and she had some young chucks. When the winter came, and when they had awoke from their winter sleep, she used to go out and have her meals, but she wouldn't let her little ones out, she pretended that she was cold when she went in. She would gather some rotten wood and she would throw it into her home, and told her little chucks that there was a snow storm, she didn't want her little chucks to go out, because some one might kill them. So one day, Mrs. Chuck told her little chucks to look for lice in her head, and she fell asleep, and her mouth was wide open. Now she told her chucks that it was winter yet, but when they saw her mouth wide open they looked in it, and they saw little green bits of something in between her teeth, and when they were sure that she was asleep they said that it wasn't winter, so they went out, and when they got out the meadows were green, and they went out a little piece from their hole, and further, and further until they were far from their home. The fisher saw them playing about enjoying themselves, she at once ran after them and killed them and ate them. After a while, Mrs. Chuck awoke and she was surprised to see nobody in so she went out to search (for) them. She found them lying about some half eaten, and she knew who did it. It was Mrs. Fisher, so she at once started to look for the little Fishers, and when she found them, she ate them, and when Mrs. Fisher came home she found Mrs. Chuck feasting on her (the fisher's) children, so she ran after her, and she (mother Chuck), sprang to a cedar tree and

tried to make herself look like a ball and the fisher scratched it, and that is why the cedar trees sometimes have a ball some place near to the ground.

Note by G. E. L.—

Ground hog—Kukochees.

Fisher—Wee-gee-geege.

Cedar trees sometimes have an enlargement near the roots, like a large knot growing on the trunk, locally called “burrs.”

No. 874.

SHEGEBIS THE DIVER.

Told by Kenneth G. Snake.

Once upon a time there lived a diver who didn't do what the law was, he used to have two women. They (the others, or other people, or beings) used to invite him to come (to their place), but he wouldn't go, he knew they were going to get one of his women, he would run to the shore with his women and the others would chase him around with their boats, but the divers would dive. And when the others knew that they couldn't catch them, they asked the blood suckers to suck up the lake, and there were three blood suckers and they sucked up the lake until it was dry and Shegebis had nowhere to hide, so the three (divers) ran around and were nearly caught, but they managed to get away each time, but they (the divers) couldn't find the blood suckers, but as Shegebis was running, he saw the whole three (blood suckers) lying on the stones, and he had to peck the first one, and the second one, and the third so the water came out. He pecked them so hard that the blood suckers burst and Shegebis dived with his women, and the ones that were running after them (chasing them) had just time to run to safety, and so that is why the shegebis has always two other shegebis that always hang around with him.

Note by G. E. L.—See Cingibis (No. 5), Pages 51-53, Memoir 71 Geol. Survey, Ottawa, Myths and Folk Lore of the Timiskaming, Algonquin and Temagami Ojibwa, by F. G. Speck.

No. 376.

KAGH, THE PORCUPINE.

Told by Mrs. Exavier Commanda.

It is said a porcupine is the swiftest animal there is, though it is the slowest when a person sees it, but if it wants to go it can go some. A man can't catch it, and, it is believed he, (the porcupine) is a manito (God or spirit).

One day a man made fun of the Kagh, (porcupine) and said to it “a Kagh is professed to be a god, but an Indian can be one too, if he wants to,” with that he caught the porcupine by the tail and threw it away for a year or two. This man was (became) very poor, lost nearly all he had, and could not earn anything. A man should never make fun of the animals because there is a God—manito that takes care of all the animals.

Note by G. E. L.—Nos. 376-377 were collected by Mrs. Exavier Commanda from North Bay, Ontario, Ojibwa. See Menomini Folk Lore, No. 39, Page 426.

No. 379.

THE LITTLE MILL THAT DID GREAT WORK TO THIS DAY.

Told by Kenneth G. Snake.

Once upon a time there lived a man, he was married and he was poor, but his father and his brothers were rich and they didn't care for him. It was near Christmas. He and his wife talked and thought how to get their Christmas dinner. There was an old woman living near and he went to her, and asked her if she knew something about getting rich. The old woman took him to a little room and there she showed him a little mill, and she showed him how to start it and how to stop it, and the old woman gave it to him. He took it home, and when he got home and his wife saw it she laughed at him, and said "What use is that (what) you brought here?" He started it without speaking to her and said "Fish" to the mill, they came out like straw from a blower (on a threshing machine), and a whole lot of other things too. His wife was surprised to see such fortune. When they were all ready for the dinner he went (and asked) his father and (his) brothers. They came and were surprised to see the table all set, just the way it should be. When they had eaten their fill one of his brothers asked him where he got the things (eatables) that they had, and he showed them the mill. The brother asked him if he wished to sell it, but he didn't want to sell it, but he said he would lend it, and his brother took it home. When the brother started it he said he wanted fish, and the fish came out till the floor was covered, but he didn't know how to stop it (the mill) and the fish came out of the windows (of the house, they were so many). He called his brother (the owner), who came and stopped it after a while. Men came over the oceans to see other lands and they heard about this mill, they came to see it, and they asked the Indian who owned it, if he would sell it. They were going to give him millions of dollars and so he let it go, for he wanted to be a millionaire. He told them how to start it, but he didn't tell them how to stop it, so they went away and put it on a big boat to take it home. When they were on the ocean there wasn't any salt so they started the mill and said they wanted "Salt" and the salt came out and out till it filled the boat. They told the mill to stop, but it didn't stop, and they didn't know how to stop it, so they had to throw it overboard, and to this day the mill is pouring out its salt, and so that's why the ocean is salty, and to this day some Indians believe this.

No. 380.

THE SUN'S FOOD.

Told by Mrs. Isabel Commanda.

In the morning before sunrise the sun is preparing his meals, first he eats the chickadee (chic-chic-gana-shene), which takes a short time to cook. Then we see the sun rising in the sky, after sunrise he is preparing the meat bird (Kwe-gwe-shi), which takes longer to cook. Then after the meat bird, he takes the partridge (Benah), which takes quite a while to cook, then his day's meals are done, and he sets in the west.

Note by G.E.L.—Nos. 380-381 were collected from North Bay, Ontario, Ojibwa, by Mrs. Exavier Commanda, from her mother-in-law, Mrs. Isabel Commanda.

No. 381.

THE MEAT BIRD.

Told by Mrs. Isabel Commanda.

It is believed by the Indians (that) if they want to find out if they are to kill any wild animals in one season, they kill this bird and put its feet near the fire, the skin to be pulled off (the feet). If the bird's feet have blood on the soles of the little feet it is a sign of good luck, and if they have a greyish color with no blood (it) is a sign of bad luck. This because the bird loves to eat meat.

Kwe-gwe-shi, is the Ojibwa name for this bird.

No. 385.

THE ORIGIN OF SEA-SHELLS.

Told by Mrs. Exavier Commanda.

Once upon a time, there were two grandsons. The old grandmother—Nokomis—took care of them. This old woman was a witch. This old woman wanted to get rid of these two boys and they knew, so they determined to run away from their old Nokomis (grandmother) so at night they ran off. They walked all night, by morning they reached the shore. They saw a gull—Kayoshk—sitting on a rock. They told Kayoshk to take them to some far off country where Nokomis can't get there, and Kayoshk the gull, consented. The oldest boy told Kayoshk "If the old woman's head sits on your head when it reaches us, just turn your head to one side and it will fall off"—it's the witch's power for its head to go about without the body—and they went off. When they got to the middle of the great lake this head reached after them. Kayoshk turned his head and the old witch's head fell down and broke into pieces, and they (the boys) said, that the pieces would be called "assance aug"—sea shells. And this is the end of the powerful head.

No. 386.

THE WOLF'S ORIGIN.

Told by Frank Commanda, Sr.

Once upon a time, a man had a son, one day they were having their dinner by the shore. This young Indian went out in the canoe and went to the point (a local spot), when he got there, the man called for his son, all he saw was an animal running out of the canoe and barking at him, and he said to his son "you shall be called a wolf—mahingan, by the Indians in time to come."

Notes by G. E. L.

Compare with No. 7, Ojibwa Myths and Tales, Page 74, Report 1915.

Nos. 385-386 were collected at North Bay, Ontario, by Mrs. Exavier Commanda.

No. 389.

SNAKE MEDICINE.

Told by Joe Cosh.

The story of an Indian, he wasn't very old, either. He was all the time going among the reserves of Indians, trying to find out everything about Indian medicine. There was one very bad old man in the Reserve, and he said to himself

"I fix this man that he won't be very long in this reserve with us, trying to find out about Indians and what they know about herbs." This bad old man took this young man to the bush and told him "You dig the roots of this," and he pointed to such a leaf and told him to keep it in his pocket, but this was a medicine for if a person is bitten by a snake, but nobody can carry that unless he is *bitten* by a snake. If you dig it for nothing you will see snakes, until they *bite* you. This young man kept it in his pocket and he saw snakes all around him, and some were going to climb on his legs, and he began to (get) frightened, so he got the bad roots and threw them away, and all the snakes went away from him. It was this bad old man that told him lies "that these were the best roots (medicine) for luck to get money." This ends the story of these two Indians.

Notes by G. E. L.

Re charms (medicine), Mr. Chas. E. Brown, Chief, State Historical Museum, Madison, Wisconsin, in a letter of 12th February, 1920, says: "I am pleased to learn of your investigations of the witch craft medicines among the Rama Chippewa. In my work among the Wisconsin Chippewa, I have heard some stories of the potency of charms (medicines), obtained by Indians, from old Indian women. These were curious and interesting. A young man was given a love charm which kept in his vest pocket had a tendency to draw his beloved to him. Another man received a charm which made him an always successful poker player, this he afterwards sold to another Indian for a good sum of money. An Indian going on a long journey over the trails received a charm which was to protect him, when he made his camp at night he found many snakes about, by strewing some of the powder about his fire and shelter in a circle he was able to drive them away. By enlarging the circle he was able to fully protect himself.

"There are many others like these, I have heard none concerning the 'witching' of whites."

No. 397.

THE MAN WHO WAS COOKED.

Told by Kenneth G. Snake.

Long time ago there lived a man who wanted to get married. He used to hunt for women, but he couldn't find any, so one day he was going away to some other place to look for one, on his way he killed a moose and he cleaned it and hung it (in a tree), and when he did that he said "I don't care what kind of woman I meet, even if she has legs on her head" so when he was coming out of the bush he saw a little hut nearby and he went in, and here's where he saw a woman with a leg on her forehead. The woman said "What do you want?" He told her that he wanted a wife. The woman said "I'll marry you," and the man said "allright!" He told her to make a fire while he went for the moose. The woman said she'd go after it, so he told her where it was and he watched her go out with one leg, when the woman was out he looked through a crack in the door. The woman pulled the leg from her forehead and put it on where it ought to be. Well, the minute she did that the man knew that she wasn't a woman at all, she was the devil. He watched him (the devil) go into the woods and then he ran away, but the devil caught him and boiled him in a large kettle, and to this day the kettle is seen on Moon River, but some white man—who didn't know what

it was—filled it up with stones, and nearly all of it is under water now, there are so many dams in the river.

Note by G. E. L.—The kettle is evidently a “pot hole” caused by the action of the water on the rocks near a rapids or falls.

Moon River is in Conger Township near Bala Park, Muskoka, and the “pot” is near the mouth of the river Card. 7th June, 1921, K. G. Snake.

It was customary for the women to carry home the game the men killed.

No. 398.

THE INDIAN WHO FOUGHT THE DEVIL AND THE SPIRIT.

Told by Kenneth G. Snake.

Once upon a time there lived a man where North Bay (now) is, and this man used to play cards all alone, and he used to play on a big stone, where he could see somebody (anybody) coming, and this time he was out there playing cards at midnight. He looked behind and he saw a man with fine clothes and he said to him (the stranger) “Would you like to play cards with me?” and (the other) said he would. Well, they started to play and every time he would beat (win from) this man who had the fine clothes. Well, when he (the stranger) was badly beaten, he said he’d like to fight, and they both jumped down (from the big stone) to the ground, and they started to wrestle, and he (the Indian) was kind of scared to put the other down, and the man with the fine clothes was the same, but the Indian put him down and there he kept him down, and he noticed something strange about that man, everytime he (the stranger) touched him (the Indian) he made a big scratch, and every time he’d scratch, the Indian would give him a blow on the eye, and, my, he scratched, and by day-break the man (stranger) was different. He had two horns and hooves, and a tail, and everytime the devil (formerly the stranger) touched the Indian it made a cut and it looked as if some one had hit him (the Indian) with an axe. He had to let the devil go, and when he let him go he didn’t see him anywhere. Then in about one month’s time, when he got better he was walking out in his garden thinking about the devil he had fought, when he looked up he saw a spirit or ghost, and he hit him on the face just as for fun, but he was flattened to the ground, the spirit hit him first. He jumped up and knocked the spirit down, and they kept on knocking each other down, sometimes he tried to wrestle with the spirit, and if he tried to grab the spirit he couldn’t catch him at all, so he had to use his fists. When daylight came he was fighting with the spirit, but he couldn’t see it. The Indian was like a fat man when he stopped fighting. He had swelled up from the blows of the spirit. About one week had past (after this) he said he was going to heaven so he started early in the morning, he was walking to heaven. Well, he got there somehow. He climbed upon the spider’s web. After he got there he began to play cards with the angels, and one of the angels said “I’m going to tell on you for bringing cards up here, I’m going to tell God about it,” but God said “Never mind, I gave that man that kind of life.” They say he’s in heaven yet.

No. 402.

HOW NANBUSH FIXED THE EYE OF THE OWL.

Told by Kenneth G. Snake.

Long, long ago when the world was young, there lived an owl (coo-cook-oo) and that's the only owl there was, and that owl used to find fault with every one. One day Nanbush came along to the forest and he hadn't anything to eat for a long time, and he called everybody, and he said to the animals and birds and every one "to sit down with their backs to him (Nanbush)," and, oh! Mr. Owl used to roll his eyes around and see what was at his back, and he wanted to know what Nanbush was doing, and Nanbush saw. If he (Nanbush) caught anybody looking he was going to fix their eyes. Mr. Owl rolled his eyes a little, but he rolled them quickly back because if Nanbush knew he would be punished, but Mr. Owl did it, and as he looked, Nanbush was pulling rabbit (wah-boose), by the ears and hind legs. The rabbit in those days had short ears and legs. Mr. Owl was seen looking, and Nanbush went after him and caught him. He made him (the owl) look in the same place all the time, and that's why a rabbit can't run, but jumps, and that's why the owl never rolls his eye to this day. He only turns his head to see what is at the back of him, and that is why owls don't come out in the day time, because he was so ashamed of himself, he doesn't want to come out in the day time.

No. 403.

THE RACE.

Told by Kenneth G. Snake.

Long, long ago, there was a race between the bears (mokwa) and the snapping turtles (mah-she-cay). The bears said they were going to eat up every Indian they saw, if they won the race, and the Indians won't run away, either, they just had to watch the bears eating, one by one, the Indians, and the snapping turtles were going to do the same to them ((?) the bears). The bears sat in a row with the Indians and they were going to have two races. The bears chose one of their best runners to run with the snapping turtle. It was winter, the turtles said that their chosen one shall go under the water, and they made holes in the ice, where they pretended the swimmer was going to look out of every once in a while, but there were lots of turtles, and there was one in every hole, when they got ready, the bear and the turtle were standing near the first hole and the second the (starting) word was heard the turtle went splash in the hole, and the bear was going (running), too, but he (the turtle) stayed where he was and the others (turtles), one by one, poked their heads out in the holes in front of the bear that was running, and at the very last hole the turtle there jumped out and cried out "I want water." He pretended he was very tired, well, the turtles won that race. The next day they were going to have a race in the field, and the turtles did the same. They made holes in the snow and at the last hole, the turtle jumped out again, and they won again. The Indians started to pound the bears on the heads and cooked them and the Indians and turtles enjoyed the feast, but a few of the bears ran away and that's why there's so few in the bush now, and that's why they all run away (presumably when they see a man).

No. 411.

THE STORY OF THE KING THRUSH BEARD.

Told by Susie Commanda.

Once upon a time there was a king who had a daughter, beautiful beyond words, but so proud and haughty that she thought no lover, who came to woo, good enough for her, not only did she send them all away, but made fun of them into the bargain. The king gave a great feast and invited all the bachelors from far and near. They were all made to stand in rows according to their rank. First came the kings, next the princes, then the dukes, earls, lords and gentry, and the king's daughter passed down between the rows to choose, but she had some fault to find with each of them. One, she said, was as fat as a wine barrel, another too tall and lean, "Long and thin has little in" she laughed, mockingly. The next was too short, "Short and thick is never quick," she quoted. Another was too pale, another too red, and another not straight enough. So she went on like that making fun of all, but in particular of a good looking king, who stood right at the top of the row. He wore a short beard upon his chin, and the princess pointed her finger at it and cried "He has a chin like the beak of a thrush!" and from that time he was known by the name of "King Thrush Beard." But the king was so angry that he declared that his daughter should marry the first beggar-man who came to his door.

Two days later a fiddler came singing beneath the castle windows, hoping to earn a few pence. When the king heard him he ordered his servants to bring him in, so the beggar-man came into the king's hall, clad in his dirty, ragged clothes, and sang to the king and his daughter, and when his song was ended he begged for charity, and the king said "Your song has pleased me so well that I will give you my daughter for a wife." The princess cried out in horror, but the king said "I took an oath that I would give you to the first beggar-man who came by, and I will keep my word."

The princess' pleadings were all in vain. A priest was sent for, and she and the beggar-man were married, there and then. Afterward the king said "It is not fitting that a beggar-woman should remain in my castle any longer, so you might just as well go away with your husband at once," so the beggar-man took her hand and led her away, she was obliged to trudge on foot. Presently they came to a wood and she asked "To whom does this beautiful wood belong?" "To King Thrush Beard" answered the beggar-man, "If you had taken him it would have been yours." "Ah!" sighed the princess, "If only I had, unhappy maiden that I am." Soon afterwards they came to a meadow, and the princess asked "To whom does this lovely green meadow belong?" and the beggar-man answered "To King Thrush Beard, if you had taken him it would have been yours." "Ah!" sighed the princess "If only I had, unhappy maiden that I am." Next they came to a great town and again she asked "To whom does this fine town belong?" "To King Thrush Beard," answered the beggar-man, "If you had taken him it would have been yours." Ah," sighed the princess "If only I had, unhappy maiden that I am." Then the beggar-man said "It is not very pleasant to hear you wishing for another husband, am I not good enough for you?"

At length they came to a little tiny house, and the princess said "To whom does this tiny house belong? What a wretched little place it is." The beggar man answered "That is mine and thine, the little home where we shall live together." The doorway was so low that the princess had to bend her haughty head to enter.

"Where are my servants?" she asked. "You will have no servants but yourself," answered her husband "Come now, be quick and light a fire and put the kettle on to boil, I want my supper for I am very tired." But the princess knew nothing about lighting fires, or cooking food, and the beggar-man had to lend a hand himself, or he would have had nothing to eat. The next morning he made her get up very early, and do the work of the house, and so things went on for a day or two, and then when all the food had been eaten, he said, "Wife, we cannot go on like this, eating and drinking, and earning nothing, you must learn to make baskets," so he brought home willows to her and she tried to weave them into baskets, but the tough willows hurt her delicate fingers. Then said the beggar-man "This will never do, you better try spinning, perhaps that will be easier for you." So she sat down to spin, but the thread cut into her fingers so that the blood trickled down them. Then said the beggar-man "You are fit for no sort of work, I have made a bad bargain, but I will give you another chance, you shall take some pots to market and see if you can sell them." "Alas," said she, "If my father's subjects should pass by and see me selling pots and pans at the street corner, they will mock me." But all the same she was obliged to go, or she would die from hunger.

The first time every thing went well, the people bought the pots and pans just because the seller was so beautiful, many of them paying the price she asked and giving her back her wares, she and her husband lived for some time on the money she had earned, and then the husband bought a new lot of crockery, and she went to a corner of the market place, set out her wares, and waited for folks to come and buy her wares.

But suddenly a tipsy hussar came dashing down the market place right into the midst of her pots and pans and broke them into a thousand pieces. Then she began to cry "Oh! dear, Oh! dear, what shall I do? What will my husband say?" She ran home and told him of the misfortune; "Whoever heard of a person sitting at the corner of a market place when they had breakable goods for sale?" said he, "Well! It is quite plain that you are good for no ordinary kind of work, so I have been to the king's castle and have begged him to find you a place as kitchen maid. This they have promised to do and you are to have your food instead of wages." So the king's daughter was now compelled to go and serve as a kitchen maid, be at the cook's beck and call, and do the hardest and dirtiest work. In each of her two pockets she carried a little pot, and in these she put the scraps that were given her and carried them home, and upon this food she and her husband lived.

It happened that the king's eldest son was to be married and the poor princess crept to the door of the great hall that she might see some of the splendour of the wedding festivities. There, as she saw the lights flashing, and the noble people passing to and fro in their gorgeous clothing, she grieved from her heart that her pride and vanity had brought her to her present lonely lot.

The servants carrying costly food and drink, now and again threw her morsels and scraps in her two pots ready to carry home.

All at once the king's son entered, dressed in velvet and silk, and a golden chain about his neck. When he saw the beautiful woman standing in the doorway he seized her hand and would have had her dance with him, but she drew back with fear for she saw that it was King Thrush Beard, the suitor whom she had refused with scorn. But her struggles were of no avail. He drew her into the great hall, when, alas! the string which held her pockets snapped, the pots

and food fell to the ground, and the soup and scraps with which they were filled went in every direction. Oh! How the people did laugh and mock at her. She could have sunk into the earth with shame. She sprang toward the door and would have run away, but a man caught her, and brought her back, and as she looked up she saw that it was King Thrush Beard. He spoke kindly to her, saying "Do not be afraid of me, I am the beggar-man with whom you lived in the little house; for love of you I disguised myself so. I, too, was the hussar who broke all your crockery, and all this was done that I might humble your proud spirit and make you love me." Then the princess wept bitterly; "I am not worthy to be your wife," she cried. But King Thrush Beard kissed her and said "Take comfort, dear wife, the evil days are past and now we will keep our wedding feast."

The maids-in-waiting came and dressed her in beautiful garments of gold and silver, and her father and his court all came too, and wished her good luck and happiness in her marriage with King Thrush Beard, and then the festivities began in right good earnest and all I can say is, that I wish you and I had been there to see them. End.

Note by G. E. L.—This is a recent acquisition to the Ojibwa, collected at Lake Temagami (Bear Island).

No. 413.

WHY THE PERCH CAN'T KILL SUCKERS.

Told by Mrs. Xavier Commanda.

There was an Indian boy named "Saw-wance." He was about sixteen years of age.

He was told not to kill the suckers for nothing, only what he wanted to use for his meals, but he did not obey "Nokomis" (his grandmother). He killed more for nothing.

One day he met two fine looking young men near the portage, and these men fought him near the portage, to throw him in the river, but he beat (bested) them. He threw the two men down at last. He did not know it was the suckers he was fighting with. That was all he saw when he threw them down. His grandmother told him not to mind the suckers any more. Saw-wance means perch, and he never was able to kill any (suckers) although he tried hard.

Note by G. E. L.—This is a personified story.

Perch.—*Perca Flavesceus*, Ojibwa name Saw-wance.

Sucker.—(Common)—*Catostomus commersonii*, Ojibwa name Nemabbin.

No. 416.

WHY THE BUFFALO HAS A HUMP.

Nanbush Story No. 31.

Told by Kenneth G. Snake.

Long, long ago, the buffalo hadn't any hump. It was in the summer that he got the hump. He would race across the prairies for fun and the foxes would run a long ways ahead, and tell all the little animals to get away, that their lord (the buffalo) was coming. They didn't know that Nanbush was around there. So the buffalo raced across (the prairies). Little birds live on the ground and

the buffalo raced in that direction and tramped the birds nest and the little birds told him that he was going where the nest was, but he didn't heed a bit, and they were making a noise, crying for their nest, and when Nanbush heard them he ran ahead a little piece, ahead of the buffalo and foxes and stopped them. He had a stick and he hit the buffalo on the shoulders and the buffalo humped them up fearing that Nanbush would give him another blow, but Nanbush just said "You shall always have a hump on your shoulder and always carry your head low for shame." The foxes ran away and dug holes in the ground where they hid themselves, and Nanbush told them "To always live in the cold ground for their disobedience to the birds," and that is why the buffalo have humps now, and the foxes have holes in the ground as their homes.

No. 419.

HOW NANBUSH MADE A HOUSE FOR A TORTOISE.

Nanbush Story No. 32.

Told by Kenneth G. Snake.

Long, long ago, when the world was young there were only two tortoises, and they didn't have their shells or their houses on their backs. They were all soft. It was this way that the strong began to hunt the weak ones, and the otter was going to eat the tortoise. One day the tortoise was going on land to take a walk, he didn't run fast, as he looked to see if the way was clear he saw the otter coming, so he just turned and crawled under a piece of bark, and then drew his head, legs and tail in, and when the otter was gone he went back to the pond where he lived, and he didn't know that Nanbush was watching him, how he saved himself. One morning Nanbush was out fishing, he asked the tortoise where the fish was plenty, he said "If you tell me where there's plenty I'll give you a house that you can carry on your back." Soon as the tortoise heard this he dived and looked for the spot where the fish were plenty, and in a little while he was back again, and told Nanbush where there were plenty of fish. Nanbush thanked him and got out of his boat with the tortoise and took him where there was a bit of bark and then he put it on the tortoise's back, and a piece on his stomach, and then they watched for the otter to come, and when he was coming the tortoise went and met him, and pretended that he didn't see him coming. When the otter saw the tortoise he sprang at it, and the tortoise only drew his head, legs and tail in, so that the otter didn't have a taste of him. After the otter went away, Nanbush told the tortoises that "From this day on every tortoise shall bear his shell or his house along wherever he went."

Note by G. E. L.—

Turtle.—Ojibwa name Me-squad-as.

Otter.—Ojibwa name Ne-gig.

No. 421.

NANBUSH AND THE MUD TURTLE.

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Nanbush Story No. 33.

Told by Mrs. Exavier Commanda.

Once upon a time, the mud turtle had none of that hard stuff on his back, and they would have been all done away with if Nanbush hadn't pitied him. Nanbush was sitting by the side of a mountain on a big rock by the valley and there

came this turtle weeping that there will soon be no friend of his own kind, pretty soon, and Nanbush spoke to him and asked him what was the matter, and he told Nanbush his story, and Nanbush said "If you will only listen to me, my child, I will help you out when the stork (crane) comes. Creep under two big (pieces of) bark, and don't stick your head out till he passes by. When he has gone past you can go your own way, and you will be delivered from harm after this." When the stork came mud turtle did as he was told, and to his surprise he had a little house on his back and where ever he went he carried this house with him, and you can see him to this day that he has his house with him, put up by Nanbush in a wonderful manner.

Note by G. E. L.—Ojibwa name for crane is Shickee.

No. 424.

WHY THE BIRCH BARK IS SPOTTED.

Nanbush Story No. 34.

Told by Kenneth G. Snake.

Long, long ago, when Nanbush was living, he was out hunting. He killed a lot of deer and other animals and he put them in his hut, and there was no door to it, and he thought it was safe in there when he went out looking for some more (game). All the birds came and ate up what he had. In the evening when he came home he found that this meat was all eaten and he looked all about in his hut, and in one corner he found the birds half dead, because they ate too much. There were some birch trees nearby and he went over to them and asked them "Why they didn't watch his meat?" And of course, the trees couldn't talk when he spoke to them, so he got mad (angry) and he went to a balsam tree and cut all the branches off and then he started to whip the birch trees and every time he hit all the things that's in the balsam (needles) stuck to the bark, and it made him more cross and he shook them off and when they came off they left marks, and he got so furious he ran in his hut and got all the birds and threw them against the trees and they didn't come off because he threw them so hard, so he found that when he got mad it was no use trying to clean the trees, so that is why the birch trees are like that in some places. The spots (on the bark) nearly look like crushed birds.

Notes by G. E. L.

Re spots on birch-bark, see page 83, and fig. 3. Notes on Timagami Folk Lore, Memoir 71. No. 9, Anthropological Series, Geological Survey, Ottawa, Ontario, 1915.

The small specks and stripes on the birch bark were caused by the balsam needles, when Nanbush struck the birch with balsam branches.

Re trees not answering Nanbush, this is contrary to the usual custom, for Nanbush had the power that all things, animals or inanimate, had to answer him when he spoke to them.

No. 425.

WHY THE PORCUPINE HAS QUILLS.

Nanbush Story No. 35.

Told by Kenneth G. Snake.

Long, long ago, when Nanbush was around the porcupines had no quills on them. A porcupine was out in the woods when the bear came along and would have eaten him, but he managed to climb to the top of a tree where the bear couldn't get him. The next day he was out again and he went under a hawthorn tree and he noticed how the thorns pricked him. He began to break branches off and put them on his back, then he went into the woods and along came the bear. He (the bear) sprang on him (the porcupine). The porcupine just curled himself up, and the bear had to go away for the thorns pricked him very much. Nanbush was watching them. He called the porcupine and asked him "how he knew such a trick?" The porcupine told him, and how he was in danger when the bear was near. Then Nanbush took some thorns and peeled the bark off till they were all white, then he put some mud (clay) on the back of the porcupine and then stuck the thorns in it, and then he made it as a skin, and then he told the porcupine to go in the woods, and when he got there, and Nanbush had hid himself behind a tree, along came the wolf who sprang on the porcupine and then ran away because of the quills, and the bear didn't go near him because he was afraid of those quills, and this is why the porcupines have quills to-day.

No. 430.

INDIANS WHO TURNED INTO BLACK SNAKES.

Told by Kenneth G. Snake.

Several years ago there lived a family on an island up north. This island is big and in it there is a little lake or pond. One day the old man was thinking of fishing in this pond, but there were no fish in it, and there was no creek to it, and one day this old man would just try to fish in it, after a while he caught a big sturgeon with no tail to it, which he was surprised to catch in that pond. Anyway he said "they would eat it." While the mother was cooking it, the eldest daughter went paddling in her canoe round the island. When she came back to have dinner she saw all her brothers and sisters were turned into big black snakes, and her father and her mother were just half turned into black snakes. So the mother had a chance to speak, and she said "Go, my daughter, before you are turned into a snake. When you hear us crying or yelling you'll know somebody will die, of the Indian (Ojibwa) tribe." And whenever they hear them (the snakes) somebody dies, and that island to this very day is filled with those black snakes, even in the coldest day in winter. This island is called Manito-negong, and is in Lake Nipissing.

No. 440.

WHY THE EAGLE IS BALD HEADED.

Nanbush Story No. 36.

Told by Kenneth G. Snake.

Long, long ago, when Nanbush was on earth, he was walking about the woods, when he saw an eagle flying about. He called it, but the eagle wouldn't come to him. He got mad (angry), he made himself look like a big bird, bigger than the eagle. Then he rose to the sky and made a cry that made the eagle fly up and up. He flew up after it, way up past the clouds, but on they went with Nanbush behind the eagle. Then it began to get warm near the sun. It got hotter and hotter. At last the eagle got burnt on the head going too near the sun, so they had to fly down, and Nanbush caught the eagle and took it to the ground, and told it "You shall never have any feathers on your head again, and you shall never come down close to the ground or you'll be killed," and that is why some eagles have bald heads.

Note by G. E. L.—Nanbush had the power that when he spoke to animals, or inanimate things they had to answer.

No. 441.

THE OLD WOMAN AND THE SERPENT.

Serpent Story No. 12.

Told by Kenneth G. Snake.

Several years ago there lived an old woman not far away, who used to know a big serpent. The serpent was in Lake Joseph, and in the summer she would go there to see her serpent, and she would go and buy some meat in a store and come back to feed the big snake that was in the water, and she said "if she missed one summer one of her cousins would die." It was as if the serpent was eating all the cousins. And this went on all the time, missing one summer, and then she would see it again. Soon all her cousins were dead, then it came to her son. Next year her daughter was dead. Then she worked hard to feed the serpent. She was alright for five years. Every time there was a thunder storm this old lady was scared because the serpent, she knew, was afraid of the thunder. Then one year she forgot to go and see the serpent, then she died. The old lady I am telling you about was Mrs. Elisabeth Shilling (Ojibwa woman).

Note by G. E. L.—Lake Joseph is in Muskoka, Ontario.

No. 442.

THE BOY THAT TURNED INTO A WOLF.

Told by Kenneth G. Snake.

Long, long ago, two little boys were playing together near a bank (of the river), one boy saw that the other side was much prettier, so he swam across, but the other one could not swim, and the boy that could not swim took the canoe over and he played along the shore and then he went away and forgot all about his brother. One day he went back to see if he was there, when he was a little way off he heard him crying like a cat; he thought it was so. He went on, when he got to the shore he saw him (his brother) sitting as before, only he was like a big dog, but he spoke to it "I shall call you wolf," and the boy that was changed said "I am going to eat you if you don't go away" so the boy had to run away, and that was the first wolf. Mah-eng-gan.

HOW THE BEAVER INDIANS REGAINED SUMMER

By Mr. Bourassa, Fort Vermilion.

Once upon a time the Beaver Indians lived together in one great camp in the Peace River country. The widows were segregated from the main camp by means of a trail which divided and kept them apart from the rest of the Indians. Moose were plentiful and the widows' work was to dry and prepare all the skins and work them into mocassins and other articles needed by the tribe. One night the widows heard a baby crying and searching around they found a little boy lying in some moss. Enquiry was made all through the main camp but no one claimed the baby. One of the widows adopted the little one and in due time he grew to manhood and became a great prophet. He exercised a wonderful power over all the animals and by means of speaking could make them subservient to his will. One day the prophet told the Beaver Indians that the people living in the south-west had taken away their summer and that was the reason their country was so cold. A little later on the prophet started for the west taking with him a small party of Beaver Indians and several animals. They travelled on and on and finally reached a wall which barred further progress. The wall was white and very high and in length appeared to be unending. The prophet directed the beaver to try and cut through the wall but after blunting his teeth he had to give up. The crane was then instructed to try and punch a hole and was successful in getting his bill and neck through but in doing so lost the long feathers from his neck. He persevered until he had made a large enough hole for the prophet and his party to crawl through. The prophet then explained to his Indians that the summer was kept in a bladder basket and was suspended from a tree which was guarded day and night by two old women. In order to find out the strength of the people the prophet said to the night owl you can see in the dark so we will wait for the night then you will find the people living alongside a lake. The owl carried out the instructions given and on his return said the people are too many for us to try and take the summer from them; they are well provided with canoes and paddles and bows and arrows.

After hearing the owl's story the prophet said we will try and take our summer from them by stratagem and not try fighting and the following plan was outlined. The beaver was instructed to enter the lake and under cover of the water to approach the canoes and gnaw a hole through each one and to partly bite through every paddle. The mouse was told to cut nearly through the string of each bow. The fisher was told to get as near the tree as possible and be in readiness to climb the tree and secure the basket by cutting through the cords which secured it to the tree. After this was carried out the Caribou at break of day would run between all the camps and excite the dogs and after doing this he was to take to the water for, said the prophet, you are a good swimmer. After the prophet had explained the plan the beaver and mouse started off and carried out their part. At break of day the Caribou ran in and out of all the camps and was chased by the dogs who by their own barking aroused the whole camp. The Caribou having successfully done his part took to the water and made his escape. The fisher followed in the wake of the Caribou and while the dogs were chasing that animal he climbed the tree and secured the basket. In the meantime the people followed the dogs and when they saw the Caribou take

to the water rushed for their canoes, but also when they had started each boat began to fill with water and each paddle broke off short when used in the water. They then attempted to shoot at the Caribou but here again the bow strings parted and they could do nothing and under cover of all this excitement the fisher escaped from the camp with his precious basket. Needless to say the attention of the two old women guardians of the tree and summer in the basket was diverted to what was taking place on the water. In due time all reached the prophet who took the bladder from the fisher and retracing their steps and after passing through the wall the prophet pointed the bladder toward the north and burst it. Summer thus liberated reappeared in the North once more and the wall in process of time became the Rocky Mountains.

NEW ACCESSIONS TO MUSEUM

The new accessions to the Ontario Provincial Museum during the past year have been very numerous as may be seen from the catalogue. In fact, so great have been those acquisitions that we have not been able to secure sufficient space for exhibition purposes. The late G. J. Chadd of Trenton, Ontario, spent nearly half a century collecting material from Prince Edward County and the surrounding counties. Mr. Chadd stored all his material in a large museum building expressly built for the purpose. This museum contained the finest private archæological collection in Canada. Here also he collected and housed fossils, illustrative of the entire district, estimated at considerably over half a ton; a large biological collection, and in addition nearly all the implements used by the first settlers in this district. Mrs. and Miss Chadd felt the burden of looking after the museum was getting too great and they were very anxious that the collection should not go out of their native province. So the province is indebted to Dr. Grant, Minister of Education, Mrs. and Miss Chadd, and the Rev. Canon Young for the securing of the same for the Ontario Provincial Museum. The new accessions for this year to be described, will be selected from the Chadd collection. This collection not only represents the artifacts from the Bay of Quinte district, but also those of many tribes in New York State. Wellers Bay and the mouth of the Trent river were the ports on the north side of Lake Ontario through which passed not only the Iroquois hunters whose fields were all situated in eastern Ontario and extending north of Nipissing and Lake Timiskaming. It was also the portage used by Iroquois war parties going north-westward to the Huron country. Therefore many of the artifacts illustrated will be traceable to the tribes of New York State.

The following bird amulets are all from the Chadd Collection.

No. 38480. From Wellington, Prince Edward County. Made of light-colored banded slate, with two holes, one at each extremity. It has a flat base, as usual, two inches in length by nearly one inch in width.

No. 38477. Also from Wellington, Prince Edward County. Made of Huronian slate, with only one hole, which was at the front extremity but is broken out, the weight of the article having been too great for the frail perforation. It has greatly exaggerated eyes to indicate powerful eyesight on the part of the bird represented. The flat base is three inches in length and nearly one inch in width at the broadest part, which is at the rear extremity.

No. 38478. From Picton. Made of beautifully banded Huronian slate, with only one hole at the front, like the preceding example. It also has exaggerated eyes. The flat base is three inches in length and one inch wide at the broadest part at the rear extremity.

No. 38467. From Trenton Mountain. Made of beautifully mottled slate, with two holes, one at each extremity. The flat base is two inches in length by three-quarters of an inch wide.

No. 38466. From Trenton Mountain. Made from dark-colored, banded slate that takes a fine polish. It has two holes, one at each extremity. The flat base is three and a half inches long and half an inch broad.

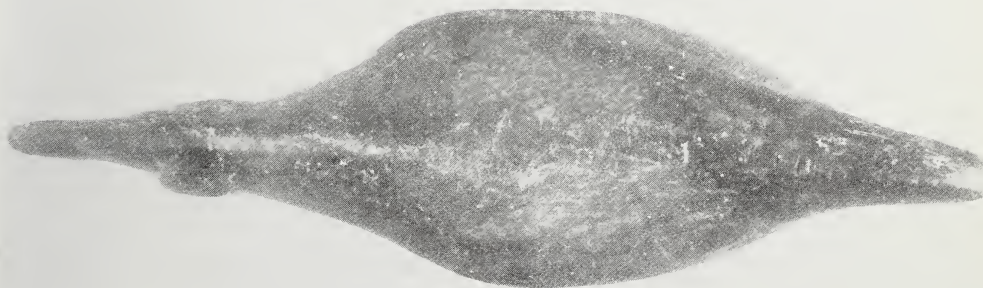
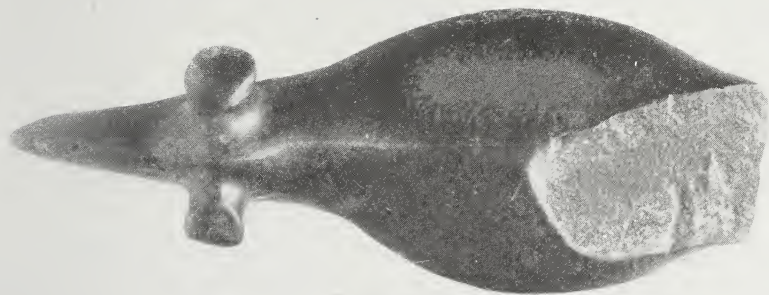
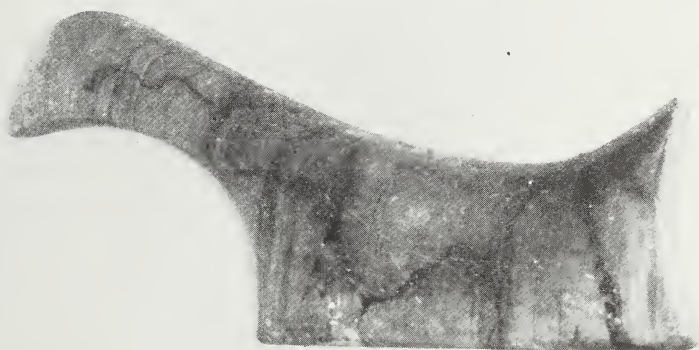
No. 38470. From Wellington, Prince Edward County. Made from banded slate. It has much exaggerated eyes but the base is too narrow for any perfor-



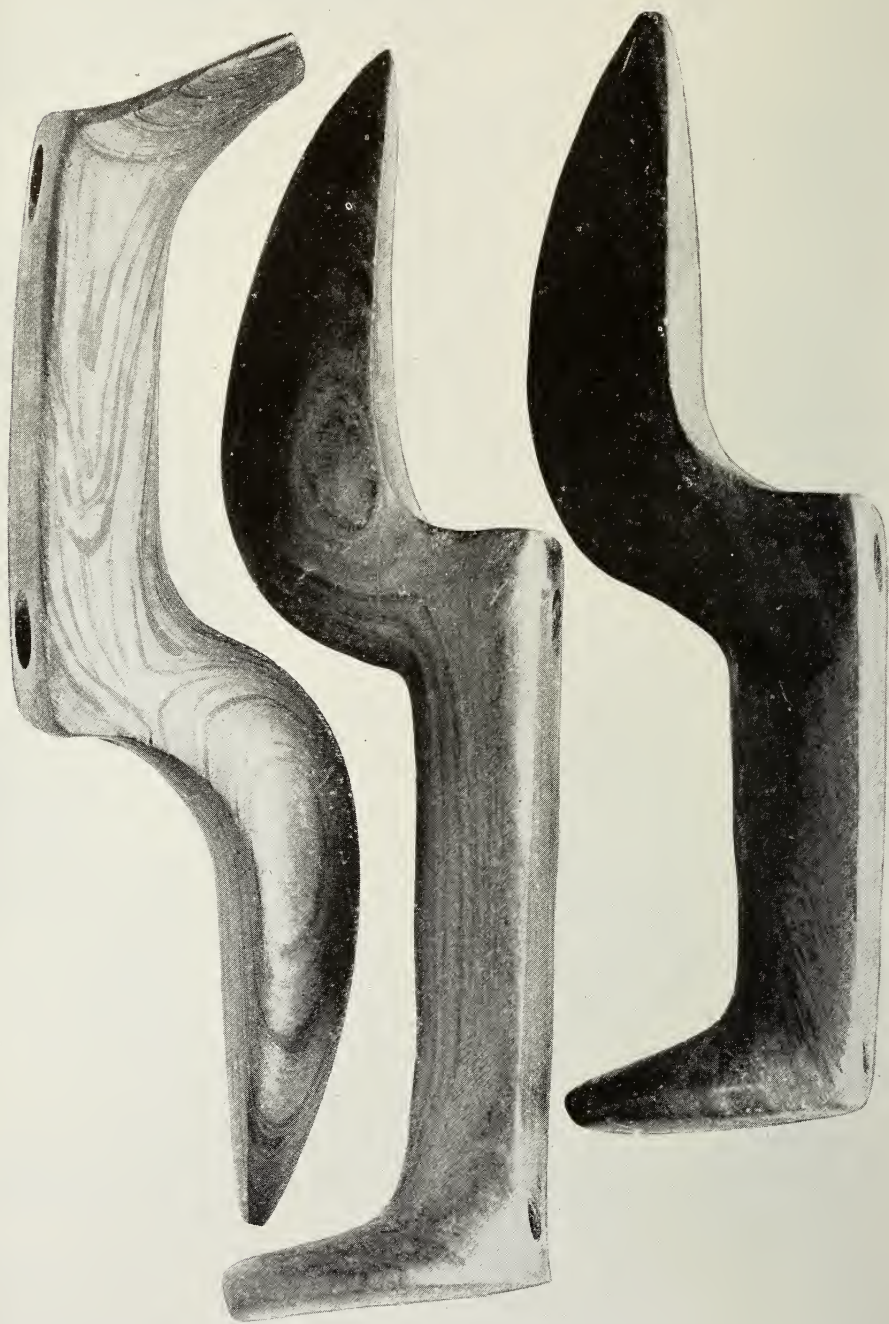
BIRD AMULETS—Full Size.
Nos. 38,480, 38,477, 38,478, 38,467, (Read from top down).



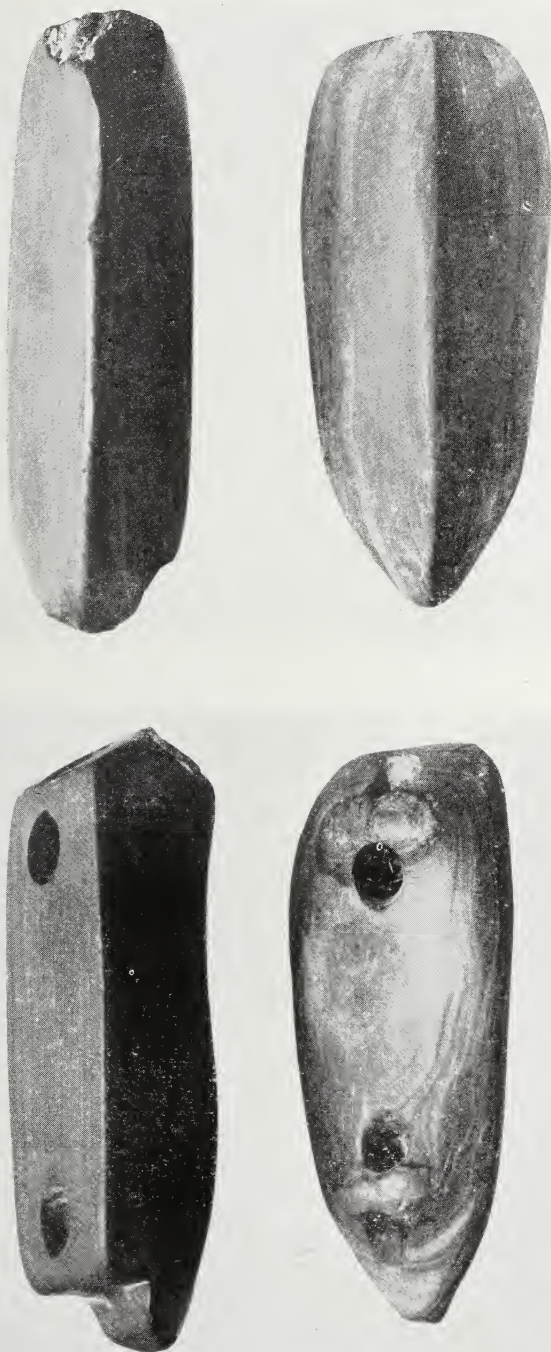
BIRD AMULETS—Full Size.
Nos. 38,466, 38,470, 38,469.



BIRD AMULETS—Full Size.
Nos. 38,461, 38,462, 38,479, 38,463. (Read from top down).



BIRD AMULETS—Full Size.
Nos. 38,475, 38,465, 38,474.



BIRD AMULETS—Full Size.
Nos. 38,464, 38,471.

ations for suspension. The imperfectly flat base is slightly curved upward at each end, with a length of three and three-quarter inches, but it is nowhere quite half an inch in width.

No. 38469. From Wellington, Prince Edward County. Made of light-colored slate. It had exaggerated eyes, but the head is somewhat fractured. It has two holes, one at each extremity. The perfectly flat base is three inches and three-quarters long and three-quarters of an inch broad at the widest part at the rear extremity.

No. 38461. From Indian Island, Bay of Quinte, Prince Edward County. Made from banded slate that receives a high polish. It has two holes for suspension in carrying, one at each extremity. Its flat base is two inches and a quarter long and an inch and an eighth broad at its central part where it is widest.

No. 38462. From Big Island, Bay of Quinte. Made from dark slate faintly banded. It has two holes as usual but both are broken out, and a second hole made at the front, which also is broken out. It has exaggerated eyes, which are so common amongst these amulets. The flat base is three inches and a half long, and half an inch broad.

No. 38479. From Lot 22, River Road, Trenton. Made from very dark slate (banded). It has likewise exaggerated eyes. The two holes are of excellent workmanship. The irregularly flat base is two inches long and an inch and a half broad at the central part.

No. 38463. From Big Island, Bay of Quinte. Made from Huronian slate with banding less distinct than in most cases. It has exaggerated eyes. The irregularly flat base is two inches long and an inch and three-quarters broad at the central part.

No. 38475. From Wellington, Prince Edward County. Made from dark banded Huronian slate. It has two holes, one at each extremity, well formed. Its flat base is three inches long and three-quarters of an inch broad.

No. 38465. From Trenton Mountain. Made from banded Huronian slate. It has two well-formed holes, one at each extremity. Its flat base is three inches and three-quarters long and only three-quarters of an inch broad.

No. 38474. From Wellington, Prince Edward County. Made from banded Huronian slate, and has two well-formed holes. The flat base is three inches and a quarter long and three-quarters of an inch broad.

No. 38464. From Big Island, Bay of Quinte. Made from banded Huronian slate, with dark shades. The head and the tail are lost. It has two well-formed holes. The flat base is two inches and three-quarters long and an inch broad at the central part where it is widest.

No. 38471. From Wellington, Prince Edward County. Made from banded Huronian slate. The head is lost, and the fracture has been smoothed. It has two holes well formed and buttressed by ridges left upon the base. The irregularly flat base is two inches and a half long and an inch and a quarter wide at the widest part.

STONE PIPES.

No. 39143. The interesting effigy pipe from Picton, shown at the first of this group, represents an owl. The back of the bird is fluted, as in so many other examples of these effigy owl pipes. The owl's talons are represented in



No. 39,143
No. 39,328

STONE PIPES—Full Size.
No. 39,141
No. 39,197

No. 39,142
No. 39,139

the usual way found in bird pipes, and are perforated for the insertion of a string or other support. The pipe is made from a soft, workable stone of grey color, and a stem, more than an inch in length, has been worked from the material, which had proved so suitable for working into any shape by the maker.

No. 39141. A small black stone pipe, of a broad type, also comes from Picton. The material from which it is made has taken a good polish.

No. 39142. The pipe represented is also from Picton, and is made of grey stone that has taken a good polish. The bowl makes a very broad angle with the stem, the deviation of the former from the line of the stem making only about half of a right angle.

No. 39197. This fine specimen of the platform pipe comes from Wellington in Prince Edward County. It is made from a grey stone and has a long, slender base, four inches and a quarter in length. Pipes of this class have been found most commonly amongst the remains of the "moundbuilder" Indians of the Ohio Valley and adjacent parts, and were formerly attributed exclusively to those people, but examples of the same type have been coming to light in a wider range of territory than was at one time known.

No. 39328. This is another platform pipe made of similar material and having the same shape as the last example. It comes from Picton, near the same place as No. 39197, but one arm of the base has disappeared and a part from the lip of the bowl. Notwithstanding this, it is a good specimen of the "moundbuilder" pattern.

No. 39139. An interesting grey stone pipe from the Carrying Place. Besides the cording worked around the top of the bowl, and a number of flutings worked into the base, it has eleven dots drilled into the material on the side shown, and five long scores on the opposite side.

No. 39205. A black stone pipe from Wellington in Prince Edward County. The stem makes a very broad angle with the bowl; in fact, the bowl is only slightly bent out of the line of the stem, and it might almost be called a tube pipe. There is a perforation in the base near the bend, besides the usual stem hole.

No. 39149. A stone pipe having an interesting and unusual shape. It comes from Picton and it is made from a variegated black and grey stone. The bowl is differentiated from the rest of the pipe by two scores which meet at a point, as shown in the engraving. A cross section of the pipe makes a triangle, almost right-angled, with the right angle along the base.

No. 39199. This pipe contains similar material to the last example, but a cross section makes a quadrilateral instead of a triangle. It comes from Wellington in Prince Edward County. The bowl makes a sharper angle with the stem than in the last example.

No. 39204. A black stone pipe also from Wellington. The cross section makes an oval. The angle of the bowl with the stem is broad, as in so many examples of these stone pipes.

No. 39148. This well formed specimen was carved from grey colored stone, locality, Picton. It has a circular cross section, and the angle of the bowl with the stem is also very broad.

No. 39459. This pipe has a most interesting shape, as the bowl culminates in four knobs, parts of which have been slightly knocked off but rebuilt by a former owner of the specimen. It is carved from light grey stone. It was



STONE PIPES—Full Size.

No. 39,205
No. 39,204
No. 39,325

No. 39,149
No. 39,148

No. 39,199
No. 39,459
No. 39,326



STONE PIPES—Full Size.
 No. 39,346
 No. 39,163

No. 39,241
 No. 39,211

No. 39,243
 No. 39,214

found upon Bald Head, the north end of the long spit or beach which encloses Wellers Bay, near the neck of Prince Edward County, or Carrying Place. There is a small hole perforated through the tip at the bottom of the pipe.

No. 39325. This is another pipe of the platform pattern, made from dark colored stone, slightly different in the shape of the bowl from the former specimens. It was found in Murray Township.

No. 39326. This pipe is a specimen of the well known bottle-stopper pattern, made from drab-colored stone. It comes originally from the Carrying Place in Prince Edward County.

CLAY PIPES.

No. 39241. This specimen has a human face effigy on the front and another on the back, of the bowl, but neither of the faces shows much skill in workmanship. The design and the markings on the sides are interesting, similar ones being rare. Locality, Wellington, in Prince Edward County.

No. 39346. This has but one human face effigy, facing the smoker. It is better formed than the last example, and has two prominent hair knobs. The mouth is open, as often occurs with this class of effigies. This pipe comes from Indian Island in the Bay of Quinte, (a small island of ten acres, or less, situated only about a mile off the carrying Place).

No. 39242. This is another pipe from Wellington, in Prince Edward County. On the bowl there is a small full figure effigy apparently intended to represent a human form climbing a tree.

No. 39211. The bowl decorations of this pipe are a belt of cords or grooves and a row of dots. The specimen also comes from Wellington.

No. 39163. The human face effigy on this pipe has been formed with rather more skill than any of the preceding specimens, and is an unusual and striking example of American Indian art. It comes from Picton.

No. 39214. This is also a good specimen with a curved and slender stem. Some red paint, with which it had been smeared, still adheres to parts of the bowl. It comes from Wellington in Prince Edward County, from which many of the other specimens have been obtained.

SMALL STONE IMPLEMENTS.

A number of small stone implements, triangular in shape, are in the Chadd Collection. Articles of this kind are sometimes classed with the chisels, but they are not capable of bearing much strain, from the weakness of the stone material of which they are made.

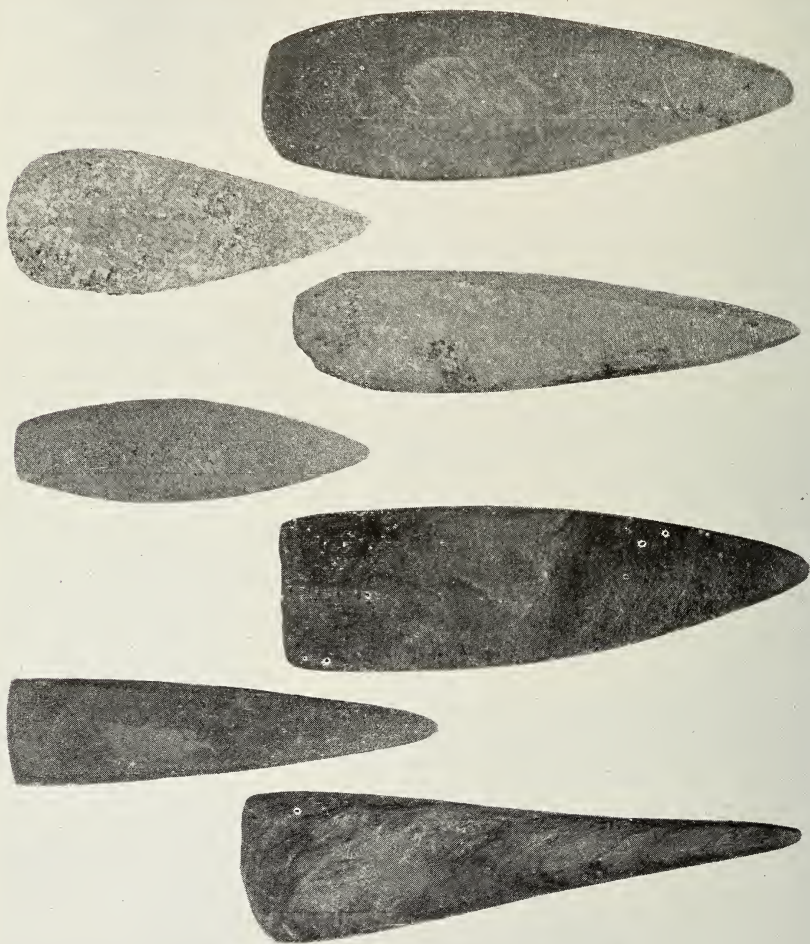
No. 39789 is made from a light grey, granular stone, with a length of one inch and seven-eighths. It comes from Lot 21, Concession 3, Hillier Township.

No. 39788 also from the same place, is also made from granular stone, but has a finer texture than the last example. It has the same length.

No. 38591 is of still finer texture than the two preceding, and dark grey in color. Its length is two inches and a quarter. This specimen is from Bald Head, as are also the three following.

No. 38590. This specimen is made from a purplish colored stone, and has a length of two inches and three-quarters.

No. 38682. The specimen is drab-colored and has nearly the same length as the next preceding.



SMALL STONE IMPLEMENTS—Full Size.

No. 39,789

No. 39,788

No. 38,591

No. 38,590

No. 38,682

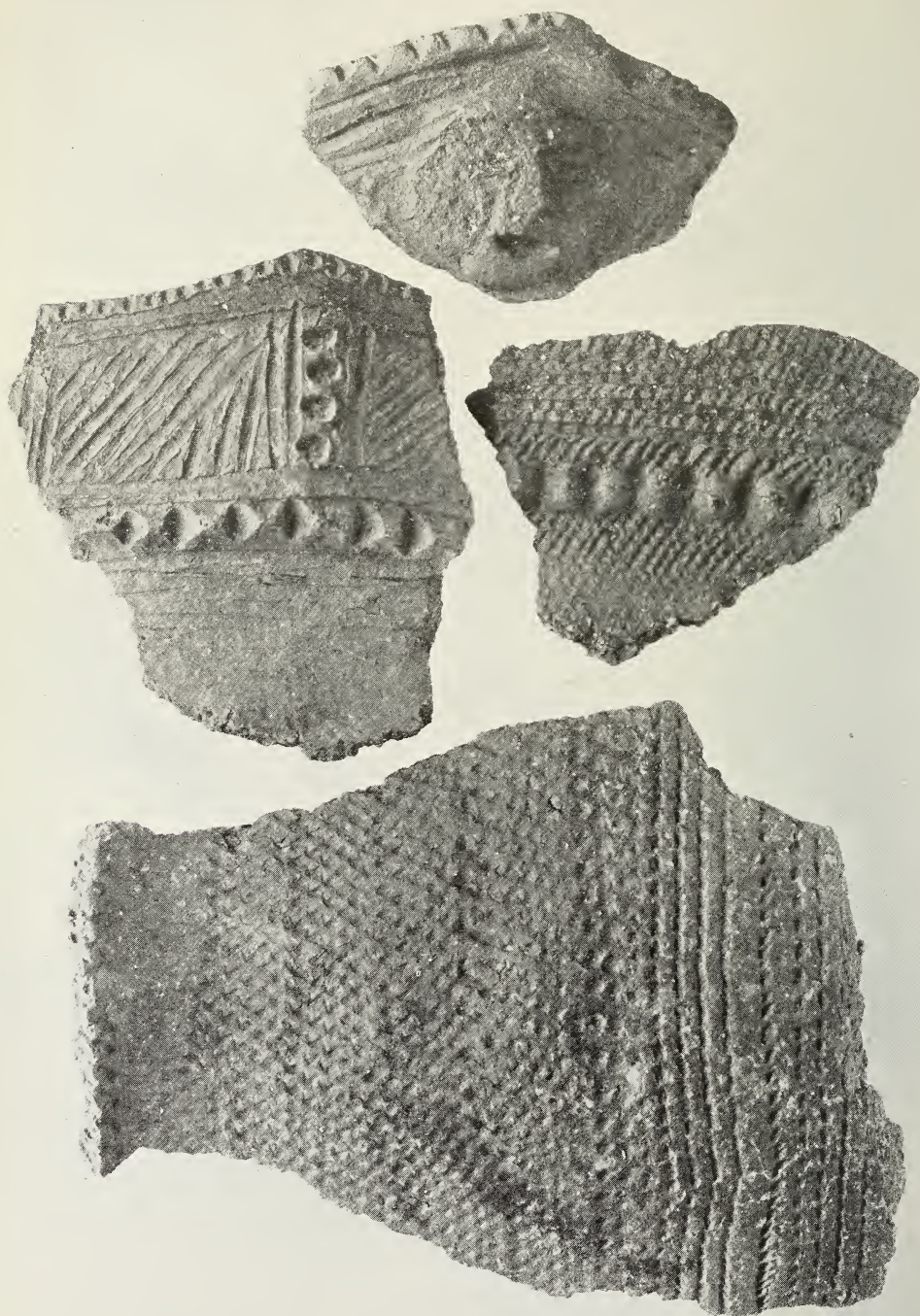
No. 38,589

No. 38,813



ICE PICKS.

Nos. 38,804, 39,321, 38,805, 40,051.



POTTERY—Full Size.
No. 39,704

No. 39,906

No. 39,936

No. 38589. It is made from a blackish-colored stone, two inches and three-quarters in length.

No. 38813 is the only specimen in this group made from banded slate. It is more pointed than the others, and has a length of three inches. It comes from Lot 3, Concession 1, Hallowell Township, near Wellington.

ICE PICKS.

Several very interesting ice picks of smooth stone are included in the Chadd Collection.

No. 40051. This specimen is sharpened at both ends like a chisel or axe. It is made from dark grey stone and has a length of eleven and a half inches. It comes from Consecon in Prince Edward County.

No. 38805 has round tips but one end has been fractured off. The implement is now 13 inches in length. The material is black stone. The specimen comes from Lot 3, Concession 1, Hallowell Township, near Wellington.

No. 39321. This specimen is also sharpened round at both ends. It is made of dark grey stone and has a length of fourteen and one half-inches, the longest specimen in the group. It comes from Hillier Township.

No. 38804. This pick is sharpened flat at both ends, and is made from black stone. Its length is fourteen inches. It comes from Lot 3, Concession 1, Hallowell Township, near Wellington.

POTTERY.

The pottery used in the locality in which the Chadd Collection was formed had evidently been elaborately decorated, as appears from the fragments that accompanied it.

No. 39704 is a pot ear bearing a human face effigy. This kind of decoration is not common. The specimen is from Ameliasburgh Township.

No. 39906 is another pot ear very highly ornamented. This comes from Wellers Bay.

No. 39936. This specimen is unique in having a row of knobs formed by pushing a pointed implement against the inside of the plastic clay pot. In addition to this, and a series of cordings around the top, the specimen is covered with minute dots made by a very fine point. It also comes from Wellers Bay.

The large fragment at the bottom of the group has been most elaborately worked.

Arthur C. Parker, M.Sc., State Archaeologist of New York, says:—

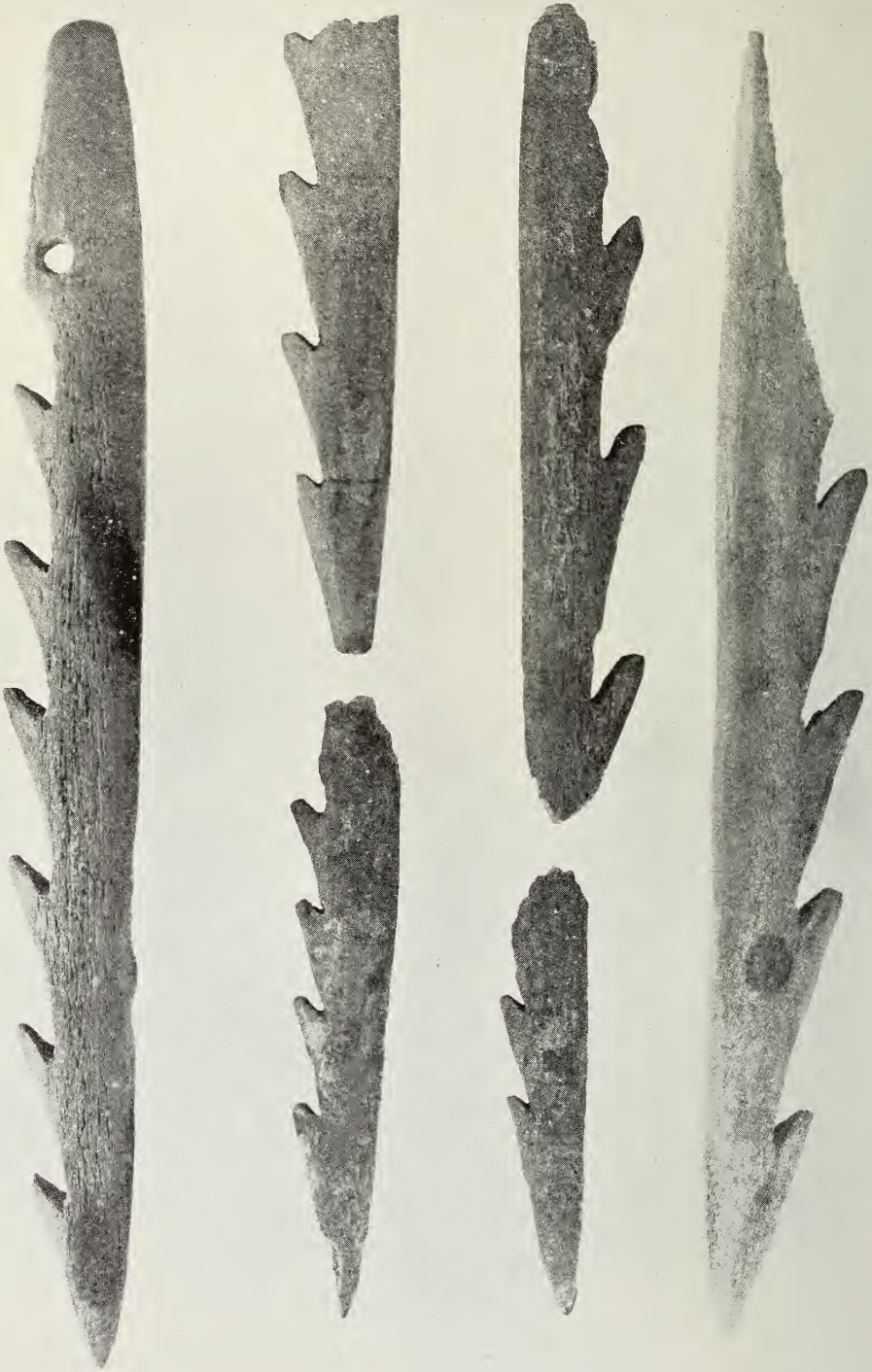
"The top sherd and the one below it and to the right are 17th century Iroquois products.

"The paddled design sherds are Algonkian. The fact that the two designs were found on one site only means that two pots, from the hands of different peoples, were broken on the same spot.

"The Iroquois design is typical of the period 1600-1620, the modelled face being a good clue.

"The stamped Algonkian pattern, no doubt, has the decoration carried down inside the lip.

"Each of these designs is as distinctive in origin as a French vase is from one from Japan."



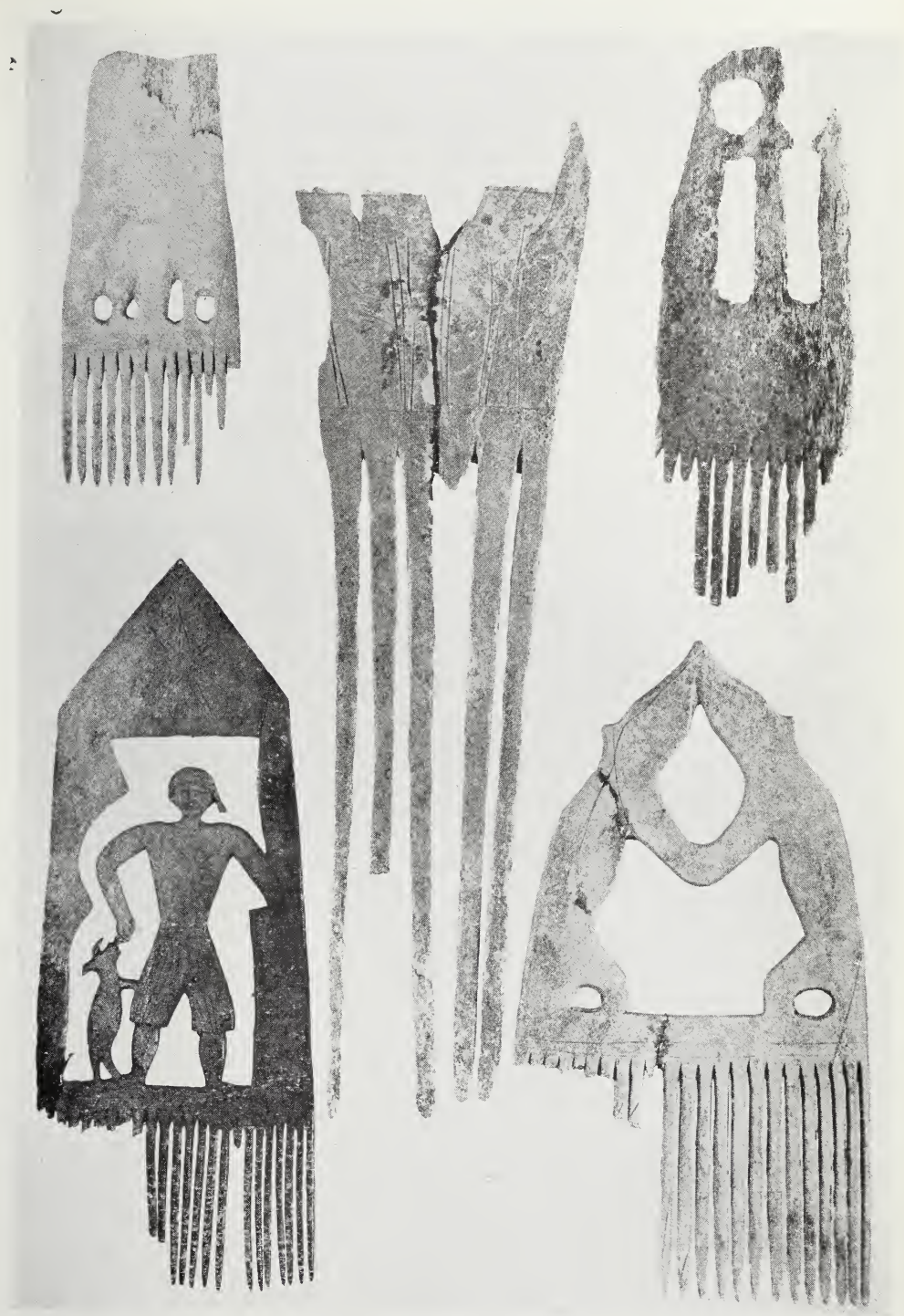
BARBED BONE SPEAR-HEADS—Full Size.

No. 39,729

No. 39,653
No. 39,658

No. 39,655
No. 39,660

No. 39,731



BONE COMBS—Full Size.

No. 41,376

No. 41,375

No. 40593

No. 40,592

No. 39,516

BARBED BONE SPEAR-HEADS.

No. 39729 has six barbs and the perforation for a cord. It is a very complete specimen, thus being an exception to the rule. It comes from Bald Head near the Carrying Place. Harpoons of this kind are a numerous class in Canada, but they seldom have so many barbs as this specimen, and are rarely so well preserved and complete.

No. 39653. This is only the fore part of the harpoon, and the same must be said of the other four specimens, showing the uncertainties of this class of implements. There are four barbs on this remaining portion. It comes from the Sand Banks, Prince Edward County.

No. 39658 has four barbs, and is also from the Sand Banks.

No. 39655 comes from the same place but has three barbs.

No. 39660, from the same locality, is the tip of a spear on which only two barbs are left.

No. 39731 is the fore part of a large spear, containing four barbs. It comes from Bald Head.

Out of six specimens only one is complete, which gives the student of aboriginal life an idea of the mishaps to which the harpoon is liable.

BONE COMBS.

No. 41376. This comb has a length of three inches and a half, and its design bears evidence of aboriginal workmanship. It comes from the Carrying Place.

No. 40592 is six inches in length, and comes from Smokes point, Wellers Bay. The striped breeches and the toque on the head of the human figure indicate an early French origin of this specimen.

No. 41375 has a total length of eight inches, being more than the usual length of combs, and the long, slender teeth form the chief part of the specimen. It comes from the Carrying Place.

No. 40593 is four inches and a half in length, but its material is much corroded with age or weathering. It comes from Smokes Point, Wellers Bay.

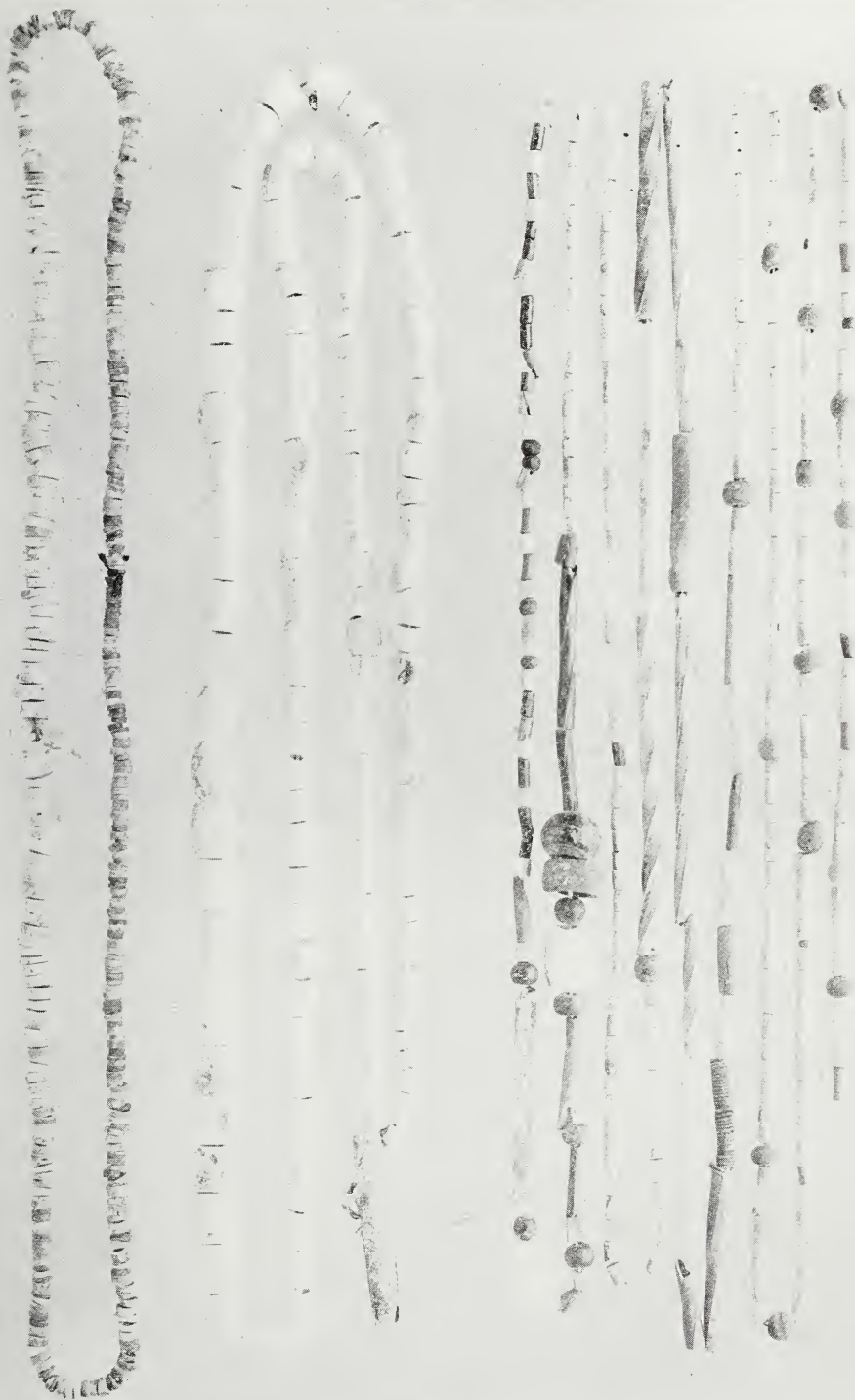
No. 39516. This unique specimen is five inches and a half in length and comes from Bald Head. The design is well worked and represents two osculating bears.

SMALL SHELL PENDANTS.

The first five specimens in the engraving are bird beads (Nos. 39820, 39819, 38628-29-30,) and have lateral perforations (one in each) through the neck, for the purpose of suspension on a string. Each seems to represent a swimming water-fowl, probably a duck.

The small crescent at the bottom of the engraving has two perforations, and has the curve of the original shell from which the specimen was made. Crescents of this kind were used to intersperse with beads in making strings of beads.

These specimens are white, and have designs carved upon them by a pointed tool, the effect in some cases being artistic.



WAMPUM AND OTHER BEADS.
Nos. 38,615, 39,816, 39,385.

WAMPUM AND OTHER BEADS.

No. 39385. Beads of shell, pipestone, etc., having a variety of colors. They are of various lengths and shapes, one of them being three inches and a half long. There are some glass beads from traders amongst them, but the majority are of aboriginal workmanship. The columella of large shells was used to form some of the beads. They form a long string, and are from the Carrying Place.

No. 39816. These are shell beads of larger sizes than most of the preceding, white and of aboriginal make. They come from Ameliasburg Township.

No. 38615 consists of shell beads with a few bone ones, but of smaller sizes than the next preceding. They have a variety of colors. Locality, Picton.



SMALL SHELL PENDANTS—FULL SIZE.
Nos. 39,820, 39,819, 38,628, 38,629, 38,630, 41,377.

NEW MATERIAL

CHADD COLLECTION.

No. 38460-40900—Procured from Mrs. I. Chadd, Trenton, Ont.

- 38460—Bar amulet, Murray Tp.
- 38461—Bird amulet, Indian Island, Prince Edward Co.
- 38462-38463—Bird amulets, Big Island, Prince Edward Co.
- 38464—Part of amulet, Big Island, Prince Edward Co.
- 38465-38467—Bird amulets, Trenton Mountain.
- 38468—Bar amulet, Trenton Mountain.
- 38469-38470—Bird amulets, Wellington, Prince Edward Co.
- 38471—Amulet, Wellington, Prince Edward Co.
- 38472-38473—Bar amulets, Wellington, Prince Edward Co.
- 38474-38475—Bird amulets, Mount Pelion, Trenton.
- 38476—Bar amulet, Found in Trent River, Trenton.
- 38477—Bird amulet, Wellington, Prince Edward Co.
- 38478—Bird amulet, Picton.
- 38479—Bird amulet, Lot 22, River Road, Trenton.
- 38480—Bird amulet, Wellington, Prince Edward Co.
- 38481-38482—Fragments of bird amulets, Wellers Bay.
- 38483—Bar amulet, Wellington, Prince Edward Co.
- 38484-38516—Axes or adzes, Picton and Athol Tp.
- 38517-38542—Axes or adzes, Wellington, Prince Edward Co.
- 38543-38550—Axes or adzes, Carrying Place.
- 38551-38552—Long stone implements, Carrying Place.
- 38553-38554—Fragments of stone implements, Carrying Place.
- 38555-38556—Rubbing stones, Carrying Place.
- 38557—Part of banner stone, Carrying Place.
- 38558—Large grooved axe, Lot 9, Con. 1, Murray Tp.
- 38559—Bone spear, Bald Head, Prince Edward Co.
- 38560—Bone awl, Bald Head, Prince Edward Co.
- 38561-38569—Horn implements, Bald Head, Prince Edward Co.
- 38570-38580—Axes or adzes, Bald Head, Prince Edward Co.
- 38581—Sinker (stone), Bald Head, Prince Edward Co.
- 38582-38584—Gorget, Bald Head, Prince Edward Co.
- 38585—Stone pipe, Bald Head, Prince Edward Co.
- 38586—Stem of stone pipe, Bald Head, Prince Edward Co.
- 38587—Stem of clay pipe, Bald Head, Prince Edward Co.
- 38588—Fragment of clay pipe bowl, Bald Head, Prince Edward Co.
- 38589-38591—Small stone implements, Bald Head, Prince Edward Co.
- 38592—Beads, Bald Head, Prince Edward Co.
- 38593-38594—Metal arrow points, Bald Head, Prince Edward Co.
- 38595-38607—Horn awls, Bald Head, Prince Edward Co.
- 38608-38610—Bone awls, Bald Head, Prince Edward Co.
- 38611—Gorget, Bald Head, Prince Edward Co.
- 38612—Large charred bone implement, Bald Head, Prince Edward Co.
- 38613—Stone chisel, Bald Head, Prince Edward Co.
- 38614—String of Indian beads, Picton.
- 38615—String of wampum, Picton.
- 38616—String of beads and wampum, Picton.
- 38617—String of wampum, Picton.
- 38618—String of bone and shell wampum, Picton.
- 38619—String of small shells, Picton.
- 38620—String of glass beads, Picton.
- 38621—String of wampum, Picton.
- 38622—String of glass beads, Picton.
- 38623—Seventy-five small copper beads, Picton.
- 38624—One hundred and fifty small shells, Picton.
- 38625—Fifty chert specimens, arrowheads, and scrapers, Picton.
- 38626—Fifty-five specimens, arrowheads and scrapers, Bald Head.
- 38627—Bone bead, Picton.
- 38628-38630—Small shell pendants, Picton.
- 38631-38655—Brass arrow-points, Bald Head.
- 38656-38659—Brass bangles, Bald Head.
- 38660—Small metal cross, Bald Head.
- 38661—Fragments of stone pipe, Bald Head.
- 38662—Animal head from a clay pipe bowl, Bald Head.
- 38663-38667—Old knife blades, Picton.

- 38668—Metal spike, Picton.
 38669-38674—Old knife blades, Bald Head.
 38675—Small bayonet, Bald Head.
 38676-38678—Metal spear-heads, Bald Head.
 38679—Metal spoon, Bald Head.
 38680—Fifty chert specimens arrow-heads, etc., Bald Head.
 38681—Gorget, Bald Head.
 38682-38683—Small stone implements, Bald Head.
 38684-38685—Strings of beads and wampum, Bald Head.
 38686-38687—Shell beads, Bald Head.
 38688—Clay pipe bowl, Bald Head.
 38689-38705—Horn implements, Bald Head.
 38706-38708—Bone awls, Bald Head.
 38709-38711—Iron tomahawks, Murray Tp.
 38712-38731—Stone axes or adzes, Murray Tp.
 38732-38767—Stone axes or adzes, Lot 1, Con. 1, Murray Tp.
 38768—Iron tomahawk, Lot 1, Con. 1, Murray Tp.
 38769-38770—Drills (chert), Lot 1, Con. 1, Murray Tp.
 38771-38796—Axes or adzes, Bald Head.
 38797—Large red chert spear-head, Lot 3, Con. 1, Hillier Tp.
 38798—Stone knife, Lot 3, Con. 1, Hillier Tp.
 38799—Large chert spear-head, Lot 3, Con. 1, Hillier Tp.
 38800—Sand stone implement, Lot 3, Con. 1, Hillier Tp.
 38801-38803—Stone tubes, Lot 3, Con. 1, Hillier Tp.
 38804-38806—Ice picks (stone), Lot 3, Con. 1, Hillier Tp.
 38807-38809—Points of ice picks, Lot 3, Con. 1, Hillier Tp.
 38810—Long stone implement, Lot 3, Con. 1, Hillier Tp.
 38811-38813—Sharp-pointed stone implements, Lot 3, Con. 1, Hillier Tp.
 38814—Paint stone, Lot 3, Con. 1, Hillier Tp.
 38815—Rubbing stone, Lot 3, Con. 1, Hillier Tp.
 38816—Axe or adze, Lot 3, Con. 1, Hillier Tp.
 38817-38818—Small hammer stones, Lot 3, Con. 1, Hillier Tp.
 38819—Sinker (stone), Lot 3, Con. 1, Hillier Tp.
 38820—Sinker (fossil), Lot 3, Con. 1, Hillier Tp.
 38821—Small piece of well-worked pottery, Lot 3, Con. 1, Hillier Tp.
 38822—Horn awl, Lot 3, Con. 1, Hillier Tp.
 38823—Eighteen chert specimens, Carrying Place, Prince Edward Co.
 38824—Gouge, Carrying Place, Prince Edward Co.
 38825-38849—Stone adzes or axes, Carrying Place, Prince Edward Co.
 38850—Part of ice pick, Carrying Place, Prince Edward Co.
 38851-38871—Stone adzes, Wellington, Prince Edward Co.
 38872—Gouge, Carrying Place, Prince Edward Co.
 38873—Gouge, Picton.
 38874—Gouge, Murray Tp.
 38875-38880—Gouges, Bald Head.
 38881-38886—Gouges, Athol Tp.
 38887-38890—Gouges, Lot 5, Con. 1, Murray Tp.
 38891-38893—Gouges, Carrying Place, Prince Edward Co.
 38894-38898—Iron tomahawks, Bald Head.
 38899-38900—Iron tomahawks, Coe Hill, Wollaston Tp.
 38901—Iron tomahawk, Smokes Point, Wellers Bay.
 38902—Iron tomahawk, Trenton.
 38903—Iron tomahawk, Indian Island, Bay of Quinte.
 38904-38906—Iron tomahawk, Carrying Place.
 38907-38934—Axes or adzes, Wellington, Prince Edward Co.
 38935-38937—Chisels (stone), Wellington, Prince Edward Co.
 38938-38939—Small stone implements, Wellington, Prince Edward Co.
 38940-38963—Axes or adzes, Lot 9, Con. 1, Murray Tp.
 38964—Fragments of ice pick, Lot 9, Con. 1, Murray Tp.
 38965-38978—Axes or adzes, Lot 19, Con. 1, Hillier Tp.
 38980-39005—Axes or adzes, Murray Tp.-Hillier Tp.
 39006-39035—Axes or adzes, Hillier Tp.
 39036-39051—Axes or adzes, Wellington.
 39052—Gouge, Wellington.
 39053-39081—Axes or adzes, Indian Island, Bay of Quinte.
 39082-39116—Axes or adzes, Sand Banks, Prince Edward Co.
 39117—Fifty-four chert specimens, Smokes Point, Wellers Bay.
 39118—Large quartz spear-head, Smokes Point, Wellers Bay.
 39119—Large stone spear-head, Smokes Point, Wellers Bay.
 39120-39121—Large slate spear-heads, Smokes Point, Wellers Bay.
 39122-39132—Arrow-heads, Smokes Point, Wellers Bay.

- 39133-39134—Chert drills, Smokes Point, Wellers Bay.
39135-39136—Catlinite pipe, Illinois State, U.S.A.
39137—Stone pipe, Picton.
39138—Stone pipe, Milford.
39139—Stone pipe, Carrying Place.
39140-39144—Stone pipes, Picton.
39145—Stone pipe, Wellers Bay.
39146-39152—Stone pipes, Picton.
39153-39156—Fragments of stone pipes, Picton.
39157-39159—Fragments of stone pipes, Murray Tp.
39160-39163—Clay pipes, Picton.
39164-39178—Clay pipe bowls, Picton.
39179-39196—Clay pipe stems, Picton.
39197-39200—Stone pipes, Wellington, Prince Edward Co.
39201—Stone pipe, presented by "Buck Shot Bill" to W. C. Chadd, Esq.
39202—Large sand-stone pipe, Wellington, Prince Edward Co.
39203-39207—Stone pipes, Wellington, Prince Edward Co.
39208-39209—Stone pipe stems, Wellington, Prince Edward Co.
39210-39218—Clay pipes, Wellington, Prince Edward Co.
39219-39259—Clay pipe bowls, Wellington, Prince Edward Co.
39260-39272—Clay pipe stems, Wellington, Prince Edward Co.
39273-39285—Iron tomahawks, Wellers Bay.
39286—Iron chisel or chalking tool, Wellers Bay.
39287-39305—Gouges, Picton.
39306-39307—Gouges, Hillier Tp.
39308—Gouge, Picton.
39309—Gouge, Hillier Tp.
39310-39311—Gouges, Stockdale, Northumberland Co.
39312-39313—Gouges, Lot 1, Con. 1, Murray Tp.
39314-39318—Gouges, Lot 1, Con. 1, Ameliasburg Tp.
39319—Gouge, Lot 8, Con. 1, Ameliasburg Tp.
39320—Ice pick, Frankford, Northumberland Co.
39321—Ice pick, Hillier Tp.
39322—Axe or adze, Murray Tp.
39323—Slate pipe, inlaid with lead, North West Territories, Can.
39324—Stone pipe, Lot 21, Con. 3, Hillier Tp.
39325—Stone pipe, Murray Tp.
39326—Stone pipe, Carrying place, Prince Edward Co.
39327—Stone pipe, Ameliasburg Tp.
39328—Stone pipe, Picton.
39329—Unfinished stone pipe, Lot 10, Con. 1, Murray Tp.
39330—Unfinished stone pipe, Hillier Tp.
39331—Stone pipe.
39332—Stone pipe, Frankford, Northumberland Co.
39334—Stone pipe, Stockdale, Northumberland Co.
39335-39337—Fragments of stone pipes, Athol Tp.
39338—Carved slate pipe, Haida Indians, Queen Charlotte Island, B.C.
39339—Catlinite pipe.
39340-39342—Modern Catlinite pipes.
39343—Modern pipe, Arizona, U.S.A.
39344—Modern stone pipe.
39345—Clay pipe, Murray Tp.
39346-39348—Clay pipes, Indian Island Bay of Quinte.
39349-39351—Clay pipes, Picton.
39352-39353—Stems of clay pipes, Picton.
39354—Slate knife, Wellington, Prince Edward Co.
39355-39369—Gorgetts, Wellington, Prince Edward Co.
39370—Stone implement, Wellington, Prince Edward Co.
39371-39372—Banner stones, Wellington, Prince Edward Co.
39373—Clay pipe, Wellington, Prince Edward Co.
39374-39380—Fragments of gorgets, Wellington, Prince Edward Co.
39381—String of shell wampum, Waterdown.
39382—Bone beads, Carrying Place.
39383—String of Glass beads, Bald Head.
39384—String of glass and shell beads, Carrying Place.
39385—String of glass and shell beads, Bald Head.
39386—String of glass and shell beads, Sand Banks, P. E. County.
39387—Eight long shell beads, Bald Head.
39388-39390—Strings of shell and glass beads, Indian Island, Bay of Quinte.
39391—String of shell beads, Bald Head.
39392-39393—Strings of shell and glass beads, Picton.

- 39394-39397—Strings of shell and glass beads, Sugar Point, Prince Edward Co.
39398—String of shell and glass beads, Murray Tp.
39399—String of shell beads, Murray Tp.
39400—String of shell and glass beads, Frankford, Northumberland Co.
39401-39407—Strings of shell and glass beads, Coe Hill, Wollaston Tp.
39408—Small box of shell and glass beads, Wollaston Tp.
39409—Eighty-two chert arrow-heads, etc., Wellers Bay, Prince Edward Co.
39410-39411—Arrow-heads, Wellers Bay, Prince Edward Co.
39412—Fifty-eight arrow-heads, Murray Tp.
39413-39415—Slate arrow-heads, Murray Tp.
39416—Scraper, Murray Tp.
39417—Obsidian arrow-head, Murray Tp.
39418-39426—Arrow-heads, Wellers Bay, Prince Edward Co.
39427—Fifty chert arrow-heads, etc., Wellington.
39428-39437—Arrow-heads, Wellington.
39438—Curved flint implement, Wellington.
39439-39446—Slate arrow-heads, Wellington.
39447—Thirty-three leaf-shaped chert specimens, Bald Head.
39448—Arrow-head (quartz), Bald Head.
39449—Arrow-head (chert), Bald Head.
39450-39451—Arrow-heads (quartz), Indian Island, Prince Edward Co.
39452-39454—Bone awls, Bald Head.
39455-39458—Awls (antler), Bald Head.
39459—Stone pipe, Bald Head.
39460—Clay pipe, Bald Head.
39461—Fragments of bone comb, Bald Head.
39462-39466—Stone axes or adzes, Bald Head.
39467—Scalp Lock.
39468—Glass beads, Carrying Place, Prince Edward Co.
39469—Brass vessel, Bald Head.
39470—Eleven fragments of brass vessels, Bald Head.
39471—Gouge, Carrying Place.
39472—Gorget, Carrying Place.
39473-39474—Axes or adzes, Carrying Place.
39475—Brass vessel, Smokes Point, Prince Edward Co.
39476—Brass vessel, Smokes Point, Prince Edward Co.
39477—Brass vessel, Carrying Place, Prince Edward Co.
39478—Brass vessel, Indian Island, Bay of Quinte.
39479—Seven fragments of brass vessels, Bay of Quinte.
39480-39494—Axes or adzes, Lot 1, Con. 1, Murray Tp.
39495—Glass and bone beads, Lot 1, Con. 1, Murray Tp.
39496—Glass beads, Lot 1, Con. 1, Murray Tp.
39497—Shell gorget, Lot 1, Con. 1, Murray Tp.
39498-39500—Bones (worked), Bald Head.
39501-39505—Horn awls, Bald Head.
39506—Implements made from antler, Bald Head.
39507-39511—Bone awls, Lot 1, Con. 1, Murray Tp.
39512—Beads, Lot 1, Con. 1, Murray Tp.
39513-39515—Fragments of pottery, Lot 1, Con. 1, Murray Tp.
39516—Bone comb, Bald Head.
39517-39519—Barbed bone spear-heads, Bald Head.
39520-39523—Bone pendants, Bald Head.
39524-39526—Bone awls, Bald Head.
39527-39530—Awls (antler), Bald Head.
39531—Clay pipe bowl, Bald Head.
39532—Iron tomahawk, Bald Head.
39533—Thirty chert arrow-heads, Bald Head.
39534—Gorget, Bald Head.
39535-39552—Brass arrow-heads, Bald Head.
39553—Brass bangle, Bald Head.
39554—Piece of sheet copper, Bald Head.
39555-39556—Arrow-heads (sheet brass), Bald Head.
39557-39560—Axes or adzes, Bald Head.
39561—Gouge, Big Island, Bay of Quinte.
39562—Gorget, Bald Head.
39563-39572—Axes or adzes, Big Island, Bay of Quinte.
39573—Axe or adze, Murray Tp.
39574—Gorget, Big Island, Bay of Quinte.
39575-39577—Slate arrow-heads, Big Island, Bay of Quinte.
39578—Part of stone pipe, Big Island, Bay of Quinte.
39579—Rubbing stone, Big Island, Bay of Quinte.

- 39580—Large chert spear-head, Big Island, Bay of Quinte.
39581-39583—Arrow or spear-heads, Big Island, Bay of Quinte.
39584—Twenty-eight chert arrow-heads, Big Island, Bay of Quinte.
39585-39610—Foot bones (ground flat on one side), Sand Banks, Prince Edward Co.
39611-39650—Bone awls, Sand Banks, Prince Edward Co.
39651—String of bone beads, Sand Banks, Prince Edward Co.
39652-39660—Bone spear-heads (barbed), Sand Banks, Prince Edward Co.
39661-39666—Awls (antlers), Sand Banks, Prince Edward Co.
39667—Forty-three chert arrow-heads, etc., Frankford, Northumberland Co.
39668-39676—Slate arrow or spear-heads, Northumberland Co.
39677-39682—Chert arrow-heads, Northumberland Co.
39683—Thirty chert arrow-heads, Lot 60, Con. 1, Ameliasburg Tp.
39684-39689—Slate arrow or spear-heads, Lot 60, Con. 1, Ameliasburg Tp.
39690-39696—Chert arrow-heads, Lot 60, Con. 1, Ameliasburg Tp.
39697-39700—Bayonets, Queenston Heights.
39701—Iron adze, Queenston Heights.
39702—Forty-two chert specimens, arrows, etc, Ameliasburg Tp.
39703—Fifteen fragments of pottery, Ameliasburg Tp.
39704—Pieces of clay pot, Ameliasburg Tp.
39705-39708—Clay pipe bowls, Ameliasburg Tp.
39709—Gorget, Ameliasburg Tp.
39710-39726—Axes or adzes, Gardenville.
39727—Tablet (sandstone), Gardenville.
39728—One hundred and ten small bone awls, Bald Head.
39729-39732—Bone spear-heads (barbed), Bald Head.
39733-39739—Bone awls, Bald Head.
39740-39744—Imperfect implements (antler), Bald Head.
39745-39754—Bone awls, Lot 21, Con. 3, Hillier Tp.
39755-39757—Foot bones (ground flat), Lot 21, Con. 3, Hillier Tp.
39758-39781—Clay pipe stems, Lot 21, Con. 3, Hillier Tp.
39782-39787—Axes or adzes, Lot 21, Con. 3, Hillier Tp.
39788-39789—Small stone implements, Lot 21, Con. 3, Hillier Tp.
39790—Thirty-five chert specimens, Ameliasburg Tp.
39791-39809—Metal arrow points, Ameliasburg Tp.
39810—Piece of sheet metal, Ameliasburg Tp.
39811-39812—Metal bangles, Ameliasburg Tp.
39813—String of glass beads, Ameliasburg Tp.
39814—String of small shell wampum, Ameliasburg Tp.
39815—String of glass beads, Ameliasburg Tp.
39816—String of shell wampum, Ameliasburg Tp.
39817—String of shell and glass beads, Ameliasburg Tp.
39818—String of shell and glass beads, Ameliasburg Tp.
39819—Small pendant (shell), Ameliasburg Tp.
39820—Small pendant (shell), Ameliasburg Tp.
39821—Clay pipe bowl, Ameliasburg Tp.
39822-39827—Clay pipe stems, Ameliasburg Tp.
39828-39831—Fragments of pottery, Ameliasburg Tp.
39832—Stone pipe bowl, Ameliasburg Tp.
39833-39834—Small stone implement, Ameliasburg Tp.
39835-39842—Arrow-heads, Ameliasburg Tp.
39843—Sixty-five chert specimens, arrows, etc., Sand Banks, Prince Edward Co.
39844—Large flint spear-head, Sand Banks, Prince Edward Co.
39845-39856—Slate arrow or spear-heads, Sand Banks, Prince Edward Co.
39857—Clay pipe bowl, Bald Head.
39858—Silver armlet, Bald Head.
39859-39880—Fragments of pottery, Big Island.
39881—Clay pipe bowl, Big Island.
39882—Clay pipe stem, Big Island.
39883-39895—Axes or adzes, Big Island.
39896—Gorget, Lot 19, Con. 1, Hillier Tp.
39897-39900—Axes or adzes, Carrying Place.
39901—Iron spear-head, Hillier Tp.
39902—Small iron axe-shaped implement, Hillier Tp.
39903-39937—Fragments of pottery, Wellers Bay.
39938—Axe or adze, Gardenville, Ameliasburg Tp.
39939—Axe or adze, Lot 112, Con. 2, Ameliasburg Tp.
39940-39942—Axes or adzes, Lot 112, Con. 2, Ameliasburg Tp.
39943—Axe or adze, Lot 4, Con. 2, Ameliasburg Tp.
39944—Axe or adze, Lot 3, Con. 1, Ameliasburg Tp.
39945—Axe or adze, Lot 107, Con. 3, Ameliasburg Tp.
39946—Axe or adze, Lot 105, Con. 1, Ameliasburg Tp.

- 39947—Axe or adze, Lot 112, Con. 2, Ameliasburg Tp.
39948—Axe or adze, Lot 106, Con. 1, Ameliasburg Tp.
39949—Axe or adze, Carrying Place.
39950—Sandstone implement, Lot 1, Con. 1, Murray Tp.
39951—Sandstone implement, Lot 17, Con. B, Murray Tp.
39952-39959—Axes or adzes, Lot 10, Con. A, Murray Tp.
39960—Axe or adze, Bald Head.
39961-39962—Axes or adzes, Sand Banks, Prince Edward Co.
39963-39966—Axes or adzes, Granite Island.
39967-39996—Axes or adzes, Hillier Tp.
39997-40000—Axes or adzes, Carrying Place.
40001-40014—Axes or adzes, Bald Head.
40015-40031—Axes or adzes—Smokes Point, Wellers Bay.
40032-40034—Gouge (metal), Carrying Place.
40032-40034—Gouges (metal), Carrying Place.
40037-40050—Axes or adzes, Consecon, Prince Edward Co.
40051—Ice pick, Consecon, Prince Edward Co.
40052-40064—Axes or adzes, Wellington.
40065-40069—Axes or adzes, Lot 9, Con. 1, Murray Tp.
40070-40077—Axes or adzes, Bald Head.
40078—Axe or adze, Picton.
40079—Axe or adze, Hall's Point, Lot 1, Murray Tp.
40080—Axe or adze, Lot 1, Con. 1, Murray Tp.
40081-40082—Axes or adzes, Hillier Tp., Murray Tp.
40083-40090—Axes or adzes, Lot 12, Con. 1, Ameliasburg Tp.
40091-40100—Axes or adzes, Lot 1, Con. 1, Murray Tp.
40101-40109—Axes or adzes, Stony Point, Murray Tp.
40110-40168—Fragments of pottery, Bald Head.
40169-40191—Axes or adzes, Bay of Quinte.
40192-40195—Fragments of pottery, Sand Banks, Prince Edward Co.
40196-40199—Fragments of pottery, Bald Head.
40200—Grooved axe, Dane Co., Wisconsin, U.S.A.
40201—Grooved axe, Murray Tp.
40202—Part of pewter dish, Trenton, Ont.
40203—Sinker (stone), Carrying Place.
40204—Long slender stone implement, Lot 1, Con. 1, Ameliasburg Tp.
40205—Sandstone implement, Lot 1, Con. 1, Ameliasburg Tp.
40206-40208—Sandstone implements, Bald Head.
40209—Long flat stone implement, Lot 1, Con. 1, Ameliasburg Tp.
40210—Axe or adze, Dug Hill, Murray Tp.
40211—Whip handle (antler).
40212-40245—Fragments of pottery, Prince Edward Co.
40246-40266—Axes or adzes, Lot 1, Con. 1, Ameliasburg Tp.
40267-40275—Axes or adzes, Bald Head.
40276-40289—Axes or adzes, Lot 7, Con. 1, Murray Tp.
40290—Axe or adze, Lot 107, Con. 1, Murray Tp.
40291—Axe or adze, Stony Point, Murray Tp.
40292-40298—Axes or adzes, Indian Island.
40299-40304—Axes or adzes, Lot 12, Con. 1, Ameliasburg Tp.
40305—Axe or adze, Lot 1, Con. 1, Ameliasburg Tp.
40306—Axe or adze, Lot 4, Con. 1, Ameliasburg Tp.
40307—Axe or adze, Lot 107, Con. 1, Ameliasburg Tp.
40308-40334—Axes or adzes, Lot 6, Con. 1, Murray Tp.
40335-40349—Axes or adzes, Wellington.
40350—Axe or adze, Northport.
40351—Axe or adze, Bay of Quinte.
40352-40354—Axes or adzes, Wellington.
40355-40364—Axes or adzes, Northport.
40365—Axe or adze, Lot 1, Con. 1, Murray Tp.
40366-40367—Axes or adzes, Lot 107, Con. 3, Ameliasburg Tp.
40368-40369—Axes or adzes, Smokes Point.
40370-40380—Axes or adzes, Carrying Place.
40381-40383—Axes or adzes, Athol Tp.
40384—Axe or adze, Trenton, Ont.
40385-40388—Axes or adzes, Gardenville.
40389-40390—Axes or adzes, Lot 85, Con. 2, Ameliasburg Tp.
40391—Axe or adze, Wellington.
40392—Axe or adze, Indian Island, Bay of Quinte.
40393—Axe or adze, Lot 92, Con. 1, Ameliasburg Tp.
40394—Axe or adze, Lot 1, Con. 1, Murray Tp.
40395-40396—Axes or adzes, Gardenville.

- 40397-40398—Iron tomahawks, Wellington.
- 40399—Iron tomahawk, Belleville, Ontario.
- 40400—Iron tomahawk, Carrying Place.
- 40401—Iron tomahawk, Murray Tp.
- 40402—Iron tomahawk, Athol Tp.
- 40403—Metal meat chopper, Wellington.
- 40404—Broad axe, North Marysburg.
- 40405—Stone pipe, Athol Tp.
- 40406—Stone pipe, Wellington.
- 40407—Stone pipe, Marysburg Tp.
- 40408—Stone pipe, Lot 5, Con. 5, Murray Tp.
- 40409-40410—Clay pipe bowls.
- 40411-40413—Clay pipe bowls, Hillier Tp.
- 40414-40415—Clay pipe bowls, Wellington.
- 40416-40430—Clay pipe stems, Bald Head.
- 40431—Sandstone implement, West Lake.
- 40432—Sandstone implement, Wellington.
- 40433-40435—Axes or adzes, Ameliasburg Tp.
- 40436—Axe or adze, York Road, Trenton.
- 40437—Axe or adze, Indian Reserve, Georgian Bay, Simcoe Co.
- 40438—Axe or adze, Hillier Tp.
- 40439—Twenty-eight fragments of pottery, West Lake.
- 40440—Twenty-four fragments of pottery, Carrying Place.
- 40441—Twenty-two fragments of pottery, Athol Tp.
- 40442—Twenty-eight fragments of pottery, Murray Tp.
- 40443—Seventeen fragments of pottery, Stony Point, Murray Tp.
- 40444—Twenty-two fragments of pottery, Kemps, Bay of Quinte.
- 40445—Eighty-three fragments of pottery, Bald Head.
- 40446—Forty-six fragments of pottery, Hillier Tp.
- 40447—Six fragments of pottery, Athol Tp.
- 40448—Fragments of pottery, Wellington Beach.
- 40449—Forty fragments of pottery, Lot 10, Con. 1, Murray Tp.
- 40450—Fifty-two fragments of pottery, Indian Island.
- 40451—Seventy-one fragments of clay pipes, Indian Island.
- 40452—Sixty-seven chert specimens, Lot 7, Con. 1, Murray Tp.
- 40453-40460—Axes or adzes, Lot 7, Con. 1, Murray Tp.
- 40461-40466—Axes or adzes, Trenton.
- 40467—Axes or adzes, Hillier Tp.
- 40468—Slate skinning knife, Hillier Tp.
- 40469—Eleven fragments of pottery, Trenton.
- 40470—Twenty-five chert specimens, Trenton.
- 40471-40472—Slate arrow-heads, Gardenville.
- 40473-40478—Bone awls, Lot 8, Con. 1, Murray Tp.
- 40479—Shell gorget, Trenton Mountain.
- 40480—Part of shell gorget, Trenton Mountain.
- 40481—Round shell gorget, Trenton Mountain.
- 40488—Bone gorget, Trenton Mountain.
- 40489-40492—Brass finger rings, Lot 12, Con. 1, Murray Tp.
- 40493—Eight brass finger rings, Bald Head.
- 40494—Twenty-six fragments of brass finger rings, Bald Head.
- 40495—Nine brass finger rings, Bald Head.
- 40496—One hundred and forty-one chert specimens, Bloomfield.
- 40497—Twenty-eight fragments of pottery, Bloomfield.
- 40498—String of shell wampum, Bloomfield.
- 40499—String of glass and shell beads, Bloomfield.
- 40500—String of glass and shell beads, Bloomfield.
- 40501—Glass and shell beads, Bloomfield.
- 40502—Steel beads, Wellington.
- 40503-40508—Slate arrow or spear-heads, Bloomfield.
- 40509-40510—Bone beads, Bloomfield.
- 40511-40517—Bone awls, Bloomfield.
- 40518-40521—Awls (antlers), Bloomfield.
- 40522—Fragments of skull (human), Bloomfield.
- 40523-40526—Fragments of sheet brass, Bloomfield.
- 40527-40531—Old metal knife blades, Bloomfield.
- 40532—Stone tube, Bloomfield.
- 40533-40539—Arrow-heads, Bloomfield.
- 40540-40541—Axes or adzes, Bloomfield.
- 40542—Ice pick, Frankford.
- 40543-40544—Axes or adzes, Frankford.
- 40545-40549—Axes or adzes, Lot 12, Con. 1, Murray Tp.

- 40550-40553—Axes or adzes, Wellington.
40554—Axe or adze, Gardenville.
40555—Axe or adze, Ameliasburg Tp.
40556-40557—Axes or adzes, Trenton, Ont.
40558—Rubbing stone, Indian Island.
40559-40564—Axes or adzes, Bald Head.
40565—Axe or adze, Ameliasburg Tp.
40566—Eight chert specimens, Lot 6, Con. 1, Murray Tp.
40567—Skinning knife (slate), Lot 6, Con. 1, Murray Tp.
40568-40577—Axes or adzes, Lot 6, Con. 1, Murray Tp.
40578—Fragment of pottery, Lot 7, Con. 1, Murray Tp.
40579-40580—Fragments of pottery, Lot 9, Con. 1, Murray Tp.
40581—Clay pipe, Lot 107, Con. 1, Murray Tp.
40582—Stone pipe, Lot 1, Con. 1, Murray Tp.
40583—Gorget, Bald Head.
40584—One hundred and thirty chert specimens, Lot 7, Con. 1, Murray Tp.
40585—Seventy-one chert specimens, Lot 99, Con. 2, Ameliasburg Tp.
40586—Iron tomahawk, Smokes Point, Wellers Bay.
40587-40590—Axes or adzes, Smokes Point, Wellers Bay.
40591—Awl (antler), Smokes Point, Wellers Bay.
40592-40593—Bone combs, Smokes Point, Wellers Bay.
40594—Small shell gorget, Smokes Point, Wellers Bay.
40595-40597—Arrow-heads, Smokes Point, Wellers Bay.
40598-40608—Clay tablets, Michigan State, U.S.A.
40609—Copper knife, Michigan State, U.S.A.
40610-40611—Copper tablets, Michigan State, U.S.A.
40612-40616—Copper spear-heads, Michigan State, U.S.A.
40617-40618—Copper arrow-heads, Michigan State, U.S.A.
40619-40625—Copper discs, Michigan State, U.S.A.
40626-40628—Copper ornaments, Michigan State, U.S.A.
40629-40630—Copper head ornaments, Michigan State, U.S.A.
40631-40633—Copper ornaments, Michigan State, U.S.A.
40634-40635—Large slate implements, Michigan State, U.S.A.
40636-40637—Ceremonial stones, Michigan State, U.S.A.
40638-40649—Sandstone gorgets, Michigan State, U.S.A.
40650—Clay casket with lid, Michigan State, U.S.A.
40651—Clay casket with lid, Michigan State, U.S.A.
40652—Clay casket with lid, Michigan State, U.S.A.
40653—Clay casket with lid, Michigan State, U.S.A.
40654—Lid of clay casket, Michigan State, U.S.A.
40655-40659—Clay pipes, Michigan State, U.S.A.
40660-40668—Clay vessels, Michigan State, U.S.A.
40669—Forty chert specimens, Michigan State, U.S.A.
40670—Slate spear-head, Michigan State, U.S.A.
40671-40680—Clay vessels, Arizona, U.S.A.
40681-40682—Clay vessels (black), Arizona, U.S.A.
40683-40684—Gorget, Hillier Tp.
40685—Stone pipe, North West Territories.
40686—Stone pipe, Murray Tp.
40687—Stone pipe, Prince Edward Co.
40688—Stone pipe, Trenton.
40689-40690—Casts of stone pipes.
40691-40693—Clay pipes, Hillier Tp.
40694—Iron tomahawk, Hillier Tp.
40695—Gouge, Hillier Tp.
40696-40700—Axes or adzes, Con. 1, Hillier Tp.
40701-40702—Axes or adzes, Wellington.
40703-40706—Axes or adzes, Hillier Tp.
40707—Axe or adze, Con. 1, Ameliasburg Tp.
40708—Clay pipe, Con. 1, Ameliasburg Tp.
40709—Old Indian-made wooden pipe, North West Territories.
40710—Catlinite pipe with stem, North West Territories.
40711—Small shell ornament, Hillier Tp.
40712—Glass and shell beads, Hillier Tp.
40713—Eleven fragments of clay vessel, Hillier Tp.
40714—Eight fragments of clay vessel, Hillier Tp.
40715—Rim of clay vessel, Sand Banks, Wellington.
40716—Fragments of clay pottery, Hillier Tp.
40717—Clay vessel (broken), Sand Banks, Wellington.
40718-40722—Grooved axes, Arkansas, U.S.A.
40723-40724—Axes or adzes (notched), Arkansas, U.S.A..

- 40725—Boat amulet, Arkansas, U.S.A.
40726-40727—Axes or adzes, Arkansas, U.S.A.
40728—Clay pot, Yell Co., Arkansas, U.S.A.
40729—Clay pot, Arkansas, U.S.A.
40730—Clay pot, Arkansas, U.S.A.
40731—Clay disc, Arizona, U.S.A.
40732—Clay pot, Arkansas, U.S.A.
40733-40734—Clay pots, Yell Co., Arkansas, U.S.A.
40735-40736—Clay pots, Pope Co., Arkansas, U.S.A.
40737—Clay vessel, Yell Co., Arkansas, U.S.A.
40738—Clay vessel, Tennessee, U.S.A.
40739-40740—Clay pots, Arkansas, U.S.A.
40741-40742—Clay pots, Arkansas, U.S.A.
40743—Large clay vessel, Yell Co., Arkansas, U.S.A.
40744—Flat clay vessel, Clarke Co., Arkansas, U.S.A.
40745—Clay vessel, Yell Co., Arkansas, U.S.A.
40746—Five hundred and fifty arrow heads, Arkansas, U.S.A.
40747—Buckskin Indian shirt, Yellowstone Co., California, U.S.A.
40748—Indian-made beaded cap, Quebec.
40749—Beaded leg band, North West Territories.
40750—Buckskin tobacco bag (quill work), North West Territories.
40751—Buckskin tobacco bag (beaded), North West Territories.
40752—Pair beaded moccasins, North West Territories.
40753—Pair beaded mitts, North West Territories.
40754—War club (mounted), North West Territories.
40755—War club (carved wood), North West Territories.
40756—Bow.
40757—Quiver and arrows, North West Territories.
40758—Birch bark bucket, Ontario.
40759-40760—Stone axes—mounted (modern).
40761—Spear, Philippine Islands.
40762—Leather scabbard, Manila.
40763—Papoose carrier, Quebec.
40764—Soldier's leather harness for packing goods, S. Africa.
40765-40767—Skulls, Bald head.
40768—Skull, Lot 10, Con. 1, Murray Tp.
40769—Skull, Bald Head.
40770—Skull, with arrow-head included, Bald Head.
40771-40780—Skulls, Bald Head.
40781-40785—Fragments of skulls, Bald Head.
40786—Skull, Bald Head.
40787—Broken skull, Bald Head.
40788-40789—Femur bones, Bald Head.
40790—Stone hammer, Murray Tp.
40791-40794—Axes or adzes, Bald Head.
40795—Ceremonial stone.
40796-40808—Gorgetts, Lot 19, Con. 1, Hillier Tp.
40809—Small slate implement, Hillier Tp.
40810-40813—Slate knives, Lot 19, Con. 1, Hillier Tp.
40814—Eighty chert specimens, Lot 19, Con. 1, Hillier Tp.
40815—Large copper implement (with native silver), Buchanan's Farm, Murray Tp.
40816—Copper chisel, Bald Head.
40817—Copper chisel, Lot 20, Con. 4, Murray Tp.
40818—Copper chisel, Carrying Place.
40819—Copper spear-head, Carrying Place.
40820-40821—Copper spear-heads, Lot 20, Con. 4, Murray Tp.
40822—Copper spear-head, Picton, Athol Tp.
40823—Copper spear-head, Sand Banks, Prince Edward Co.
40824—Copper spear head, Lot 20, Con. 4, Murray Tp.
40825—Copper spear-head, Indian Island, Bay of Quinte.
40826—Copper spear-head, Carrying Place.
40827—Copper spear-head, Lot 20, Con. 4, Murray Tp.
40828—Copper knife, Indian Island, Bay of Quinte.
40829—Copper spear or arrow-head, Hillier Tp.
40830—Copper spike, Indian Island, Bay of Quinte.
40831—Copper spike, Lot 20, Con. 4, Murray Tp.
40832—Copper spike, Sand Banks, Prince Edward Co.
40833—Copper bracelet, Indian Island, Bay of Quinte.
40834—Copper bracelet, Sand Banks, Prince Edward Co.
40835—Copper lug off a vessel, Indian Island, Bay of Quinte.
40836-40837—Copper lugs off a vessel, Carrying Place.

- 40838-40839—Copper lugs off a vessel, Hillier Tp.
- 40840-40841—Copper lugs off a vessel, Murray Tp.
- 40842-40844—Copper lugs off a vessel, Picton.
- 40845—Brass finger ring, Picton.
- 40846-40849—Pieces of sheet copper, Carrying Place.
- 40850—Copper knife handle, Carrying Place.
- 40851—String of copper beads, Carrying Place.
- 40852—String of copper beads (made of sheet copper), Carrying Place.
- 40853—Stirrup-shaped copper implement, Carrying Place.
- 40854-40855—Copper ferrule, Carrying Place.
- 40856-40882—Arrow-heads—sheet copper, Bald Head.
- 40883-40892—Arrow-heads (made of sheet copper), Indian Island.
- 40893—Six arrow-heads (sheet copper), Murray Tp.
- 40894—Nine fragments of sheet copper, Murray Tp.
- 40895-40900—Bangles made from sheet copper, Murray Tp.

PRESENTED BY ARCHIBALD McKENZIE, GUELPH, ONT.

- 40901—Unfinished pipe (stone), Goochland Co. Virginia, U.S.A.
- 40902—Pestle, Fraser Delta, B.C.
- 40903—Axe or adze, 10th Con., Puslinch Tp., Ont.
- 40904—Axe or adze, 10th Con., Puslinch Tp. Ont.
- 40905—Gouge, 10th Con., Puslinch Tp., Ont.
- 40906—Axe or adze, 10th Con., Puslinch Tp., Ont.
- 40907—Axe or adze, East Indian Trail, Puslinch, Ont.
- 40908—Ice pick, East Indian Trail, Puslinch, Ont.
- 40909—Grooved axe, Goochland Co., Virginia, U.S.A.
- 40910—Grooved axe, 10th Con., Puslinch Tp., Ont.
- 40911—Gouge, 10th Con. (south), Puslinch Tp.
- 40912—Axe or adze, 10th Con., Puslinch Tp.
- 40913—Discoidal stone, Pt. Roberts, B.C.
- 40914-40915—Axes or adzes, 10th Con., Puslinch Tp.
- 40916—Axe or adze, Lot 17, Con. 10, Puslinch Tp.
- 40917—Axe or adze, 10th Con., Puslinch Tp.
- 40918—Rubbing stone, Yellowstone Park, U.S.A.
- 40919-40920—Axes or adzes, 10th Con. Puslinch Tp.
- 40921—Flint-lock pistol, Arkell village, on farm of Thos Arkell.
- 40922—Horn spoon (used for potlatch occasions) Skeena River, B.C.
- 40923—Japanese pipe, Vancouver, B.C.
- 40924—Porcupine quill, Australia.
- 40925—Chinese pipe, Vancouver, B.C.
- 40926—Rattle snake rattles, California, U.S.A.
- 40927—Brass bracelet, South Africa.
- 40928-40929—Quartz spear-heads, Parry Sound.
- 40930-40931—Arrow or spear-heads, East Flamboro.
- 40932-40933—Arrow or spear-heads, East Flamboro.
- 40934—Copper spear-head, Puslinch Tp.
- 40935—Chert spear-head, Nebraska, U.S.A.
- 40936-40937—Iron arrow or spear-heads, Nebraska, U.S.A.
- 40938—Arrow-head (chert), East Flamboro.
- 40939—Arrow-head (chert), East Indian Trail, Puslinch.
- 40940-40941—Arrow-heads (chert), East Indian Trail, Puslinch.
- 40942—Iron spear-head, Indian camping ground, Halton Co.
- 40943-40944—Gorget, East Indian Trail, Puslinch.
- 40945—Carved human head (soapstone), Nassagaweya, Ont.
- 40946—Pendant (fossil), East Indian Trail, Puslinch.
- 40947—Gorget, Lot 17, Con. 10, Puslinch.
- 40948—Gorget, East Trail, Flamboro.
- 40949—Catlinite pipe, near Portage la Prairie, Man.
- 40950—Stone pipe, West Trail, Puslinch.
- 40951—Clay pipe (modern), Parry Sound, Ont.
- 40952-40956—Spear-heads (chert), 10th Con., Puslinch Tp.
- 40957—Spear-head, East Trail, Flamboro.
- 40958—Spear-head.
- 40959-40962—Spear-heads, East Trail, East Flamboro.
- 40963—Drill (chert), East Trail, East Flamboro.
- 40964-40968—Arrow-heads, Con. 10, Puslinch Tp.
- 40969—Spear-head, Con. 10, Puslinch Tp.
- 40970-40976—Arrow-heads, Con. 10, Puslinch Tp.
- 40977-40980—Arrow-heads, Con. 10, Puslinch Tp.
- 40981-40982—Arrow-heads, Lot 17, Con. 10, Puslinch.

- 40983-40986—Spear-heads (chert), East Trail, Puslinch.
40987—Leaf-shaped implement, East Trail, E. Flamboro.
40988—Large leaf-shaped implement (white quartz), Parry Sound.
40989—Arrow or spear-head, Yellowstone Park, U.S.A.
40990—Curved flint implement, Yellowstone Park, U.S.A.
40991-40993—Chert specimens, East Trail, Puslinch.
40994—Chert knife, Lot 14, Con. 10, Puslinch Tp. (on the farm of Hector Gilchrist).
40995—Spear-head (chert), Con. 10, Puslinch Tp.
40996—Chert implement, East Trail, E. Flamboro.
40997-41001—Chert implements, Lot 17, Con. 10, Puslinch Tp.
41002—Drill (chert), Lot 17, Con. 10, Puslinch Tp.
41003-41015—Arrow-heads, Lot 17, Con. 10, Puslinch Tp.
41016-41037—Arrow-heads, East Trail, Puslinch Tp.
41038-41072—Arrow-heads, etc., Puslinch Tp.
41073—Arrow-head, Lot 18, Con. 10, Puslinch Tp.
41074-41078—Arrow-heads, East Trail, Puslinch Tp.
41079-41082—Arrow-heads, East Flamboro.
41083-41084—Arrow-heads.
41085-41086—Arrow-heads, Con. 10, Puslinch Tp.
41087—Arrow-head (obsidian), Yellowstone Park, U.S.A.
41088-41089—Arrow-heads, Puslinch.
41090—Arrow-head, Nassagaweya, Ont.
41091-41092—Arrow-heads, Nassagaweya, Ont.
41093-41095—Arrow-heads, Puslinch.
41096-41097—Arrow-heads, Parry Sound.
41098-41099—Arrow-heads, Puslinch.
41100—Arrow-head, Parry Sound.
41101-41102—Arrow-heads, Nassagaweya.
41103—Bear tooth, Nassagaweya.
41104-41165—Arrow-heads, Richmond, Virginia, U.S.A.
41166-41212—Arrow-heads and scrapers (chert, jasper, obsidian), Yellowstone Park, U.S.A.
41213—Drill, Yellowstone Park, U.S.A.
41214-41240—Arrow-heads (chert and obsidian), Yellowstone Park, U.S.A.
41241-41242—Copper rings, Nassagaweya,
41243—Crescent shaped piece of limestone, Yellowstone Park, U.S.A.
41244—Chert drill, East Trail, Puslinch.
41245—Spear-head, Puslinch.
41246-41248—Arrow-heads (quartz), Puslinch.
41249-41250—Arrow-heads (chert), Puslinch.
41251-41252—Arrow-heads (quartz), Puslinch.
41253-41258—Arrow-heads, Puslinch.
41259—Arrow-head, Puslinch.
41260-41262—Arrow-heads, Puslinch.
41263—Arrow-head (quartz), Puslinch.
41264-41267—Arrow-heads, Puslinch.
41268—Arrow or spear-head, East Flamboro.
41269—Drill (chert), Beverly Tp.
41270-41277—Arrow-heads (chert) East Flamboro.
41278—Arrow-head (chert), Puslinch.
41279—Arrow-head (chert), Puslinch.
41280-41283—Arrow-heads, East Flamboro.
41284-41285—Drills, Puslinch.
41286-41312—Arrow-heads (chert), Puslinch.
41313—Wampum beads and buttons, near Vancouver, B.C.
41314—Bone bead, Camping ground, East Trail, Puslinch.
41315—Catlinite bead, Camping ground, East Trail, Puslinch.
41316—Bone awl, Camping ground, East Trail, Puslinch.
41317-41320—Bone beads, Camping ground, East Trail, Puslinch.
41321-41324—Bone awls, Camping ground, East Trail, Puslinch.
41325—Bird amulet, Camping ground, East Trail, Puslinch.
41326-41330—Bone awls, Camping ground, East Trail, Puslinch.
41331—Chert implement, Puslinch.
41332—Water-worn stone (pestle shaped), Yellowstone Park, U.S.A.
41333—Axe or adze, East Trail, Puslinch.
41334—Candle snuffer, East Flamboro,
41335—Fragment of circular stone, Goochland Co., Virginia, U.S.A.
41336—Chinese pipe, Skeena River, B.C.
41337—Well finished cruse (wick lamp), Donegal, Ireland.
41338—Round piece of soapstone (hollowed out), Yellowstone Park, U.S.A.
41339—Pottery fragment, Dumfries Tp.

- 41340—Iron tomahawk, Dumfries Tp.
- 41341—Iron adze, Parry Sound.
- 41342—Fragment of stone pillar, Dunfermline Castle, Scotland.
- 41343—Mortar, Fraser Delta, B.C.
- 41344—Mortar, Sacramento Valley, California, U.S.A.
- 41345—Anchor Stone, Fraser Delta, B.C.
- 41346—Hammer stone, Rokeby, Sask.
- 41347—Long pestle-shaped stone, Sacramento Valley, California, U.S.A.
- 41348—Stone anchor, Fraser Delta, B.C.
- 41349—Stone sinker, Fraser Delta, B.C.
- 41350—Hammer stone, near Portage la Prairie, Man.
- 41351-41352—Horn spoons, Iceland.
- 41353-41360—Horn spoons, Skeena River, B.C.
- 41361—Chisel (stone), Puslinch township.
- 41362-41363—Water-washed stone (with hole), Skeena River, B.C.
- 41364—Halibut fish hook, Port Simpson, B.C.
- 41365—Salmon fish-hook, Skeena River, B.C.
- 41366—Chinese hat, Vancouver, B.C.
- 41367-41368—Bayonets (American war).
- 41369—Short sword, found near Sterling, Scotland.
- 41370—Beaded moccasins, Dakota.
- PRESENTED BY MRS. HECTOR CLEMES.
- 41371—Toggle spear point and raw hide lash, James Bay.
- 41372—Long woven wool sash, James Bay.
- 41373—Buckskin mitts, James Bay.
- 41374—Buckskin mitts, James Bay.



very sincerely yours,
W. R. Harris, D. D. //

THIRTY-FOURTH ANNUAL

Archæological Report

1923

By DR. R. B. ORR

BEING PART OF

Appendix to the
Report of the Minister of Education
Ontario

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1924



PRESENTATION

To the HONOURABLE G. H. FERGUSON, B.A., K.C., LL.B.,
Minister of Education.

SIR,—I have the honour to submit for your consideration the Thirty-fourth Annual Archæological Report for the Province of Ontario.

I am pleased to be able to state that the people of our Province show an ever increasing interest in the subject of this Report and in the history of the original inhabitants of this country.

The archæological collections in the Provincial Museum have been materially increased during the past year and have been of much service to students and of interest to the general public.

I have the honour to be,

Sir,

Your obedient servant,

ROWLAND B. ORR,

Toronto, Dec. 31st, 1923.

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FOREWORD

"Since the remote days when man appeared upon earth, he has been writing his own history. This writing has been, as it were, a tattooing of the brown skin of the earth mother, and the ages have covered the tracings with layers and obscured them. It is the archæologist who locates the precise spots where this buried history is hidden and lifts the accumulated débris of the centuries and then translates the record into the language that men of to-day understand. This story of ancient man and his activities is of much importance to us of to-day, for what man has been helps man of to-day understand whence he came and why he is as he is; and what man is has a most important bearing on what man may be. Without this knowledge history is without a basis, and many important branches of science are incomplete. Primitive peoples everywhere have passed through a succession of similar cultural stages. Thus, the earthen pottery, the chipped arrow points and bone awls of the British Isles are so similar to those found in America that one can scarcely tell them from the same objects found on the sites of the Indian villages of Ontario."

"The Archæological History of New York."

ARTHUR C. PARKER.



By R. B. O.

New Ontario for a century and a half was looked upon by the older portions of the province as a barren wilderness. Two hundred and fifty years ago, it was a rich field for the Hudson Bay fur people, and has continued so. To-day it is the richest part of Ontario, and the wealthiest part of the Dominion. Her volcanic upheavals have belched forth gold, silver, and nickel, in such quantities that now New Ontario supplies the world's nickel, and a share of the gold and silver. It was here the Cree Indians roamed, and it was here they gathered furs for the Hudson Bay Company.

It may have been possible that the Scandinavians paid the Hudson Bay a visit during the eleventh century, when they discovered the shore line of America, passing along the Labrador Coast, and going south as far as Nova Scotia. About the same time the Scandinavians established a colony on the south side of the St. Lawrence River, near where Quebec is now; a record of which we have in the old Scandinavian writing.

Still anxious to discover a western passage, Henry Hudson again set out in 1610, and directed his course to Davis's Strait. There he entered the Bay, in latitude 61° , and explored all the shores up to the height of 63° .

He then sailed to the south, down to 54° , where he wintered. When he left his winter quarters he ran along the western shore for forty leagues, and fell in, under 60° , with a wide sea, agitated by mighty tides from the west. This circumstance inspired Hudson with great hope of finding a passage, and his officers were quite ready to undertake a further search, but the crew, weary of the long voyage and unwilling to continue it, bethought themselves of the want of victuals, with which they had been provided for eight months only, and to which no additions had been made during the voyage. At last the ill will of the crew prevailed. They exposed Hudson and the other officers in a boat on the open sea, and returned to England. This was the last ever seen or heard, by white men, of Henry Hudson, and there is every likelihood that he and the others drifted to the southern shore of the Bay and were massacred by the Indians.

In the year of Hudson's death, Sir Thomas Button, at the instigation of that patron of geographical science, Prince Henry, pursued the dead hero's discoveries. He passed Hudson's Straits, and, traversing the Bay, settled about two hundred leagues to the south-west from the straits, bestowing upon the adjacent region the name of New Wales. Wintering in the district, afterwards called Port Nelson, Button made an investigation of the boundaries of this huge inland sea. In 1611 came the expedition of Baffin; and in 1631 Captain James sailed west-

ward to find the long-sought passage to China, spending the winter at Charlton Island, which afterwards became a depot of the Company. When the "Nonsuch" arrived, a quarter of a century had passed since a European had visited Hudson's Bay.

After much consultation, the adventurers sailed southward from Cape Smith and, on September 29th, decided to cast anchor at the entrance to a river situated in 51° latitude. The journey was ended, the barque's keel grated on the gravel, a boat was lowered and Gillam and Groseilliers went promptly ashore. The river was christened Rupert's River, and, it being arranged to winter here, all hands were ordered ashore to commence the construction of a fort and dwellings, upon which the name of King Charles was bestowed. Thus our little shipload of adventurers stood at last on the remotest shores of the New World; all but two of them strangers in a strange land.

For three days after their arrival Groseilliers and his party beheld no savages. The work of constructing the fort went on apace. It was, under Groseilliers' direction, made of logs, after the fashion of those built by the traders and Jesuits in Canada; a stockade enclosing it, as some protection from sudden attack. The experienced bush-ranger deemed it best not to land the cargo until communication had been made with the native Crees; and their attitude, friendly or otherwise, towards the strangers ascertained. No great time was spent in waiting, for on the fourth day a small band of the tribe, called Crees, appeared, greatly astonished at the presence of white settlers in those parts. After a great deal of parleying, the Indians were propitiated by Groseilliers with some trifling gifts, and the object of the settlement made known. The Indians retired, promising to return before the winter set in with all the furs in their possession, and also to spread the tidings amongst the other tribes.

The autumn supply proved scanty enough; but the adventurers, being well provisioned, could afford to wait until the spring.

Groseilliers' anticipations were realized; but not without almost incredible activity on his part. He spent the summer and autumn, and part of the ensuing winter, in making excursions into the interior. He made treaties with the Nodways, the Cree, the Ottawas, and other detachments of the Algonquin race. Solemn conclaves were held, in which the bush-ranger dwelt—with that rude eloquence of which he was master, and which both he and Radisson had borrowed from the Indians—on the superior advantages of trade with the English. Nor did his zeal here pause. Knowing the Indian character as he did, he concocted stories about the English king and Prince Rupert; many a confiding savage that year enriched his pale-face vocabulary by adding to it "Charles" and "Rupert," epithets which denoted that transcendent twain to whom the French bush-ranger had transferred the fruits of his labours and his allegiance.

The winter of 1668-69 dragged its slow length along, and in due course the ground thawed and the snow disappeared. No sooner had the spring really arrived than strange natives began to make their appearance, evincing a grotesque eagerness to strike bargains with the whites for pelts which they brought from the bleak fastnesses. By June it was thought fit that Captain Gillam should return with the "Nonsuch," leaving Groseilliers and others at the fort. Gillam accordingly sailed away with such cargo as they had been able to muster, to report to the prince and his company of merchants the excellent prospects afforded by the post on Rupert's River, provided only the Indians could be made aware of its existence, and the French trade intercepted.

The exact number of Crees, at the time of the Company's advent, is difficult to compute. Even at that time they were dispersed over a vast extent of country, mixing with the Assiniboines and other nations with whom they were on terms of peace. In 1709 appeared an estimate that there were not less than a hundred thousand members of the Cree nation. The source, from which was derived this striking conclusion, is not given.

It may be laid down as a general rule that all contemporary estimates as to the population of the Indian tribes, which were necessarily founded upon hearsay prior to actual penetration into their country, are fanciful and totally unreliable. Perhaps the most significant fact which Parkman brought home to the masses of his readers was the astounding discrepancy between the current conception of the numbers of the various tribes, particularly the Iroquois, and that attested and corroborated by the acute research of scholars, and by the testimony of contemporaries. In 1749 the Company thought the number of Crees to be about one hundred thousand men, women and children.

Early in the seventeenth century, Jesuit priests and "*coureurs des bois*" visited this nation, the former for religious purposes, the latter for trade. In June, 1672, Father Albanel reached the bay and its swampy coast. He states that "It passes belief how far the sea recedes at low tide, a distance estimated at fully twenty leagues by the savages, and all that vast stretch, as far as the eye can reach, presenting nothing but mud and rocks, for the most part, and nearly all left bare of water; so that the river, flowing over that mud and becoming lost in it, has not then enough water to float a canoe." Having thus accomplished his object he was a happy man. A few days after, on going up the bay, they met the Indians who hailed the Black Robe. After this we find the Cree nation frequently mentioned in the Jesuit Relations.

Chaumonot states: "We have long known that we have a north sea behind us—its shores occupied by a host of Indians entirely unacquainted with Europeans. Upon this sea are found, at certain seasons of the year, many surrounding nations embraced under the general name of Cree (*Kilistonons*)."

The great Cree (*Kilistonons*) nation is, therefore, divided according to locality, first, those about Lake Nipigon, next, probably those west of James and Hudson Bay, then those between Nipigon and Moose River.

Father Jean de Quens, Jesuit Relations (1655-6), speaks of a tribe occupying the region north of Lake Superior, and says that the *Liniouek*, their neighbours, comprise about sixty villages; the *Nadouesiouek* have fully forty; the *Pouarak*, at least thirty, and the Crees (*Kilistonons*) surpass all the above in extent, reaching as far as the north sea.

From the Jesuit missionaries and other early writers it is impossible to identify those tribes by the names given them with those more modernly recognized. It would, however, be an endless task to attempt to determine the precise people designated by the early French writers. Every small band, naming itself from its hunting grounds, was described as a different nation. The first notice of the Cree divisions is given in the Jesuit Relation of 1658.

The Jesuit Fathers, after the dispersion of the Hurons and *Tionnontates* in 1649, had only the Indians of the west and north, whose souls' welfare the council looked after, and so were thus making every effort to secure a foothold amongst the Crees.

On their way they met with various nations whose names have already been recorded. Jerome Lalemant noticed especially the Crees (*Kilistonons*), who are divided among nine different residences, some of a thousand, others of fifteen hundred men; they are settled in large villages, where they leave their wives and

children while they chase the moose and hunt the beaver. The skin of the latter is of so little value to them since the Iroquois prevented its sale, that they broil the beavers over the fire, as is done with swine in France, to render them eatable the more quickly. After visiting these tribes, our men betook themselves to the Pitchibourenik, a people dwelling at the entrance to the Bay, whither the Hurons and Nipisiriniens formerly were wont to go for trade; and whence they procured a great abundance of beaver skins in exchange for hatchets, cleavers, knives and other like commodities, which they carried thither.

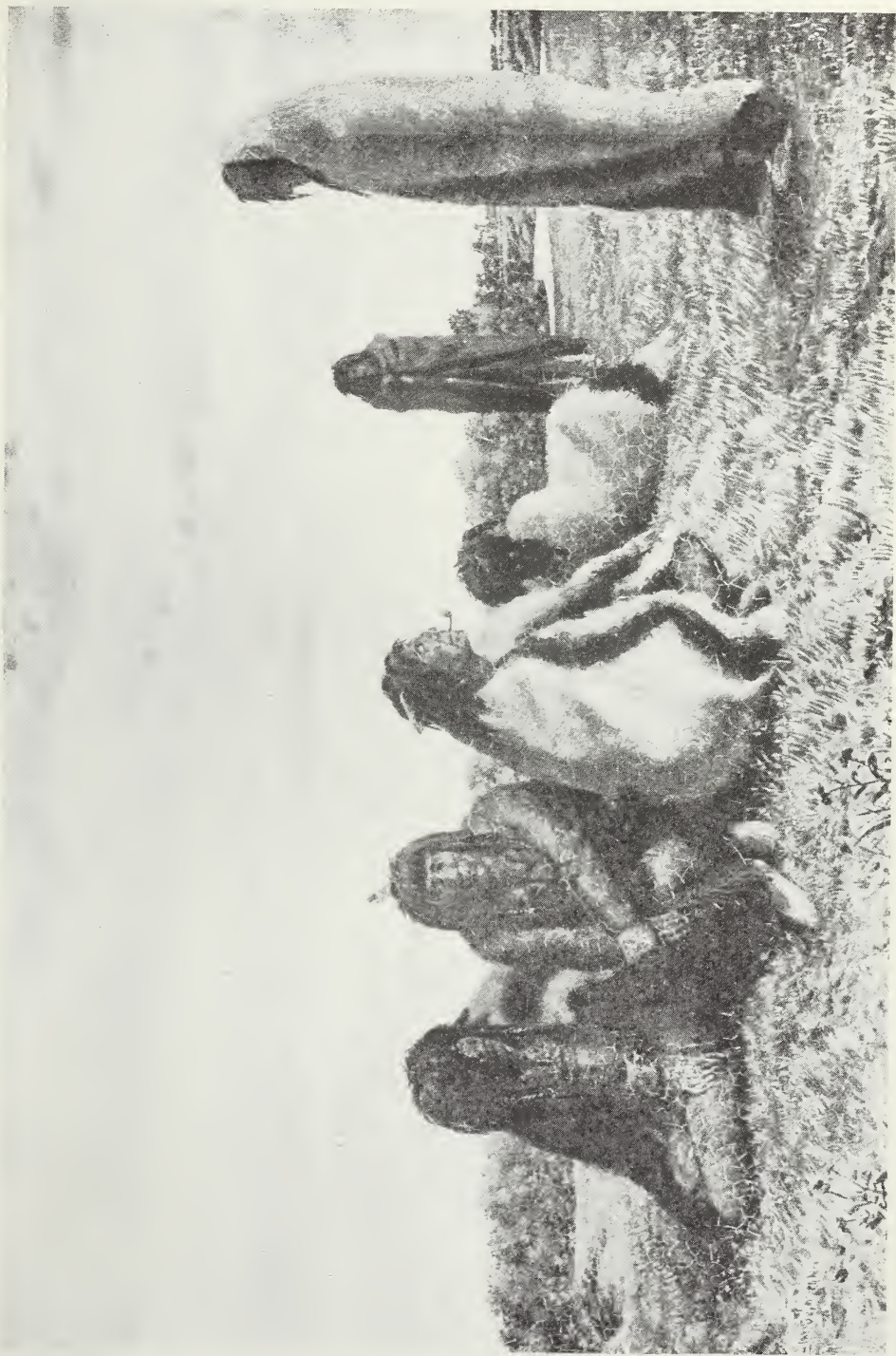
Father Marest states: "The most distant, the most numerous, and the most important of these tribes are the Crees (Kilistonons) and the Assiniboels (Assiniboines); indeed, it is necessary to learn only the language of these two tribes. The language of the Crees, which is Algonquin, and that of the savage nearest to the fort are the same, with the exception of a few words and some slight difference of accent. The language of the Assiniboels is very different from the latter; being the same as that of the Sioux. It is even asserted that these Assiniboels are a Sioux tribe who have been separated from that nation for a long time, and who, since then, have constantly made war upon them. The Crees and the Assiniboines are allied together; they have the same enemies, and undertake the same wars. Many Assiniboines speak Cree, and many Crees speak the Assiniboine language, but the Crees are more numerous and their country more vast."

Many of the Indians are endowed with considerable sagacity, with a lively imagination, a facility of conception, and strong powers of recollection. Some of the northern natives retain traces of an ancient hereditary religion, and of a species of government. They reason justly on their own affairs, and direct themselves with considerable certainty to the attainment of the ends they have in view. With a phlegmatic coolness, inconsistent with the more active dispositions of civilized men, they enter upon the most serious concerns; they are seldom touched with anger; but when under the influence of that passion, they appear to have lost possession of their other faculties.

We are informed by Alexander Mackenzie in 1798 "that they are spread over a very considerable extent of country, and that their language is the same as that of the Algonquin nation on the Atlantic, with the exception of the Esquimaux. The whole of the tract between this line and Hudson's Bay and Straits (except that of the Esquimaux in the latter) may be said to be exclusively the country of the Cree. Some of them, indeed, have penetrated further west and south, to the Red River, to the south of Lake Winnipeg, and the south branch of the Saskatchewan.

"They are of a moderate stature, well proportioned, and of great activity. Examples of deformity are seldom to be seen among them. Their complexion is of a copper colour, and their hair black, which is common to all the natives of North America. It is cut in various forms, according to the fancy of the several tribes, and by some is left in the long, lank flow of nature. They very generally extract their beards, and both sexes manifest a disposition to pluck the hair from every part of their bodies and limbs. Their eyes are black, keen and penetrating; the countenance open and agreeable; and it is a principal object of their vanity to give every possible decoration to their persons. A material article in their toilet is vermilion, which they contrast with their native blue, white, and brown earths, to which charcoal is frequently added.

"Their dress is at once simple and commodious. It consists of thigh leggings, reaching near the hip; a strip of cloth or leather, called assian, about a foot wide, and five feet long, whose ends are drawn inwards and hang, behind and before, over a belt tied round the waist for that purpose; a close vest or shirt reaching



The Bunges of Manitoba, a Sub-Tribe of the Crees. By W. G. R. Hind.

down to the former garment, and cinctured with a broad strip of parchment fastened with thongs behind; and a cap for the head, consisting of a piece of fur, or small skin, with the brush of the animal as a suspended ornament; a kind of robe is thrown occasionally over the whole of the dress, and serves both night and day. These articles, with the addition of shoes and mittens, constitute the variety of their apparel. The materials vary according to the season, and consist of dressed moose-skin, and beaver-skin prepared with the fur. The leather is neatly painted, and fancifully worked in some parts with porcupine quills, and moose-deer hair; the shirts and leggings are also adorned with fringe and tassels; nor are the shoes and mittens without some appropriate decoration; being worked with a considerable degree of skill and taste. These habiliments are put on, however, as fancy or convenience suggests; and they will sometimes proceed to the chase in the severest frost, covered only with the lightest of these habiliments. Their head-dresses are composed of the feathers of the swan, the eagle, and other birds. The teeth, horns, and claws of different animals are also the occasional ornaments of the head and neck. Their hair, however arranged, is always besmeared with grease. The making of every article of dress is a female occupation; and the women, though by no means inattentive to the decoration of their own persons, appear to have a still greater degree of pride in attending to the appearance of the men, whose faces are painted with more care than those of the women.

“The female dress is formed of the same materials as those of the other sex, but of a different make and arrangement. Their shoes are commonly plain, and their leggings gartered beneath the knee. The coat, or body-covering, falls down to the middle of the leg, and is fastened over the shoulders with cords, a flap or cape turning down about eight inches both before and behind, agreeably ornamented with quill-work and fringe; the bottom of this garment is also fringed, and fancifully painted as high as the knee. As it is very loose, it is enclosed round the waist with a stiff belt, decorated with tassels, and fastened behind. The arms are covered to the wrist with detached sleeves, which are sewed as far as the bend of the arms; thence they are drawn up to the neck, and the corners fall down behind as low as the waist. The cap, when they wear one, consists of a certain quantity of leather or cloth, sewed at one end, by which means it is kept on the head, and, hanging down the back, is fastened to the belt, as well as the under-chin. The upper garment is a robe like that worn by the men. The hair is divided on the crown, and tied behind, or sometimes fastened in large knots over the ears. Their ornaments consist, in common with all savages, of bracelets, rings, and similar articles. Some of the women tattoo three perpendicular lines (which are sometimes double) from the centre of the chin to that of the under lip, and one parallel on either side of the corner of the mouth.”

“Of all the nations which I have seen on this continent,” says the same Mackenzie, “the Cree women are the most comely. The figure is generally well proportioned, and the regularity of their features would be acknowledged by the more civilized people of Europe. Their complexion has less of that dark tinge which is common to those savages who have less cleanly habits.

“They are naturally mild and affable, as well as just in their dealings, not only among themselves, but with strangers. They are also generous, and hospitable, and good-natured in the extreme, except when their nature is perverted by the inflammatory influence of spirituous liquors. To their children they are indulgent to a fault. The father, though he assumes little command over them, is ever anxious to instruct them in all the preparatory qualifications for war and hunt-

ing; while the mother is equally attentive to her daughters in teaching them everything that is considered necessary to their character and situation. It does not appear that the husband makes any distinction between the children of his wife, though they may be the offspring of different fathers.

"Notwithstanding the assertions of travellers, it appears that chastity is considered by them as a virtue, and that fidelity is believed to be essential to the happiness of wedded life; and it sometimes happens that the infidelity of a wife is punished by the husband with the loss of her hair, nose, or perhaps life. Such severity proceeds, perhaps, less from rigidity of virtue, than from anger at its having been practised without his permission; for a temporary interchange of wives is not uncommon, and the offer of their persons is considered as a necessary part of the hospitality due to strangers.



Communal Buffalo Hunt of the Cree. (Hind.)

"When a man loses his wife, it is considered as a duty to marry her sister, if she has one; or he may, if he pleases, have them both at the same time.

"It will appear, from the fatal consequences repeatedly imputed to the use of spirituous liquors, that he particularly considered these people as having been, morally speaking, great sufferers from their communication with the members of civilized nations. At the same time, they were not, in their natural state, without their vices, and some of them of a kind most abhorrent to cultivated and reflecting man.

"When a young man marries, he immediately goes to live with the father and mother of his wife, who treat him, nevertheless, as an entire stranger till after the birth of his first child; he then attaches himself more to them than his own parents, and his wife no longer gives him any other denomination than that of the father of her child.

"The profession of the men is war and hunting; and the more active scene of their duty is the field of battle, and the chase in the woods. They also spear fish, but the management of the nets is left to the women. The females of this nation are in the same subordinate state as those of all other Indian tribes;

but the severity of their labour is much diminished by their situation on the banks of lakes and rivers, where they employ canoes. In the winter, when the waters are frozen, they make their journeys, which are never of any great length, with sledges drawn by dogs. The women are, at the same time, subject to every kind of domestic drudgery; they dress the leather, make the clothes and shoes, weave the nets, collect wood, erect tents, fetch water, and perform every culinary service; so that when the duties of maternal care are added, it will appear that the life of these women is an uninterrupted succession of toil.

"The funeral rites begin, like all other solemn ceremonials, with smoking, and are concluded by a feast. The body is dressed in the best habiliments possessed by the deceased, or his relations, and is then deposited in a grave lined with branches; some domestic utensils are placed on it, and a kind of canopy erected over it. During this ceremony, great lamentations are made; and if the departed person is very much regretted, the near relations cut off their hair, pierce the fleshy part of their thighs and arms with arrows, knives, etc., and blacken their faces with charcoal. If they have distinguished themselves in war, they are sometimes laid on a kind of scaffolding; and I have been informed that women, as in the East, have been known to sacrifice themselves to the manes of their husbands. The whole of the property belonging to the departed person is destroyed, and the relations take in exchange for the wearing apparel any rags that will cover their nakedness. The feast bestowed on the occasion, which is, or at least used to be, repeated annually, is accompanied with eulogiums on the deceased, and without any acts of ferocity. On the tomb are carved or painted the symbols or totems of his tribe, which are taken from the different animals, birds, or reptiles of the country.

"War is, however, the prime pursuit. Many are the motives which induce savages to engage in it, such as to prove their courage, or to avenge the death of relations, or in consequence of some portentous dream. If the tribe feel themselves called upon to go to war, the chiefs convene the people, in order to know the general opinion. If it be for war, the chief publishes his intention to smoke out of the sacred stem at a certain period, for which solemnity, meditation and fasting are required as preparatory ceremonials. When the people are thus assembled, and the meeting sanctified by the custom of smoking, the chief enlarges on the causes which have called them together, and on the necessity of the measures proposed on the occasion. He then invites those who are willing to follow him, to smoke out of the sacred stem, which is considered as the token of enrolment; and if it should be the general opinion that assistance is necessary, others are invited, with great formality, to join them. Every individual, who attends these meetings, brings something with him as a token of his warlike intention, or as an object of sacrifice, which, when the assembly dissolves, is suspended from poles near the place of council.

"They have frequent feasts, and particular circumstances never fail to produce them, such as a tedious illness, long fasting, etc. On these occasions, it is usual for the person, who means to give the entertainment, to announce, on a certain day, his design, of opening the medicine bag, and of smoking out of his sacred stem. This declaration is considered as a sacred vow that cannot be broken. There are also stated periods, such as the spring and autumn, when they engage in very long and solemn ceremonies. On these occasions, dogs are offered as sacrifices; and those which are very fat and milk-white, are preferred. They also make large offerings of their property, whatever it may be. The scene of these ceremonies is an open inclosure on the bank of a river or lake, and in the most conspicuous situation in order that such as are passing along

or travelling may be induced to make their offerings. There is also a particular custom among them, that on these occasions, if any of the tribe, or even a stranger, should be passing by, and be in real want of anything that is displayed as an offering, he has a right to take it, provided he replaces it with some article he can spare, even though it be of far inferior value. But to take or touch anything wantonly, is considered a sacrilegious act, and highly insulting to the great Master of Life, (to use their own expression), who is the sacred object of their ceremonial devotion.

"The scene of private sacrifice is the lodge of the person who performs it, and it is prepared for that purpose by removing everything out of it, and spreading green branches in every part. The fire and ashes are also taken away. A new hearth is made of fresh earth, and another fire is lighted. The owner of the dwelling remains alone in it, and he begins the ceremony by spreading out a piece of new cloth, or a well-dressed moose-skin neatly painted, on which he opens his medicine-bag, and exposes its contents, consisting of various articles. The principal of them is a kind of household god, which is a small carved image about eight inches long. Its first covering is of down, over which a piece of birch bark is closely tied, and the whole is enveloped in several folds of red and blue cloth. This little figure is an object of the most pious regard. The next article is his war-cap which is decorated with the feathers and plumes of rare birds, the fur of beavers, eagles' claws, etc. There is also suspended from it a quill, or feather, for every enemy whom the owner of it has slain in battle. The remaining contents of the bag are a piece of tobacco, several roots and simples, which are in great estimation for their medicinal qualities, and an opwa'gun, or pipe. These articles being all exposed, and the stem resting upon two forks, (as it must not touch the ground), the master of the lodge sends for the person he most esteems, who sits down opposite to him; the pipe is then filled, and fixed to the stem. A pair of wooden pincers is provided to put the fire in the pipe, and a double-pointed pin, to empty it of the remnant of tobacco which is not consumed. This arrangement being made, the men assemble; and sometimes the women are allowed to be humble spectators, while the most religious awe and solemnity pervades the whole. The Michiniwai, or assistant, takes up the pipe, lights it, and presents it to the officiating person, who receives it standing, and holds it between both his hands. He then turns himself to the east, and draws a few whiffs, which he blows to that point. The same ceremony he observes for the other three quarters, with his eyes directed upwards during the whole of it. He holds the stem about the middle, between the three first fingers of both hands, and raising them upon a line with his forehead, he swings it three times round from the east, with the sun; then, after pointing and balancing it in various directions, he reposes it on the forks. He then makes a speech to explain the purpose of their being called together, which concludes with an acknowledgment of past mercies, and a prayer for the continuance of them, addressed to the Master of Life. He then sits down, and the whole company declare their approbation and thanks, by uttering the word "*ho!*" with an emphatic prolongation of the last letter. The Michiniwai then takes up the pipe, and holds it to the mouth of the officiating person, who, after smoking three whiffs out of it, utters a short prayer, and then goes round with it, taking his course from east to west, to every person present, who individually says something to him on the occasion, and thus the pipe is generally smoked out; then, after turning it three or four times round his head, he drops it downwards and replaces it in its original situation. He then returns the company thanks for their attendance, and wishes them, as well as the whole tribe, health and long life.

"These smoking rites precede every matter of great importance, with more or less ceremony, but always with equal solemnity. The utility of them will appear from the following relation.



Koostatak, 95-year old Swampy Cree of the Hudson Bay district, of Northern Manitoba. Besides wearing the white man's moustache, the Swampies also cut their hair short. Koostatak, a full-blood, is wearing the conventional dress of the North Country Crees—moose-hide coat, gaily ornamented with vari-colored silk threads worked into curvilinear flowers and leaves. Note the meek expression of the Swampy Cree—less noted in the Bush Cree, still less noted in the Plains Cree, and entirely absent in the Sioux, Blackfeet and other Plains Tribes.

"If a chief is anxious to know the disposition of his people towards him, or if he wishes to settle any difference between them, he announces his intention of opening his medicine-bag and smoking his sacred stem; and no man who entertains a grudge against any of the party thus assembled can smoke from the sacred stem; as that ceremony dissipates all differences, and its sanctity is never violated.

"No one can avoid attending on these occasions; but a person may attend and be excused from assisting at the ceremonies, by acknowledging that he has not undergone the necessary purification.

"If a contract is entered into and solemnized by the ceremony of smoking, it never fails of being faithfully fulfilled. If a person, previous to his going a journey, leaves the sacred stem as a pledge of his return, no consideration whatever will prevent him from carrying out his engagement.

"The chief, when he proposes to make a feast, sends quills, or small pieces of wood, as tokens of invitation to such as he wishes to partake of it. At the appointed time the guests arrive, each bringing a dish or platter, and a knife, and take their seats on each side of the chief, who receives them sitting, according to their respective ages. The pipe is then lighted, and he makes an equal division of every thing that is provided. While the company are enjoying their meal, the chief sings, and accompanies his song with the tambourine, or shishiquoi, or rattle. The guest who has first eaten his portion is considered the most distinguished person. If there should be any who cannot finish the whole of their mess, they endeavour to prevail upon some of their friends to eat it for them, and they are rewarded for their assistance with ammunition and tobacco. It is proper also to remark that, at these feasts, a small quantity of meat or drink is sacrificed, before they begin to eat, by throwing it into the fire, or on the earth.

"These feasts differ according to circumstances; sometimes each man's allowance is no more than he can dispatch in a couple of hours. At other times the quantity is sufficient to supply each of them with food for a week, though it must be devoured in a day. On these occasions it is very difficult to procure substitutes, and the whole must be eaten, whatever time it may require. At some of these entertainments there is a more rational arrangement, when the guests are allowed to carry home with them the superfluous part of their portions. Great care is always taken that the bones may be burned, as it would be considered a profanation were the dogs permitted to touch them.

"The public feasts are conducted in the same manner, but with some additional ceremony. Several chiefs officiate at them, and procure the necessary provisions, as well as prepare a proper place of reception for the numerous company. Here the guests discourse upon public topics, repeat the heroic deeds of their forefathers, and excite the rising generation to follow their example. The food on these occasions consists of dried meats, as it would not be practicable to dress a sufficient quantity of fresh meat for such a large assembly; though the women and children are excluded.

"Similar feasts used to be made at funerals, and, annually, in honour of the dead; but they have been for some time growing into disuse.

"The women, who are forbidden to enter the places sacred to these festivals, dance and sing around them, and sometimes beat time to the music within, which forms an agreeable contrast.

"With respect to their divisions of time, they compute the length of their journeys by the number of nights passed in performing them; and they divide the year by the succession of moons. In this calculation, however, they are not altogether correct, as they cannot account for the odd days. The names which they give to the moons are descriptive of the several seasons. They are, in their order, beginning with the month of May, called the frog moon; the moon when birds begin to lay their eggs; the moon when birds moult, or cast their feathers; the moon when birds begin to fly; the moon in which the moose casts its horns; the rutting moon; hoar-frost moon or ice moon; whirlwind moon, cold moon, big moon; eagle moon; and goose moon, which is their April.

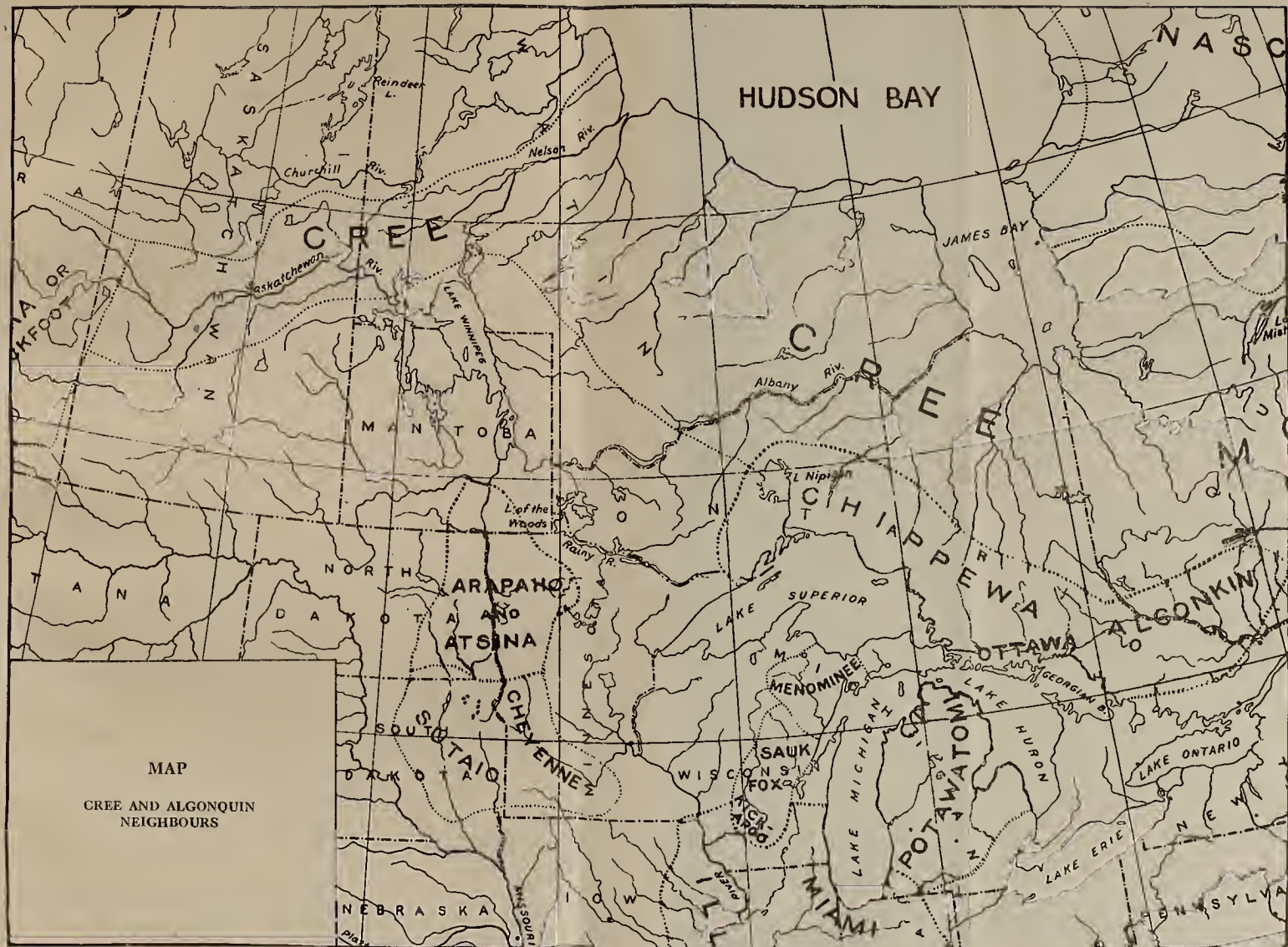
"Superstition holds its usual place with the Crees. Among their various beliefs are that of a funeral phantom, and the personality of the ignis fatuus. They believe that the vapour which is seen to hover over moist and swampy places is the spirit of some person lately dead. They also fancy another spirit, which appears in the shape of a man upon the trees near the lodge of a person deceased, whose property has not been interred with him. He is represented as bearing a gun in his hand; and it is believed that he does not return to his rest till the property that has been withheld from the grave has been sacrificed to the dead. If philosophy cannot protect the common masses in civilized life from similar fancies, we should not regard it as strange that Indian tribes should yield to such impressions. For it is from dreamland and spirit-land that the former, as well as savages, draw much of their philosophy."

* * *

The Calumet dance, which is very famous among the Crees, is performed solely for important reasons; sometimes to strengthen peace, or to unite themselves for some great war; at other times, for public rejoicing. Sometimes they thus do honour to a nation who are invited to be present; sometimes it is danced at the reception of some important personage, as if they wished to give him the diversion of a ball or a comedy. In winter the ceremony takes place in a cabin; in summer, in the open fields according to Father Marquette.

"Everything being thus arranged, and the hour of the dance drawing near, those who have been appointed to sing take the most honourable place under the branches; these are the men and women who are gifted with the best voices, and who sing together in perfect harmony. Afterwards, all come to take their seats in a circle under the branches, but each one on arriving, must salute the Manitou. This he does by inhaling the smoke, and blowing it from his mouth upon the Manitou, as if he were offering to it incense. Everyone, at the outset, takes the calumet in a respectful manner, and, supporting it with both hands, causes it to dance in cadence, keeping good time with the air of the songs. He makes it execute many different figures; sometimes he shows it to the whole assembly, turning himself from one side to the other. After that, he who is to begin the dance appears in the middle of the assembly, and at once continues this motion. Sometimes he offers it to the sun, as if he wished the latter to smoke it; sometimes he inclines it towards the earth; again, he makes it spread its wings, as if about to fly; at other times, he puts it near the mouths of those present, that they may smoke. The whole is done in cadence; and this is, as it were, the first scene of the ballet.

"The second consists of a combat carried on to the sound of a kind of drum, which succeeds the songs, or even unites with them, harmonizing very well together. The dancer makes a sign to some warrior to come to take the arms which lie upon the mat, and invites him to fight to the sound of the drums. The latter approaches, takes up the bow and arrows, and the war-hatchet, and begins the duel with the other, whose sole defence is the calumet. This spectacle is very pleasing, especially as all is done in cadence; for one attacks, the other defends himself; one strikes blows, the other parries them; one takes to flight, the other pursues; and then he who was fleeing faces about, and causes his adversary to flee. This is done so well—with slow and measured steps, and to the rhythmic sound of the voices and drums—that it might pass for a very fine opening of a ballet in France. The third scene consists of a lofty discourse, delivered by him who holds the calumet; for, when the combat is ended without bloodshed, he recounts the battles at which he has been present, the victories



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that he has won, the names of the nations, the places, and the captives whom he has made. And to reward him, he who presides at the dance makes him a present of a fine robe of beaver-skins, or some other article. Then, having received it, he hands the calumet to another, the latter to a third, and so on with all the others, until every one has done his duty; then the president presents the calumet itself to the nation that has been invited to the ceremony, as a token of the everlasting peace that is to exist between the two peoples."

* * *

"Many winters before they became aware of the presence of the white man, the Yankton division of the great Dakota tribe resided on the borders of the great western prairies near the Red River of the north. They numbered many hundred lodges, and their warriors prevailed against the Crees (Ke-nis-te-no) toward the north and west, and caused them to keep in the shade of the forests and swamps which covered their hunting grounds. At one time it happened, as it often does, that two young men quarreled about a woman, and one, in the heat of passion and jealousy, took the life of the other. Both belonged to numerous and important families, and in accordance with the law of 'blood for blood,' although his relatives wished to buy him off, the murderer was killed.

"Generally a case of this kind ends after the death of the first murderer, but in this instance, the drawer of his fellow's blood was a great warrior, and his loss being severely felt by his relatives, the person who had taken his life was in turn murdered. The matter had gone beyond the usual length, and notwithstanding the interference of the old men and chiefs, the person who drew the last blood suffered death for his act, at the hands of a relative of the person whom he had killed. The great Yankton camp became a scene of excitement, and murders occurred daily, till the weaker party, consisting of a thousand lodges, left the main camp and retired by themselves, to pursue their hunt for meat to feed their women and children.

"The feud did not end here, but continued with greater fury; the larger camp even sending war parties to attack the straggling hunters of their former brethren. Scalps were also taken, and this is equal, according to Indian custom, to a declaration of open and exterminating war. The smaller camp, therefore, to prevent their total eventual destruction at the hands of the more numerous Yanktons, moved towards the country of the Crees (Ke-nis-te-no) with whom they had always waged a never-ending warfare; and preferring to trust themselves to their generosity rather than to the vindictive hatred of their own kindred, they collected the women and children, whom in former years they had captured from them and adopted in their families. These they placed on horses, and, loaded with presents, they were sent to the great Cree (Ke-nis-te-no) town on Dead River (Ne-bo-se-be), with the peace pipe of the seceding Dakotas, with the request that they be received 'in their lodges' and protected from the 'fire that raged in their rear on the western prairies.'

"The manly and compassionate Crees (Ke-nis-te-no) sent forty of their warriors to receive them into their country, and escort them into their village. A grand council was held, where the Assineboines told their grievances, asked for protection, and promised to fight by the side of the Crees (Ke-nis-te-no) against the Yanktons forever.

"Their words were listened to with deep attention and pity, and they were accepted as allies and brothers. The peace pipe was smoked, 'their council fire was made one,' and they 'ate out of the same dish,' and reposed thereafter in the 'shade of the same forests and swamps,' till their united prowess eventually

drove the Dakotas from the northern plains, and the Crees (Ke-nis-te-no) and Assineboines could then go out occasionally and 'bask in the sun on the prairies, and taste the meat of the buffalo.' Shortly after this first alliance, the Ojibway made his appearance among them, and he too became a party to the mutual compact which has been kept unbroken to this day.

"A war party of Crees, Assineboines, and Ojibways, was once formed at the great Cree village, which was at this time located on Dead River, near its outlet into the Red River of the north. They proceeded westward to the waters of the Missouri River, till they came to a large village of the Gros Ventres, which they surrounded and attacked. Through some cause, which they could not at first account for, the resistance made to their attack was feeble. This they soon overcame, and the warriors, rushing forward to secure their scalps, discovered the lodges filled with dead bodies, and they could not withstand the stench arising therefrom. The party retreated, after securing the scalps of those whom they had killed, among which was the scalp of an old man who must have been a giant in size, as his scalp is said to have been as large as a beaver skin. On their return home, for five successive nights, this scalp, which had been attached to a short stick, planted erect in the ground, was found in the morning to lean towards the west. This simple occurrence aroused the superstitious fears of the party, and when, on the fourth day, one of their number died, they threw away the fearful scalp, and proceeded homeward with quickened speed. Every day, however, their numbers decreased, as they fell sick and died. Out of the party, which must have been a considerable body of warriors, but four survived to return home to their village at Dead River. They brought with them the fatal disease (smallpox) that soon depopulated this great village, which is said to have covered a large extent of ground, and the circumstance of the great mortality which ensued on this occasion at this spot, in the ranks of the Crees and Assineboines, has given the river the name which it now bears, "Ne-bo," or Death River. In trying to run away from the fatal epidemic, the Ojibways of this village spread the contagion to Rainy Lake, which village also it almost depopulated. From thence, by the route of Pigeon River, it reached Lake Superior at Grand Portage, and spread up the lake to Fond du Lac, where its ravages were also severely felt, and where the pillager party, on their return from Mackinaw, caught the infection, and, taking it to Sandy Lake, but a few of their number lived to reach their homes at Leech Lake, where it is said to have stopped, after having somewhat lessened the number of the pillagers. The large village of Sandy Lake suffered severely, and it is said that its inhabitants became reduced to but seven wigwams.

"The loss of lives occasioned by this disease in the tribes of the allied Crees and Assineboines, amounted to several thousands. And the loss among the Ojibways, as near as can be computed from their accounts at the present day, amounted to not less than fifteen hundred, or two thousand. It did not, luckily, spread generally over the country occupied by the tribe, and its ravages were felt almost exclusively in the section and villages which have been designated."

About the same time, two of the establishments on the Assiniboine River were attacked with less justice, when several white men, and a greater number of Indians were killed. In short, it appeared that the natives had formed a resolution to extirpate the traders; and, without entering into any further reasoning on the subject, it appears to be incontrovertible that the irregularity pursued in carrying on the trade has brought it into its present forlorn situation, and nothing but the greatest calamity that could have befallen the natives, saved the traders from destruction. This was the smallpox, which spread destruction

and desolation, as the fire consumes the dry grass of the field. The fatal infection spread around with a baneful rapidity which no flight could escape, and with fatal effect that nothing could resist. It destroyed with its pestilential breath whole families and tribes; and a horrid scene was presented to those who had the melancholy and afflicting opportunity of beholding it, a combination of the dead, the dying, and those who, to avoid the horrid fate of their friends around them, prepared to disappoint the plague of its prey by terminating their own existence. And, as for the Crees, there is no question of their having been, and continuing to be, invaders from the eastward. Formerly, they struck terror into all the other tribes whom they met; but now they have lost the respect that was paid them; as those, whom they formerly considered as barbarians, became their allies, and, consequently, got better acquainted with them, and acquired the use of fire-arms. The former are still proud, though without power, and affect to consider the others as their inferiors; the latter consequently are extremely jealous of them, and, depending upon their own superiority in numbers, will not submit tamely to their insults. So that the consequences often prove fatal, and the Crees are thereby decreasing both in power and number. Spirituous liquors also tend to their diminution, as they are influenced thereby to engage in quarrels which frequently have the most disastrous termination among themselves.

Excess of liquor frequently made Europeans merry and gay; on the Cree Indian, however, it had a contrary effect. Under its influence he recalled his departed friends and relations, lamenting their death with abundance of tears. Should he be near their graves, he would often resort thither and weep there. Others would join in the chorus, even though quite unable to hold up their heads. It was not uncommon for them to roll about their tents in a fit of frenzy, frequently falling into the blazing fire. Quarreling then was common; an ancient disagreement, long forgotten, being revived. The chiefs had often the prudence, when matters were going this way, to order the women to remove all offensive weapons out of the tent. But one weapon, very effective, the teeth, still remained; and it was not unusual to see several braves the next morning without a nose, an ear, or a finger. In affrays such as these, no respect whatever was paid to the ties of blood, brothers and sisters often fighting with great spirit and animosity. At the conclusion of one of these encounters, early in the eighteenth century, an Indian entered York Factory one morning and desired to be admitted to the surgeon. He was conducted to the surgeon's room, and saluted its inmate, in broken English, with "Look here, man: here my nose," at the same time holding out his palm, which contained half of that desirable facial adjunct. This he desired the surgeon, having a mighty opinion of the faculty, to restore. The man's nephew had, it seems, bitten it off; he declared he felt no pain, nor was he sensible of his loss till, awakening the next morning, he found the piece lying by his side.

Catlin spoke thus of the Crees:—"They are a very numerous tribe, extending from the junction of the Yellowstone River and the Missouri as high north as the shores of Lake Winnipeg; and even much further in a north-westerly direction, towards, and even through, a great part of the Rocky Mountains.

"I have before said of these, that they were about three thousand in numbers—by that I mean but a small part of this extensive tribe, who are in the habit of visiting the American Fur Company's establishment at this place, to do trading; and who, themselves, scarcely know anything of the great extent of country over which this numerous and scattered family range. Their customs may properly be said to be primitive, as no inroads of civilized habits have been as yet success-

fully made amongst them. Like the other tribes in these regions, they dress in skins, and gain their food, and conduct their wars, in a very similar manner. They are a very daring and most adventurous tribe; roaming vast distances over the prairies and carrying war into their enemy's country. With the numerous tribe of Blackfeet, they are always waging an uncompromising warfare; and, though fewer in numbers and less in stature, they have shewn themselves equal in sinew, and not less successful in mortal combats."

The population of the Crees at present is about 18,394. They are situated as follows: the Plains Crees in twelve agencies in Saskatchewan and Alberta; and the Swampy Crees in seven agencies in Alberta and Saskatchewan. The Plains Crees number 9,310 and the Swampy Crees number 9,084. These numbers are probably not absolutely correct as Duncan C. Scott, Deputy Superintendent-General of Indian Affairs, in Ottawa, states that to give an exact statement of the number of Crees on each reserve would be difficult, as, through inter-marriage and migration, the Crees in some parts have become so mixed with Ojibways and other stocks that it is now difficult to separate them in any statistical statement.

The Crees, with the advent of the white man, gradually crept westward, and, when a settlement of their claims for lands was effected, their reserves were all outside of the Province of Ontario.

WHEN THE CREES MOVED WEST

BY CHIEF BUFFALO CHILD LONG LANCE.

Cree is perhaps the most familiar Indian name in Canada, in Northern fiction and in half-breed lore. It designates the largest tribe in this country; one of the largest on the North American continent. The Crees are the newest Algonkin arrivals in the Canadian Northwest, and they constitute one of the few tribes which exist entirely within the bounds of Canada.

Few people are aware of the fact that the Canadian plains have not always been the home of Indians; that the tribes now living on these broad expanses came originally from what is now Eastern Canada—principally Ontario and Quebec. The restless, aggressive Blackfeet formed the vanguard of this Algonkin migration, having journeyed to the plains before the advent of the white man on Canadian shores. As far as the white man's history goes, they were first seen by Mackenzie in Northern Alberta in 1790. I know from the old Blackfeet that their buffalo hunting grounds extended at that time from the Missouri river in Montana to Athapasca—which means "Rubber Sky"—and eastward over Saskatchewan into Manitoba. But why were they away out in that country? The second wave of Algonkins, the Crees, will tell us later on.

I might point out that the following Cree history has been gathered by me from the oldest Crees still living—who were on the western plains before the white man came. For some reason, practically no effort has been made to gather the aboriginal history of the West from the Indians themselves, all our knowledge of it having been handed down principally by such men as Mackenzie and the early Jesuits. Although much ground for first-hand research has now been lost, there is yet a wealth of historical fact hidden away under the native reserve of a disappearing race.

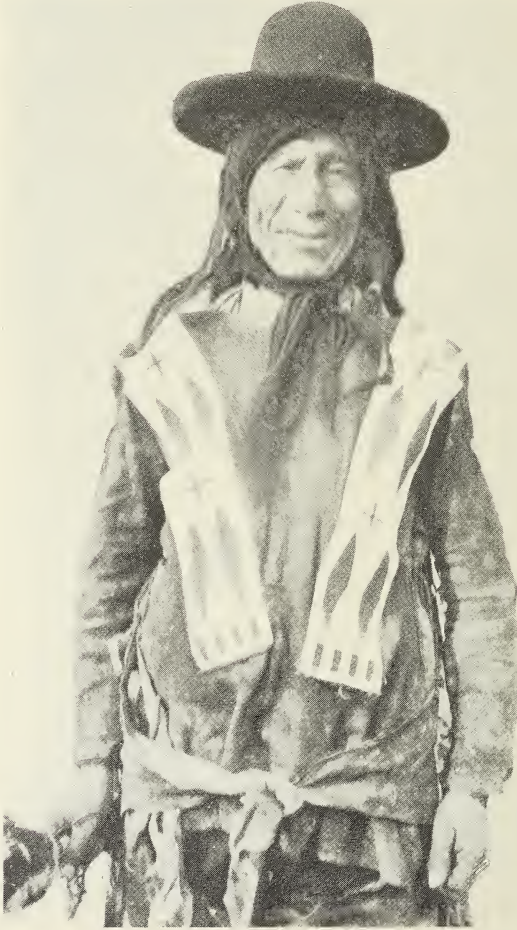
It might be understood from the outset that the Algonkin tribes—the Crees, Saulteaux, Blackfeet, Bloods and Piegans—were the original possessors of the Canadian plains, the other four plains tribes—the Sioux, Assiniboinés, Stonys and Sarcees—having come upon the scene at a later period and allied themselves with, or aligned themselves against, the Algonkins.

The Assiniboinés were the first "foreigners" to venture forth to the plains of the Algonkins. This tribe quarrelled with their parent-body, the Sioux, broke away from it and came north into what is now Saskatchewan, shortly after the year 1600. Afterwards becoming known as the "Assiniboinés"—meaning "Stone-People," by reason of their habit of cooking on heated stones—this branch of the Sioux tribe allied itself with the Crees and Saulteaux against the Blackfoot confederation; and with the Crees they subsequently became the deadliest enemy of their own people, the Sioux. During the terrible smallpox epidemic at the beginning of the last century, a large body of the Assiniboinés broke away from the tribe and went west into Alberta, where they live to-day in the foothills of the Rockies, just east of Banff. They are now known under the English translation of their name—"Stony Indians."

The Sarcees came down from the far north about 150 years ago, fought the Blackfeet until they—the Sarcees—were nearly annihilated, and then entered into an alliance and became the fourth tribe of the confederation. The Sarcees, who live near Calgary, are of Athapaskan stock, and they speak a peculiar guttural language which no other plains tribe has been able to learn.

The Sioux came northwest in two groups. The first group fled into Manitoba, following their massacre of 500 white people in Minnesota in 1862. The second group, now living near Moose Jaw, came over with Sitting Bull in 1877.

We shall now revert to that pristine age, nearly 400 years ago, when the Canadian plains were a sun-swept wilderness, teeming with hundreds of thousands of buffalo, but as yet a land from which the Indians had held aloof. We shall



Chief Masqua, head-chief of the Piapot Reserve, Saskatchewan, who retains the history of the great Cree migration from Ontario to Saskatchewan, more than two and a half centuries ago.

let Chief Masqua, 70-year-old chief of the Piapot Reserve near Fort Qu'Appelle, Saskatchewan, unfold the romantic history of the Crees—of the great Algonkin migration—as it was handed down to him by his “five fathers”. These facts were unravelled painstakingly in the presence of the entire band, each member of which knows this history in lesser detail from his own forebears. The old plains Indian is painfully exact in what he says in a formal manner, and, when in doubt, he goes to laborious length to ascertain the truth from his brethren, or

else he leaves the thing unsaid. The council pow-wows, in which the facts set forth herein were gathered, stretched over a period of two days; for every detail had to be verified by parallel accounts from the chief's contemporaries.

Indians refer to their grandparents ordinally. Hence, the chief's "fifth father" would be his great-great-great-grandfather.

Chief Masqua's father died at the age of 80; his second father, at 120; his third father, at 120; his fourth father, at 124; and his fifth father, at 140 years. Through the remarkably well-preserved history passed on to him by these forebears, Chief Masqua is to-day one of the few living Crees who can follow in detail the dual advance of the Cree before the white man and the Blackfoot before the Cree, from the East to the Rocky Mountains. This westward movement stretched over a period of nearly 300 years, and in its cycles we find the first white man's ship landing on eastern shores, the Saskatchewan Crees residing in the neighbourhood of what is now Montreal, and the Blackfeet living in the vicinity of the present city of Winnipeg, some 1,000 miles east of their present abode in Alberta.

The chief states that his fifth father saw his first white man near the spot where Montreal is now located, before the Crees started to move west. At that time the Crees were the same tribe as the Ojibwas, or Chippewas, as they are called to-day. It was 290 years ago, according to the history handed down to him from his fifth father, that the first ship landed among the Indians of the east. (This would be in 1632, or 36 years previous to the landing of the first Hudson's Bay ship.) The white men came ashore and gave the Indians presents of knives, guns and matches, and received presents of furs from the Indians. And they returned to whence they had come. The ship appeared again about one year later—at about the time the Indians saw the first half-breeds being born among their womenfolk.

Before the landing of that first ship the Indians had not known the use of the gun; and when one of them fired the first gun that had been given to them by the white men, he threw it down and ran for his life. He thought that the gun was as dangerous from behind as it was from the front, and it was sometime before the Indians learned to hold on to the piece after it had been discharged. They thought it was to be fired and then thrown down as quickly as possible.

For knives, the Indians had previously used the ribs of animals, which were ground almost as sharp as steel on both sides of the blade. They had made their fire by twirling a stick in the seat of a dried mushroom. (The plains Indians, it might be remarked, made their fire by striking two pieces of flint close to a piece of touchwood—tree canker.) The white men also gave the Indians tea and tobacco on the second voyage. This indicates that the boat must have at least touched on the southern shores of the United States.

On their second visit the white men told the Indians that they now had in their ship plenty of the articles which they had given to them on the first trip, and they asked the Indians to "trade something for these goods". When the ship pulled out, at the end of the second visit, the Indians "had enough guns to kill any Indian fort", said the chief.

Following this second visit the white people began to stay in the country, said the chief; so the Crees began to move westward—and the birth of Chief Masqua's fourth father finds them in what is now Western Ontario. By the time his third father was born they had reached the Winnipeg district, at the conjunction of the Red and the Assiniboine rivers. Here they encountered the Blackfeet and drove them west to the Regina-Qu'Appelle district. The Crees have no record of having sighted the Blackfeet before they reached what is now

eastern Manitoba. In the battles with the Blackfeet both sides lost heavily; but the warlike Blackfeet were finally forced to give way in front of the overwhelming hordes which stormed upon them from the east in never-ending waves. There is no doubt in my mind that this strange contact, after many years of separation, started the undying enmity between these two most important



Rattlesnake, Bush Cree of the Duck Lake Agency, Northern Saskatchewan. Rattlesnake belongs to the Riel Rebellion Indians. The Bush Crees are a half-way between the Plains Cree and the Swampy Cree of the north country. They wear their hair long with the white man's moustache.

tribes of the Algonkin family, which survived until a few years ago—and would be surviving to-day if peace treaties had not been signed. With their vocabularies entirely different, the Blackfeet and the Crees could not have been expected to recognize the sameness of the grammatical structure of their languages or their identity as members of the big Algonkin linguistic family which resided in ancient days along the Ottawa.

The birth of Chief Masqua's second father occurred west of Winnipeg; and his first father—his own father—was born in the neighbourhood of what is now Fort Qu'Appelle, Saskatchewan. That was about 110 years ago, and at that time the Blackfeet were living in the Cypress Hills of southwestern Saskatchewan. This is several hundred miles east of the final hunting grounds bordering upon



Little Sioux, Cree Brave of the Qu'Appelle Agency, Saskatchewan. Note the deep, closely-set eyes of this Plains Cree, and the twinkle of friendliness which is rarely found in the facial expression of the other Plains Tribes.

the foothills of the Rockies and stretching back on the plains to Blackfoot Crossing, near Gleichen.

Neither the chief nor his comrades are able to speak a word of English, yet they are able to give the exact dates—in "years back"—of the establishment of each of the western forts, Hudson's Bay posts, and other early happenings commonly known to the white man. Indians record the years by the principal happenings in each.

Chief Masqua was himself born between Touchwood Hills and Fort Qu'Appelle. His father was a very old man and he was a young lad when they

roamed about the site of what is now Moose Jaw. When he was reaching young manhood they travelled out towards the Cypress Hills and met the Blackfeet—in his first battle.

And it was just as they were reaching the Cypress Hills that the first white man overtook them after a 290-year “chase” more than half across the continent. He was about eighteen then, which would give the year 1874 as the close of this remarkable retreat from the inevitable onrush of civilization. Here, the Blackfeet stemmed them on the west, so they had to remain in that vicinity and allow the white men to catch up with them and trickle through to Alberta. During the following summer the white man came to “make peace with all tribes”, and Chief Masqua’s tribe signed this pact—known as the Qu’Appelle treaty—beyond the Cypress Hills.

Now, when the Crees reached the eastern boundary of Manitoba, all of them did not continue on to the plains, as did Chief Masqua’s branch of the tribe, who are now known as the Plains Crees. Large hordes of them trekked north into the bush country, covered all the southern shores of Hudson Bay, and then worked west through the bush-covered northern sections of Manitoba, Saskatchewan, and Alberta. There they are to-day, known as the Bush and Swampy Crees. They are not such a fine type as their brethren who went on to the plains. The Plains Crees grew to be tall, aquiline, and warlike, like the Blackfeet, while those who went north are to-day stubby and short-featured; rather meek of demeanour. The Plains Cree has a far greater degree of independence than his brother in the north. This is no doubt due both to cause and effect. Those who ventured forth into the plains country, there to frolic with death against great odds, would naturally be more courageous and self-reliant than those who sought the comparative safety of the north country. I am convinced of this through my researches among those northern Crees who tarried for a while in the Winnipeg district and then moved northward in more recent migrations. They tell me that they went into the impregnable north country to escape the warlike Sioux, who kept to the open country and never ventured into the bush and snow-covered districts of the north.

In the far north these Crees have become the slaves of the big fur companies, who own them body and soul; and to-day they are the very incarnation of meekness and lack of personal enterprise. This docility is reflected even in the modulation of their voice. Every high-pitched sentence among these Bush Crees tapers off with a childish lowering of the voice—a sort of sing-song. Whereas the Plains Crees shoot out their sentences with sharp emphasis—in tones almost as low and dignified as those of the stately Blackfoot language.

One or two of the bands which came out during the Cree migration, or sometime subsequent thereto, have retained their original identification, being known to-day as Chippewas. One of these strides the border of Manitoba and Saskatchewan—west of Lake Winnipegosis; and there are a few others in the Lake Winnipeg district and farther north. The Saulteaux, belonging to the same two peoples—Crees or Chippewas—came by the name, Saulteaux, through the fact that they tarried for a while on the Saults. Their language to-day forms a mean between Cree and Chippewa. It must be understood that Cree and Chippewa, as spoken to-day, are quite different. Although there are many resemblances between the two languages, the two tribes cannot converse with each other.

In the far north, around the Hudson Bay, I find evidences of another Cree migration which, it would seem, crossed the northern neck of James Bay. But I believe that the two migrations were synchronous; that one branch of the big

Chippewa family headed northwest, and another, directly west. The Indians up there, I find, have an entirely different set of traditions from those who live, say, south of Norway House. They have become so mixed with white blood, however, and have learned to speak English to such an extent, that they have lost that clean-cut, direct train of history which is possessed by the isolated, non-English-speaking Plains Cree. It will be remembered that the far northwest



Big Darkness, Assiniboine brave of the Sinteluta Reserve, Saskatchewan, whose photograph is printed as a contrast to the Crees. Note the stern, almost challenging expression of this Plains Indian: the narrow, loby eyes set wide apart; his height and long, aqualine features.

country was entered and consolidated by white fur traders for more than one hundred and fifty years before the white man came upon the plains.

In the three western provinces to-day, the Cree country extends from Calgary, Alberta, to the Peace river; from the southern boundaries of Manitoba and Saskatchewan to the Churchill river. The Blackfoot country—which is entirely within the province of Alberta—extends from a line drawn east and west through Calgary, south into Montana. For some reason, the Crees—or the

Algonkins for that matter—never crossed the Rockies. Therefore, there are no Crees or Algonkins in British Columbia.

All of that vast country north of the Churchill and Peace rivers, up to the Eskimo boundary, is occupied by an entirely different family of Indians: the Athapascans, who have been there thousands of years. The Athapascans have never penetrated farther east than the western shores of Hudson Bay. They occupy practically all of the Northwest Territories, the Yukon, Alaska, and three-fourths of the province of British Columbia. Just as Algonkin history and land occupation began in the east and then spread westwards, so did Athapaskan history and land occupation start on the Pacific coast and then spread inland towards the east. We get this from the traditions of the Coast and Athapaskan Indians, which show a common origin. These Indians incline more towards the Mongolian type and the Eskimo, although they are in nowise related to the latter. Indians and Eskimo have since time immemorial been the deadliest of enemies. They never intermarry or encroach upon each other's territory. The grammatical bases of the Eskimo and Athapaskan languages are more different than those of English and Turkish.

Facially speaking, the Cree looks more cordial than his Algonkin cousin, the Blackfoot; and he is more cordial—and submissive. His eyes are more deeply set and are closer together; and there is an absence of that fatty lobe between the brow and the socket, which usually half covers and clearly defines the Blackfoot eye. His nose is more apt to be concave than convex—as with the Blackfeet and Sioux—and his chin is not so prominent. The height of the Blackfeet averages more than six feet, while that of the Crees would be about five feet eight inches. But the Cree women are as a rule better looking than those of other western tribes. Although the Cree women have lately given up the practice of tatooing their faces, many of them still bear the two conventional blue lines running down from the corners of the mouth to the edge of the chin.

Cree beadwork can always be distinguished from that of the Blackfeet and other plains tribes. Invariably the Crees work in curvilinear lines; whereas, the Blackfeet and other western Indians fashion their bead and porcupine-quill adornments in the square form. The eastern Indians, I notice, also do their handiwork in curves. Thus it would seem that the Blackfeet had been on the plains long enough to form their distinctive method before the Crees arrived from the eastern forests, where flowers formed the main feature of their art work. Crude square-bodied men and horses, eagles and buffaloes and arbitrary angular designs form the features of Blackfoot beadwork and tepee paintings. Only one thing is worked or painted round, and that is the sun, the great life-giver, in honour of which the sun dance is held annually.

The Crees never refer to themselves by the name under which they are known to the white man. They call themselves the Nehiyowuk—"The Exact Speaking People." In the early days the French voyageurs called the Crees the Christineaux, and this was latterly cut down to "Cris", which in French is pronounced "Cree". The Crees have contributed a number of words to the English language. Eskimo comes from the Cree word, Iyeskimo, meaning "Eaters of Raw Flesh," the descriptive cognomen given to the Eskimo when they first came in contact with them. The word squaw, which has become a general civilized term for all Indian women, comes from the Cree word, Esqwao, meaning women; literally, "The Lowest of Beings."

Early French spelling has resulted in several Indian words being universally mispronounced by the English-speaking world. Having no "k", the French have to spell "kin" with "q-u-i-n". Therefore, to-day Algonkin is pronounced

in English, "Algonquin," which is wrong. Likewise, the word, Assiniboine is all right when pronounced in French—"Assinibwan"—but wrong when pronounced according to the English valuation of "b-o-i-n-e". Assini means stone; bwan means people. I do not know how the white man came to substitute "b" for "p" in the Indian word, Athapasca.

I have mentioned in this article three Indian linguistic families—the Algonkins, Siouans or Dakotas, and the Athapascans. I might explain for the benefit of those who may not understand the method by which Indian tribes are grouped,



Chief Buffalo Child Long Lance.

that all tribes are classified according to the grammatical construction of their language into linguistic stocks or families. It is said that some sixty of these stocks exist north of Mexico. Although all tribes coming under a given linguistic stock must have a common grammatical basis for their languages, their vocabularies may be entirely different—as they are in all cases with which I am acquainted. For instance, the Blackfeet and the Crees both belong to the Algonkin family; but the word, dog, in Blackfoot, is mita; in Cree, atim. The close observer will notice that mita is spelt directly opposite to atim, which if spelt backwards would be mita. This is a coincidence, of course; but all words in the two languages vary in the same degree. The word white-man, in Blackfoot, is apekwan; in Cree, it is monias, and so on.

The Algonkin linguistic family derives its name from one of the leading tribes of the group which is now extinct—the Algonkins who survived, along the Ottawa (Ottawa) river, until the beginning of the last century. All Indian tribes between Labrador and the Atlantic coast and the Rocky mountains belong to the Algonkin family, with the exception of the Iroquoians and the Siouans, who came into this country from the United States within comparatively recent times.

The Crees, whom I have tried to make the subject of this paper, now number about 18,000, excluding half-breeds, of which this tribe has been the champion producer in the west. Like other tribes, they are gradually diminishing as full-bloods. Although disease has about done its worst among all tribes, it will probably account for many more before the final passing out of the Indian through the process of assimilation.

PRIMITIVE CULTURES IN THE STATE OF MAINE

By WARREN K. MOOREHEAD.

Most of us used to be of the opinion that the various bands of Indians found by our earliest travellers, and later explorers, in the state of Maine, indicated that the Algonkins were the sole possessors of that region. In the light of modern explorations we can now affirm that there is one very ancient culture, not Algonkin. Evidence now being assembled would indicate that there is another early culture not Algonkin, but somewhat related to that of the so-called Red Paint People. It would seem to me, after many years work in the state of Maine, that we must depend entirely on straight archaeology, rather than early history, for the solution of our major problems connected with the American Indian. This statement comes home with particular force after a lengthy interview recently with Arthur C. Parker, Esq., State Archaeologist for New York.

Mr. Parker and myself were discussing, at Lake Mohonk, the probabilities of both pre-Algonkin and pre-Iroquoian cultures in the middle and lower St. Lawrence basin, the Hudson, Connecticut and Penobscot valleys. In brief, it now seems quite probable that certain sections of Canada, and all of New England were occupied by a very early and primitive tribe (or tribes) which did not use pottery, were unfamiliar with smoking customs, and specialized certain types of stone tools or artifacts which are not characteristic of Algonkin sites.

Archaeologists may affirm that part of this is to some degree speculative, yet on the other hand as Mr. Parker has proved by his researches, and also my friend, Walter B. Smith, Esq., by his in Maine, I am informed by these gentlemen that they cannot assign certain graves, or sites, to either Algonkin or Iroquoian cultures. The same is true of the researches conducted by Phillips Academy in New England and of some graves found by several observers residing in the state of Connecticut.

The so-called Red Paint culture has been so frequently described that it is unnecessary to go into any detail here. Eight persistent or characteristic types occur in the 440 graves examined. All eight of the types are seldom present in a grave, there being local differences, as one would naturally expect. Yet throughout the entire area of the Red Paint People culture, the long slender slate spear, the adze blade, the gouge, the plummet, the crude effigy, the rubbing stone, the crescent and the long slender paddle-like ornaments occur, also great quantities of powdered hematite. Gouges or adze blades occur in other graves; sometimes plummets. A few crescents have been found, but none of the slate spears, long ornaments, so-called Red Paint type gouges, etc., occur. Indeed, in all the Iroquois graves in New York, or all of the Algonkin graves in New England examined, the range in type or form of artifact is totally different from that of the Red Paint People. The graves are so old that very few fragments of bone have been recovered. Indeed, just a few scales here and there, enough to identify them as graves and not deposits of offerings.

In Connecticut some graves have been discovered of what has been termed "the Slate People culture". These contain from ten to twelve to as high as twenty-two objects, generally of superior workmanship, usually of the better grade of chert, flint or jasper. Cylindrical tubes have been occasionally found but no pipes, no grooved axes, no sign of pottery, etc.

Near the town of Swanton, Vermont, about 1870, a large number of graves of the so-called "Slate People culture" were opened and Professor George H. Perkins, State Geologist of Vermont, gave us an excellent account of this discovery in a paper entitled "An Ancient Burial Ground in Swanton, Vermont," which he read at the meeting of the American Association for the Advancement of Science at Portland, Maine, August, 1873. Some copper objects were found and traces of skeletons. Several of the tubes were 8 to 10 inches in length.

Up to the present, investigations are not sufficiently extensive to draw definite conclusions, but it would appear that the Slate People culture and the Red Paint People culture are separate and distinct. Both are characteristic and contain highly specialized tools superior to those found in any of the Algonkin graves east of western New York.

These observations are mentioned by me rather briefly. They indicate, however, the importance of detailed work particularly in exploration. None of the finds of either the Slate People or the Red Paint People have been made on Indian sites of the historic period. In short, there are no surface indications and these graves are found through persistence in testing. They are usually in gravelly or sandy knolls and sometimes lie upon the slope of a ridge. Three or four of the Red Paint People cemeteries occur in stony ground. I am informed that most of the slate people culture interments are in sandy knolls. Mr. Parker stated to me that he had found some indications of a culture akin to the Eskimo. He intends to continue researches and obtain as much detailed information as possible concerning the interments, the area they cover and the character of the objects.

Recently in the city of Lawrence, on the Merrimac river, workmen sunk a pit adjacent to one of the large boilers in the power house of the American Woolen Company. The building was erected on a bank of pure sand. Three large stone tools, two of them more than 15 inches in length, were taken out from this pit. The types are not Algonkin and differ somewhat from our Red Paint People. This incident is typical of several discoveries of similar character in various parts of New England. As stated in the beginning of this brief paper, we are not at all certain that the Algonkins found along the coast were the original inhabitants. Mr. Parker believes that there were several periods of occupation in New York state and the St. Lawrence basin, the one tribe or band supplanting the other. Whether our well-known Iroquoian or Algonkin cultures developed from this (or these) primitive stocks cannot be determined at present.

THE UNVEILING OF MEMORIALS IN HURONIA

On Saturday, September 15th, 1923, representatives of the Historic Sites and Monuments Board of Canada unveiled bronze tablets, suitably mounted on stone structures, first on the Newton farm, near Victoria Harbor, Ont., at the site of what was believed, when it was first identified, and is still by many, to be the site of St. Ignace, the palisaded Huron village at which the Jesuit missionaries, Brebeuf and Lalemant, were massacred; and secondly, at Fort Ste. Marie II on Christian Island.

The proceedings at the Newton Site were under the auspices of the Orillia Historical Society, and the president, Dr. Herriman, presided. In opening the proceedings, Dr. Herriman said: "The ground we stand upon to-day is historic ground indeed. Here, and in this vicinity, nigh three hundred years ago, events occurred which have left their impress deeply upon the sands of time. Ruskin has in his works a passage which I read with mingled feelings. Looking out upon the landscape of Europe he hears the voice of the mighty past, proclaiming the story of human endeavour, from every hillside and from every vale. He is moved in the depths of his imagination by this message of the human heart. But, when he turns to the landscape of the American continent, how silent are the barren hills, that are only hills, and the valleys, that are only hollows between the hills, and that bear no message and inspire not his soul. This is because Ruskin did not know; and, truly, much that did happen has not been written and is lost since the keeper of the wampum passed. But we who stand here know these hills have echoed with the laughter of human merriment, felt the tread of human endeavour, and run red with the blood of human sacrifice. Stone, in his *Life of Brant*, recounts an interview with that great man, when he was asked the reason why his people were so cruel; why they tortured, with such ferocity, their prisoners of war. The grand old chief maintained the white man could not get the red man's view; savage, cruel, but not devoid of some nobility—the victim showing forth the prowess of his tribe and in defiant glory challenging his torturers to do their worst. This may not appeal to you or me, but I am not sure that the Indian apologia is not as reasonable as excuses we might offer for some things done by our race. Here in this vast theatre of nature were the comedy, the drama, and the tragedy of life enacted till the curtain fell. Here men and women 'lived, felt dawn, saw sunset glow, loved and were loved.' And then the white man came; some prompted by the spirit of adventurous enterprise; others, moved by compelling impulses, felt the high importance of the message which they bore. Intrepid missionaries they, who, undaunted by peril and hardship, traversed the lakes and rivers and pushed on through the forest, far into the vast wilderness which was the place where we now stand. We would honour these men and perpetuate their memory that future generations may know the story of their endeavour, their achievement, their glory, and their failure: and how, at last, they met that fate which in ancient and in modern times has so frequently been a sequence of religious zeal."

Dr. Herriman read the following letter from Mr. Newton:—"I regret that I am unable, as donor of the site of this historic cairn, to be present to-day. The spirit is willing, but the flesh is weak. I would like it to be known that in giving the site, I considered that in view of its being the spot where two of the first pioneers of Christianity in these parts lost their lives in such a terrible way, it was a place that should be neither bought nor sold, but should become the

property of all who profess and call themselves Christians. This has been accomplished so well by the Historic Sites and Monuments Board of the Dominion Government. I allowed my name to appear on the tablet as the donor of the site much against my inclination, but consented with the hope that it might be the means of leading others to do likewise."

After prayer led by Rev. Father Brunelle, Dr. Herriman called upon the Rev. N. H. McGillivray, who spoke briefly but eloquently. "We are gathered," he said, "to honour the memory of men who were brave and true—who lived sacrificially, believed implicitly, laboured zealously, held the faith triumphantly, and met martyrdom heroically." He then read extracts from the Jesuit "Relation" of 1649, which told the story of the massacre at this place, after which Mr. J. C. Miller and Mr. J. P. Downey also read extracts from the same "Relation" of 1649, in continuation of the story of the tragedy. These extracts had been printed by the Historic Sites Board, and copies were handed to all present.

Brig.-General E. A. Cruikshank, LL.D., F.R.S.C., F.R.H.S., Chairman of the Historic Sites and Monuments Board of Canada, said:—"Many years ago a great Canadian orator, statesman and patriot (Joseph Howe) spoke these words:—'A wise nation preserves its records, gathers up its muniments, decorates the tombs of its illustrious dead, repairs its great structures, and fosters national pride and love of country by perpetual references to the sacrifices and glories of the past.'

"Acting on this precept we are assembled to-day to commemorate in a simple manner one of the earliest events of which we possess any authentic record connected with the history of this province. This spot is certainly the site of a fortified Huron village, where a religious mission was founded nearly three centuries ago. This mission was either that which received the name of Saint Louis or the one named Saint Ignace. If the former, it was the place where the two devoted missionaries, whose names are inscribed on this tablet, were made captives by their merciless foes; if the latter, it was the scene of their indescribable torture and heroic death. That it was either the one or the other seems quite certain. For many years local tradition has given it the name of the 'Jesuit's Field', or the 'Jesuit's Meadow'.

"This tablet and monument then, are placed here by the people of Canada in abiding memory of the lost tribes of Huronia, and also of the brave and faithful Christian missionaries whose lives were sacrificed in their service.

"On a day when so extensive a programme has been planned, I feel that my words must be few and that I should bear in mind the remark of the candid churchgoer to his clergyman, who invited his advice as to the proper length of a prospective sermon. His chilling reply was: 'It is best to err on the side of mercy.'

"In conclusion, let me remind my hearers of the zeal and unflagging industry of Mr. A. F. Hunter, to whose research the identification of this site is mainly due.

"May I also venture to say that the esteem and gratitude of us all are due to Mr. Charles E. Newton, who has so generously made a gift of this interesting and valuable historic site to the nation.

"I now declare this cairn and tablet well and duly dedicated as a national monument."

In conclusion, Gen. Cruikshank read the following memorandum by A. F. Hunter, M.A.: "The Huron village site on which this monument has been erected is situated beside what was an Indian trail when the forest covered these parts. The trail crossed the Hogg river just north of the site, leading toward the

outlet at the bay. The exact significance of the village site does not seem to have been fully recognized before the summer of 1899, although some vague traditions had been current for more than forty years before, concerning the historic importance of this locality in the river valley.



Cairn and tablet erected at the Newton Site, Sept. 15, 1923.

"One of the interesting features of this place was some crumbled mortar, doubtless from the remains of a lodge maintained by the French among the Hurons, as the Indians themselves did not make or use mortar.

"The public-spirited course pursued by Mr. Chas. E. C. Newton, the owner of this farm, deserves due recognition. Twenty-four years ago, when he first learnt that this plot of ground, in the bend of the river, in all probability had historic value, he promptly discontinued all ploughing on it from that time onward. In addition to this wise course, which those sincerely interested in Canadian history will appreciate, he has also donated the right of way for the

entrance and the square on the village site itself for the public use. His public-spirited course is accordingly deserving of the appreciation of all Canadians.

"In all probability this site was that of the first of the villages captured by the Iroquois on the morning of the 16th of March, 1649, as its features, and the authentic evidences furnished by the ground itself, agree with the accounts by the writers who recorded the massacre, and diligent search through all the village sites of the locality have not yielded evidences that would correspond so exactly as those yielded here."

Rev. E. J. Devine, S.J., of Montreal, representing the Order to which Brebeuf and Lalemant belonged, and which has inherited the traditions of the men who laboured in Huronia in the seventeenth century, congratulated the Historic Sites and Monuments Board of Canada and the Historical Societies who had assembled to recall one of the most tragic pages in the history of our country. This cairn commemorates the cruel martyrdom of Jean de Brebeuf and Gabriel Lalemant; it is a worthy monument that will remind strangers of the sufferings of those two heroes.

But it is well to remember that they were only two of the five who gave their lives here, and only a fraction of the number of Jesuits who laboured along Georgian Bay from 1626 to 1650. Five met martyrdom by the tomahawk, or by fire and torture, their sufferings lasting a few hours at most; but a score of other missionaries of the Order gave long years of service in this region.

Mention might be made of Isaac Jogues, the martyr of the Mohawk, Leonard Gareau and Francois Bressani, also victims of the Iroquois, Simon LeMoyne, who discovered the salt mines in New York State, René Menard, who afterwards perished in the woods of Wisconsin, Paul Ragueneau, the two Pijarts, LeMercier, Jerome Lalemant, and others, whose names are familiar in our annals. These men underwent the tortures of years among Huron barbarians, tortures all the more poignant because of the circumstances of their lives. All were highly educated men, refined, sensitive, the product of the classical colleges of old France, a land which was then the centre of world civilization. Brebeuf himself belonged to a noble Norman family, the English branch of which is to this day headed by the Earl Marshal of England.

The strength of character displayed by those men is revealed in the collective farewell letter which they wrote to Quebec in 1637, when they expected to be put to death. Another instance is given in the life of Noel Chabanel. This Huron missionary was teaching the classics in a college of his Order in France when he decided to devote the rest of his career to the aborigines in Canada. When he arrived in Huronia he was seized with a disgust for the life he was obliged to lead. The food and lodgings and filth, the barbarous environment, as well as the fatigues of his ministry, had a depressing effect upon him. His slow progress in acquiring the Huron tongue also made him feel that he was a worthless servant, a drone among busy men. So completely had the sense of his uselessness overpowered him that he was sorely tempted to return to France. Under the circumstances, others might have yielded, but Chabanel went down on his knees and took an oath to remain in the Huron missions till the end. Faithful till death, he was slain at last by a Huron apostate on the banks of the Nottawasaga in the first days of December, 1649. When the account of his death was given in the "Relation" of 1650, the name of the assassin was not known, but the details of the crime were afterwards learned from the culprit himself. It is given in Paul Ragueneau's own handwriting in a document compiled in 1652, and kept in the archives of the Order in Montreal.

Instances are also given here and there in the "Relations" which show how human those brave missionaries could be after all. Father Bressani was also captured by the Iroquois and had to submit to tortures, some of which, if not physical, were not the less cruel. "We had hardly made a few miles," he himself wrote in 1653, "when they ordered me to throw into the water my writings which they had left with me till then. In their superstition they believed that these writings had been the cause of the wreck of our canoe. They were astonished when I showed some feelings at this loss, not having shown any at the loss of everything else."

The reputation of the Huron martyrs has gone on growing during the past three centuries, and the cause of their Beatification has been introduced before the Roman tribunals. One of the objections that will be undoubtedly put there is that their assassination was a political crime; in other words, that the Jesuits were slain because they were allies of the French with whom the Iroquois were at war, rather than as missionaries preaching the Word of God. But this objection has been fully examined and will be adequately refuted when the time comes to do so. There is little danger for the outcome of the Cause. The church which the martyrs laboured for will some day honour them with the title of "Blessed". Meanwhile it is a pleasure to see that the Canadian Government is also recognizing the heroism displayed by the religious pioneers of this country.

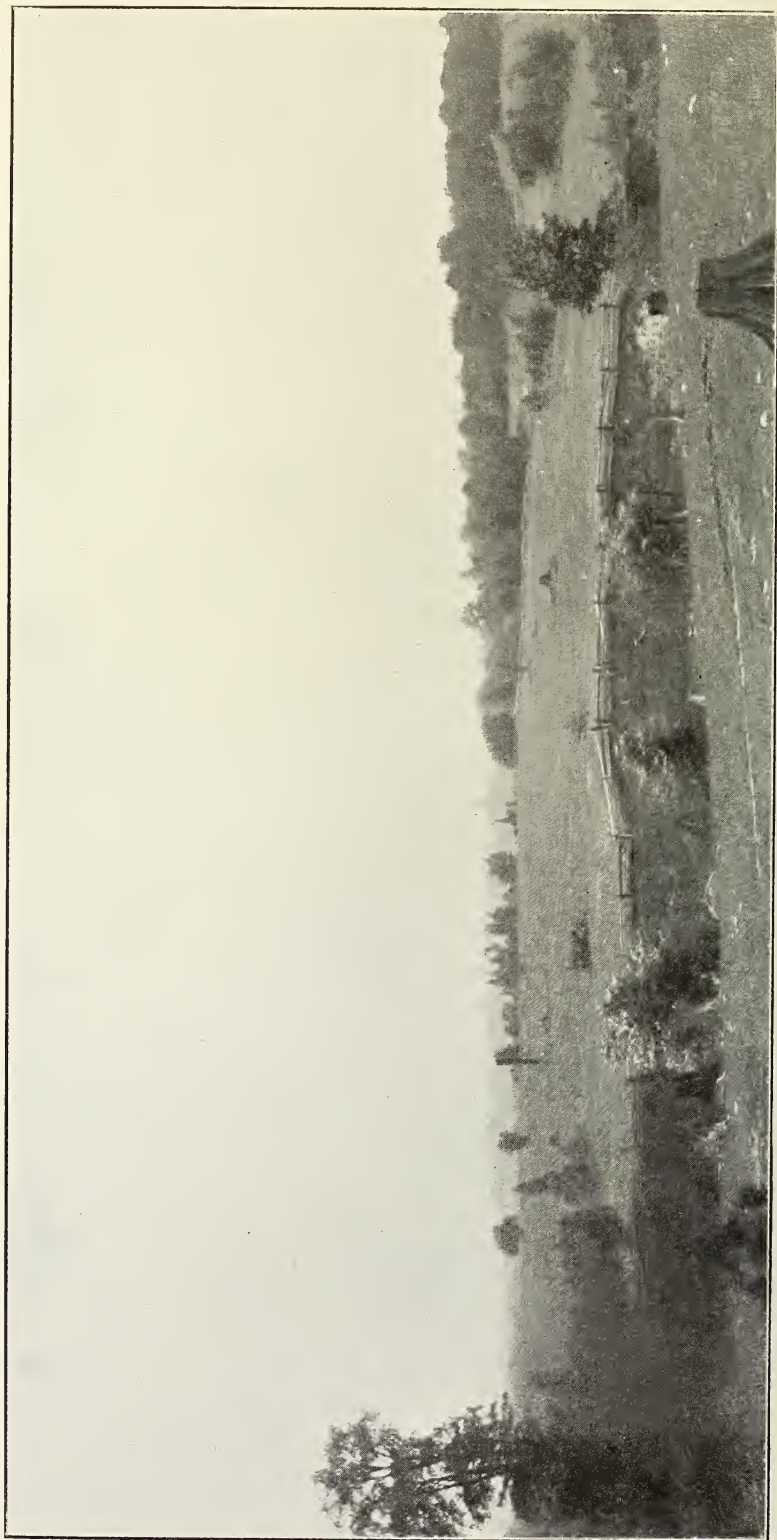
The speaker had no doubt but that the site they were on was the site of old Fort St. Louis, one of the many located through the persevering efforts of Mr. Hunter. Sagard asserted that the Indians showed great discrimination in their choice of sites, and the ash-pits found in this neighbourhood were a proof of comparatively long occupation. While instructing their neophytes, the two men, Brebeuf and Lalemant, were seized on this historic spot, and taken to the other village, St. Ignace, where they were put to death. It is to be hoped that the precise site of this latter village will some day be discovered.

From the Newton site the party went to the site of Fort Ste. Marie on the bank of the Wye River.

At Fort Ste. Marie I, Col. Richard Raikes, M.D., President, Midland Historical Society, presided. He said:

"We are gathered at the cradle of Christianity in Ontario, the cradle of civilization and the scene of the first martyrdom. Here, to Ste. Marie I, were brought the remains of Brebeuf and Lalemant, after their death by torture at the hands of the Iroquois. Here for ten years was the headquarters of the mission to the Hurons, and here those men endured great sacrifices. Hardships were nothing in the cause of saving Indian souls. Their sacrifices will be an inspiration to countless generations.

"Here the fathers gathered the remnants of the Hurons. From here, in June, 1649, they set forth on a raft and in a small vessel to Christian Island, with all their remaining possessions, reaching the island in three days without the loss of a man. That winter 7,000 people gathered around them in their new abode on Christian Island. They were starving. They had deserted their fields and villages. The fathers had little to give them. Some fish might be had from the lake. They had planted corn fields here at Fort Ste. Marie, and had a little wheat. They had brought some cattle, swine and fowl in canoes from Montreal, and they saved some of these on Christian Island. But three thousand of these harassed people died of famine and pestilence that winter."



The Newton palisaded Huron Village Site, located on the plot of ground in the loop of Hegg River.

Mr. L. J. Burpee, Ottawa, President, Canadian Historical Society, expressed the hope that Mr. James Playfair of Midland, present owner of the land upon which the ruins of Fort Ste. Marie I are situated, would transfer the site to the Historic Sites and Monuments Board. He called attention to the meeting of the Historical Society in Montreal to commemorate the centenary of the birth of Francis Parkman, the historian of Huronia, on September 16th, 1923.

Mr. H. P. Biggar, of the Dominion Archives, Ottawa, said:

"We are here to honour the bravery of great men. Usually we rank moral bravery higher than physical bravery. Here we have physical bravery allied with moral courage—the greatest bravery of all.

"Their physical bravery was required to make that long journey from Montreal by canoe—900 miles into the wilderness, with 37 portages and 50 places for poling or tracking. They lived in wigwams, with all the discomforts that entailed. They daily witnessed savagery and brutality—the demon dance, for example, or the dream dance, when all the village went wild. They met hardships, disease and pestilence. They gave out that they were willing to die at any moment, and thus they won by their very willingness the savages' respect.

"Ste. Marie was a beacon in a barbaric wilderness reaching from here to the Atlantic. The fathers maintained a hospital. The hungry were fed—3,000 in 1649, 6,000 in 1650. Right here in this spot were consecrated ten long years. The fort was burned in June, 1649, by the fathers themselves, rather than that it should fall into the hands of the Iroquois.

"A monument should be erected here. This spot has as yet received no public recognition. Our duty as Canadian fathers, if we wish this to be a great country, is to put up a memorial for our sons to see. The Canadian Historical Society, the American Historical Society, and the British Historical Society would gladly be associated in this memorial; the oldest stone ruins in North America, laid since the landing of Columbus, are here. This memorial would be a finger post to our children when this country takes its place in the history of the world to come."

Reverend (Capt.) N. H. McGillivray said: "As we stand here (at Fort Ste. Marie I) where the years have run into centuries, we realize we have something in common with these missionaries in the great cathedral of nature out of doors. They cannot die whose lives are part of that life that is to be. It is easy to die as compared to living as those men lived. 'Whosoever die and believeth in me shall never die.' I hope that a cairn will be built from the stones of this fort to mark this sacred, solemn, holy place."

Mr. James Mitchell of Goderich, representative of the Dominion Archives, said:

"Reverently, dear friends, I stand here, and I feel humble in this place, for, despite its appalling present condition, I consider it is hallowed ground. We are beginning to realize the rich heritage of our history, and in this connection let me utter one word of protest at the condition of our pioneer cemeteries. Like the neglected condition here, they are a disgrace, these desecrated grounds where lie the mortal remains of those who toiled to make this country our heritage. No land in all the world has a richer heritage than ours. I am not going to speak what I feel. I cannot. Let your words be few for the ground whereon you stand is holy. The spirits of these men who suffered, toiled and sacrificed their lives here, two and three-quarter centuries ago, are not far off. Theirs was the supreme sacrifice in the cause of Christ, whom they had sworn to follow. I would urge that this place be taken over entire by the Government

of Canada, and that the Historic Sites and Monuments Board be authorized to reconstruct the outlines of the fort by these very stones."

James H. Coyne, LL.D., F.R.S.C., member of the Historic Sites and Monuments Board, said:

"Fort Ste Marie I was the headquarters of the Jesuit mission to the Hurons from 1639 to 1649. The building was destroyed by fire lest it fall into the hands of the enemy. The Iroquois were occupying the surrounding country, terrorizing the Hurons and Algonquins who fled as far as to the headwaters of the Mississippi, but the Iroquois followed them even there.

"While this fort, Ste. Marie I, served as the centre for the mission, the activities of the missionaries embraced a wide area. In 1641 they reached from here to Lake Simcoe. Jean de Brebeuf (who was buried temporarily here) explored Ontario from Burlington Bay to Windsor, then called St. Michel. From here missionaries were sent to the Algonquins in the far northwest of the province. They followed the Hurons and Algonquins to the places whereto they fled in the far north and returned with them to Manitoulin Island and the other islands in the northern part of Georgian Bay. The anniversary of the birth of Parkman, the historian of Huronia, suggests that we send a message of greeting to Boston.

"This site should be preserved. Dr. James Bain, of Toronto Public Library, visiting this spot fifty or sixty years ago, found the walls of the fort, as those of Christian Island, nearly intact. No further dilapidation has occurred since the land was acquired by Mr. Playfair. I hope this site will be taken over and that the Government will restore this historic fort."

After luncheon at Penetang and Midland Golf and Country Club, Brig.-Gen. E. A. Cruikshank, LL.D., F.R.S.C., Chairman Historic Sites and Monuments Board of Canada, expressed the appreciation of the guests for the generous luncheon given by Mr. C. E. Wright, M.P.P., of Penetanguishene Historical Society and Mayor Payette of Penetang, both of whom made suitable replies.

At Christian Island, in the afternoon, Chief Henry Jackson delivered an address of welcome standing on the ancient wall of Fort Ste Marie II. He said: "I have been brought up as an Indian. I have never had to make an address of welcome in my life before. I have picked up a few words of English to say 'yes' and 'no'. This is an important occasion. Since the time your forefathers first occupied our islands, we have lived in peace with the white man to the present day. Your forefathers have fallen into conflict; they lived in peril every day. But we of the Ojibways have lived always in friendship with the white people and with Indians. We are the Indians living on Christian Island, living here in peace and harmony under the British flag. I am not going to say more, except that you are welcome. The Island is yours as long as you don't take it when you go away."

Mr. C. E. Wright, M.P.P., Chairman, said: "We are gathered here on the spot of Old Fort Ste Marie the Second. The journey was made here from the Wye in June, 1649. The fathers escaped with all their remaining possessions and voyaged around Pinery Point to this spot on a raft. This fort was built but their crop failed. Famine fell upon the Huron refugees. Desperate with starvation, they resorted to cannibalism, or fell an easy prey to the Iroquois. Hundreds were Christianized. We are here to pay tribute and commemorate the indomitable spirit of these early missionaries."

Rev. Father J. C. Cadot, S.J., read extracts from the Jesuit "Relations" and repeated the Lord's Prayer.

Mr. Clair Gendron of Penetanguishene also read extracts from the Jesuit "Relations" bearing upon the history of this place.

James H. Coyne, LL.D., F.R.S.C., then gave an address in which he described how the Iroquois wiped out the population of Huronia, and destroyed the Jesuit Mission and how the last stand of the Jesuits and Hurons was made on Christian Island, as follows:

On this historic spot, our thoughts go back three hundred years, "To old forgotten, far-off things, and battles long ago." For these ruined walls and bastions of Fort Sainte Marie II are all that remain to mark the last scene in a long tragedy of Indian warfare. Here, the Huron nation made its last stand against its victorious foe, the Five Nations of the Iroquois. From this spot, a small remnant made its toilsome way to its final home near Quebec. Here, the Huron nation ceased to exist. Here, the heroic missionaries of the Society of Jesus reluctantly forsook the stage of their long struggle to Christianize the region now known as Old Ontario. Their hopes had yielded to despair. Their people had been killed or dispersed in flight. Among the slain were several of the most devoted and distinguished missionaries, "Their bodies are buried in peace, but their name liveth forevermore."

Fort Ste. Marie II was built in 1649. It was abandoned by the Jesuits in 1650, and by the Hurons in 1651. For nearly a century and a half afterward, what is now the Province of Ontario south of the French River, was practically uninhabited. When the settlement of Upper Canada began, as a result of the American Revolution, it was virtually a virgin territory which the United Empire Loyalists and disbanded British regiments were invited to occupy. Upper Canada is a British province largely because of the events which took place on this spot nearly three centuries ago. Had the fate of the Indian warfare gone the other way; had the Iroquois been the conquered race, and the Huron-Algonquin allies of the French possessed themselves of the Iroquois territory south of Lake Ontario, the destiny of Canada might have been far different. The English had not yet occupied the valley of the Hudson. The French would have dominated the entire valleys, not only of the Mississippi but of the St. Lawrence and the Mohawk; and English-speaking America, limited to a narrow strip east of the Alleghanies, would in all probability have remained British to this day.

The year 1649 was a memorable one. In Germany, the Thirty-Years' War had just closed after three quarters of its population had been exterminated in battle or by famine and pestilence. Civil war and foreign invasion had combined to devastate the country. Louis XIV was still a child. France was under a regency and the war of the Fronde was beginning. In England, the struggle between sovereign and people had been signalized in the first month of the year by the execution of King Charles I. Oliver Cromwell, soon to be Lord Protector and "greatest of the kings of England", was at the height of his influence and power. In New England and Virginia the British settlements were extending their borders, and already beginning to absorb colonies established by other European states. The Dutch had been on the Mohawk for two score years, bartering with the natives brandy and firearms in exchange for furs. The Iroquois desire to control the fur trade of the upper lakes and carry it to New Orange, was a dominating factor in their prolonged struggle with the Hurons and Algonquins of Georgian Bay. The possession of guns and powder gave the Iroquois an enormous advantage over all other tribes. The establishment of a French Mission and trading post on the Georgian Bay threatened to divert the trade more largely to Montreal and Three Rivers.

The Iroquois determined to destroy nations between them and Lake Superior and the Upper Mississippi, and thereby to monopolize the lucrative trade. The Hurons, a sedentary and agricultural people, settled in villages between Nottawasaga Bay and Lake Simcoe, numbered tens of thousands. The population was perhaps as great as the white population is to-day. They cultivated extensive fields of corn, squashes and tobacco, which they traded with their allies and neighbours, the Algonquins of the north, for fish and venison. Westward were the villages of the Petun, or Tobacco Nation, cultivating tobacco on the slopes of the Blue Mountains. North of Lake Erie dwelt the kindred Attiwandaron or Neutral Nation. Iroquois invaders in large bodies had made their way from the valley of the Mohawk to the Orillia Narrows, and across into the country of the Hurons. They destroyed villages, massacred the inhabitants, and spread everywhere the terror of their name. The region south and east of the Georgian Bay had been laid waste. Unable to plant their crops, the trembling survivors were threatened with famine. Thousands of Hurons had fled for refuge to the Petun and Neutrals, others to the Eries and Andastes far to the south. Thousands in frantic flight were dispersed among the islands or rocky shores of Georgian Bay and Lake Huron. Hundreds had ceased to struggle, and, making terms with the enemy, had been carried away as captives, and incorporated with the Seneca Nation in the state of New York.

The experience of the Hurons was shared by their allies. The Algonquins of the Bay, Lake Nipissing and the Ottawa, had been destroyed, or were fleeing in canoes or on forest trails, followed by a persistent and relentless foe, to far off regions in the Northwest.

It was the summer of 1649. The great central mission of Fort Ste. Marie on the Wye found itself isolated from the communities it was intended to serve. Neighbouring palisaded villages had been destroyed and their inhabitants killed or dispersed. In any case its usefulness was gone. The Iroquois terror was abroad. The missionaries were in despair. Hope had deserted them. They decided to transfer the mission to the Manitoulin. This plan was abandoned on the earnest prayer of the natives. The Hurons had held a council and named twelve chiefs as ambassadors to confer with Father Paul Ragueneau, the Superior of the Mission. The interview was prolonged for three hours. They begged the fathers to establish a new settlement here on St. Joseph Island, where three hundred families had already taken refuge. To enforce their petition, they presented the Superior with "ten large collars of wampum, saying that these were the voices of their wives and children."

The fathers were unable to resist the appeal. They gave up their plan of removing to Manitoulin. Fort Ste. Marie on the Wye was burned by them to prevent its being of use to the enemy. A raft of timbers fifty or sixty feet long was put together. Upon this and a boat, hastily constructed, missionaries embarked with all their portable possessions on the 14th of June, 1649, near sunset. They rowed and propelled as best they could all night. Progress was slow. Fortunately the weather was fair, the water calm. But it took several days of laborious navigation to reach their destination, twenty miles away. The party numbered some sixty Frenchmen, including priests, their helpers and soldiers.

The island on which we are gathered is one of a group of three called the Christian Islands. They are known as Faith, Hope, and Charity, "but the greatest of these is Charity." The two others are insignificant in comparison. The Hurons called it Ahoendoe, the Fathers—St. Joseph, but the settlement

and mission were named Fort Ste. Marie. They brought with them "Ten fowl, a pair of swine, two bulls, the same number of cows—enough doubtless to preserve their kind. We have one year's supply of Indian corn; the rest has been used for Christian charity." So writes the Superior, Father Ragueneau. They had to clear the ground, to put in crops. Their clothing was mostly skins of animals. "The forest, never touched by the axe since the creation, had to be cleared away." A wooden palisade was erected. Within was the bastioned stone fort. Its remains you see. Its walls were about twelve feet high. A deep ditch surrounded it. "Within were a small chapel, houses for lodging, and a well." The measurement between the angles of the two southern bastions is 123 feet, and that of the curtain wall, connecting these bastions, is 78 feet. "Detached redoubts were built near at hand, where French musketeers could aid in defending the adjacent Huron village." The Hurons, aided by French soldiers, built for themselves a rough fortification with bastions.

Meanwhile the Iroquois were busied on the mainland in lying in wait for stragglers or pursuing the frightened fugitives. Near where we stand, as winter approached, refugees to the number of six or eight thousand were gathered, in every stage of misery and starvation. Living as best they could on acorns and roots, they dragged themselves from house to house like living skeletons. The horrors of cannibalism ensued. Disease added its ravages to those of famine. About half their number perished before the dreary winter ended. Meanwhile the devoted priests exerted themselves to lessen their miseries and to fortify their souls for death. The chapel bell was rung every morning, and the natives flocked to the service. Ten or twelve times the little chapel was filled, until all had had their turn. Food was carefully rationed. Scraps of hide, stamped with a special mark, were distributed to the most necessitous, entitling them to a few acorns, a portion of boiled corn, or a bit of smoked fish. "Two hours before sunset the bell of the chapel was again rung, and the religious exercises of the morning were repeated." And so the weary winter wore away."

The fate of the Tobacco Nation was sealed that winter. Their mission villages were burned, their people killed or dispersed. Of the missionaries, Fathers Charles Garnier and Noel Chabanel had joined the noble army of martyrs, in which the heroic Jean de Brebeuf, Gabriel Lalemant, and Antoine Daniel, had already been enrolled.

The Iroquois scalping parties had been reinforced by fresh war parties from the Genesee country. War, famine, and disease had done their worst. The remnant of Hurons around this spot at last abandoned all hope. Nothing remained but to forsake forever the land where they had met with so much misery and disaster. A council was held, and their course decided. Two of the principal chiefs were appointed to wait on Father Ragueneau, and beg him to take them to Quebec to the protection of the French guns. "Death has taken from you more than ten thousand of us," said one of the chiefs to Ragueneau. The missionaries acquiesced, and on the 10th of June, 1650, four days less than a year from the destruction and abandonment of Fort Ste. Marie I on the Wye, they took their last farewell of the mission begun by Father Brebeuf in 1626, reconstituted by him in 1634, and carried on amidst privation, misery and arduous labour, crowned with scanty success, for sixteen years. About sixty Frenchmen and three hundred Hurons accompanied the missionaries to Quebec. The mission to Huronia was at an end. "The fleet of canoes held its melancholy way along the shores, where two years before had been the seat of one of the chief savage communities of the continent, and where all now was a waste and desolation. Then they steered northward,

along the eastern coast of the Georgian Bay, with its countless rocky islets; and everywhere they saw the traces of the Iroquois. When they reached Lake Nipissing, they found it deserted—nothing remained of the Algonquins who dwelt on the shore, except the ashes of their burnt wigwams—the river Ottawa was a solitude. The Algonquins of Allumette Island and the shores adjacent had all been killed or driven away, never again to return.”

The majority of the surviving Hurons, though few in number, chose to remain here after the abandonment of the mission. The Iroquois built themselves a fort on the island, of felled trees, and another on the mainland. The war went on with varying success. Temporary victories buoyed for a time the hopes of the Hurons, and the Iroquois fled home in panic, only to return to renew their harassing attacks. At last, the Hurons gave up the struggle. Four hundred of them, in the year 1651, followed the first body to Quebec, and Fort Ste. Marie II ceased to be occupied. It remained intact, except for the ravages of time, until a few years ago. The Honourable the Minister of the Interior, on the advice of the Historic Sites and Monuments Board of Canada, has restored the fort as far as the scattered materials on the ground permitted. The memorial tablet records outstanding facts in its history.

In the making of Canada, Indians, French and British have successively done their part. The Hurons and Algonquins of Georgian Bay, allying themselves with the French more than three hundred years ago, gave them the priority in discovery and exploration of the North American continent north of the Gulf and west of the Alleghanies. Algonquin guides and the Ojibwa language enabled them to pass freely from tribe to tribe, from the Atlantic to the Rocky Mountains, and from Lake Superior to the mouth of the Mississippi. That wonderful and beautiful invention of the Algonquins, the birchbark canoe, was at the disposal of the French. Without it, their explorations of the valleys of the St. Lawrence and the Mississippi within little more than half a century would have been impossible. With it, the French were pioneers in discovery and exploration, the first to reveal to the Old World the great river basins of the New. They were the pioneer traders. Their missionaries, Recollet, Jesuit and Sulpician, were the first to plant the cross, and to proclaim the teachings of Christianity on the great lakes and in the great west. The British entered by conquest upon their labours, and Indian, French Canadian, Canadian of British origin, had since contributed, each in his own way, according to the varying genius and opportunity of his race, to the upbuilding of the Canadian nation. Their traditions, their history and achievements, are the joint heritage of the Canadian people.

O Canada, terre de nos aïeux,
Ton front est ceint de fleurons glorieux,
Car ton bras sait porter l'épée.
Il sait porter la croix,
Ton histoire est une épopée
Des plus brillants exploits.
Et ta valeur, de foi trempée
Protégera nos foyers et nos droits.

But the character of a nation, like that of the individual, is made up of its failures, as well as triumphs, and history records both with impartial pen. And so, on behalf of the Historic Sites and Monuments Board of Canada, I now unveil and dedicate to the Glory of God, and the care of the Canadian people, this memorial of a forsaken fortress, a vanished race, and a mission that failed—but memorial also of a great ideal nobly upheld, of patient endurance

and heroic self-sacrifice of Christian faith, undaunted by disaster, triumphant over defeat, famine, disease, and death.

Rev. E. J. Devine, S.J., representing the Jesuit Order, congratulated Dr. Coyne upon his excellent paper, remarking at the same time that the eloquent speaker had stolen much of his thunder. He added a few details to complete the information given by Dr. Coyne, relative to the final exodus of the Jesuits from Huronia. Just previous to their departure, they paid a tribute to the memory of Brebeuf and Lalemant. They went back to Fort Ste. Marie I, dug up the bodies of the two martyrs and stripped the flesh from their bones. The flesh they immediately interred again in the cemetery of the old fort, but they retained the bones, boiled them in lye, dried them in a kiln, wrapped them in silk, and carried them down to Quebec. The skull of Jean de Brebeuf may still be seen in the Hotel Dieu of that city, preserved in a precious silver reliquary, which was undoubtedly the gift of the Brebeuf family.

The details of the transfer of the relics of the two martyrs to Quebec were confirmed in a document secured in Paris, in 1884, by Mr. Douglas Brymner, of the Dominion Archives. The writer of this interesting record was Christophe Regnaut, one of the servants who was sent to bring the charred remains of the missionaries from Fort St. Ignace to Fort Ste. Marie, immediately after the massacre of 1649. This old man, living at Caen, in Normandy, in 1678, that is nearly thirty years after the Huron tragedy, was presumably writing for the information of Brebeuf's own family. Having been an eye-witness, he graphically described what "he saw and touched" during the harrowing hours of March, 1649, going even into minute details in order to leave on his readers a vivid impression of the cruelties inflicted by the Iroquois. His precious manuscript is now preserved in the Archives at Ottawa.

Father Devine recalled the various movements of the Huron converts after they had reached Quebec in 1650, their transfer for a time to the Island of Orleans, then to Ste. Foye, and, finally, in 1673, to Lorette, where the descendants of the Hurons remain to this day. The absence of Chief Louis, Grand Chief of the Hurons of Lorette, was regretted. He had his place on the day's programme, but had missed his train and could not be present.

The speaker thanked the Historic Sites and Monuments Board of Canada for the present memorial tablet, and in the name of the Order to which he belonged gratefully acknowledged the tribute offered to the glory of the ancient Huron missionaries.

A. F. Hunter, M.A., said: "A tradition telling how this came to be called Christian Island, preserves the fact that more than fifty years after this fort was abandoned a few French Christianized Indians still dwelt here. Can anyone doubt that they were a remnant of the former Hurons, gathered around the ruins of the last dwelling place of their nation?"

"When the headquarters of the Jesuit missionaries came to be moved from the fort of Ste. Marie I on the River Wye to this place, they embarked on a raft with their belongings on June 14th, 1649, and reached their destination here a few days later. They spent the remainder of that summer in building this their new fort, aided by some of the Indians. The structure is now some 40 yards from the shore, but as the surface of the water has fallen several feet in the course of two centuries and three-quarters, the walls must then have been very close to the shoreline of that time.

"In 1886 (thirty-seven years ago), when the present speaker first saw these walls, they were higher in many places, and more complete than they are now.

Everyone must regret the devastation by men hunting for relics in 1902 and 1903. The well near the centre suffered most in this raid for relics.

“So many of the Huron inhabitants died of starvation and disease in the winter following that the Jesuit missionaries were forced to abandon this place, and on June 10th, 1650—almost a year to a day after they left the first Ste. Marie—with a remnant of about three hundred Christianized Hurons, they made their departure for Quebec. The wooden buildings within the fort were burned, in order that they might not harbour Iroquois in the future, and all the remains found at this place and on this island, since white men first settled, bear witness to the literal truth of the early French records concerning (this) their final abode in the country of the Hurons.”

Telegrams of regret were read from Premier Taschereau of Quebec and others, and the announcement was made that the site of Fort Ste Marie II on Christian Island has been surrendered to the people of Canada forever.

WHERE CHAMPLAIN LOST HIS WAY

BY W. S. HERRINGTON, B.A., K.C., F.R.S.C.

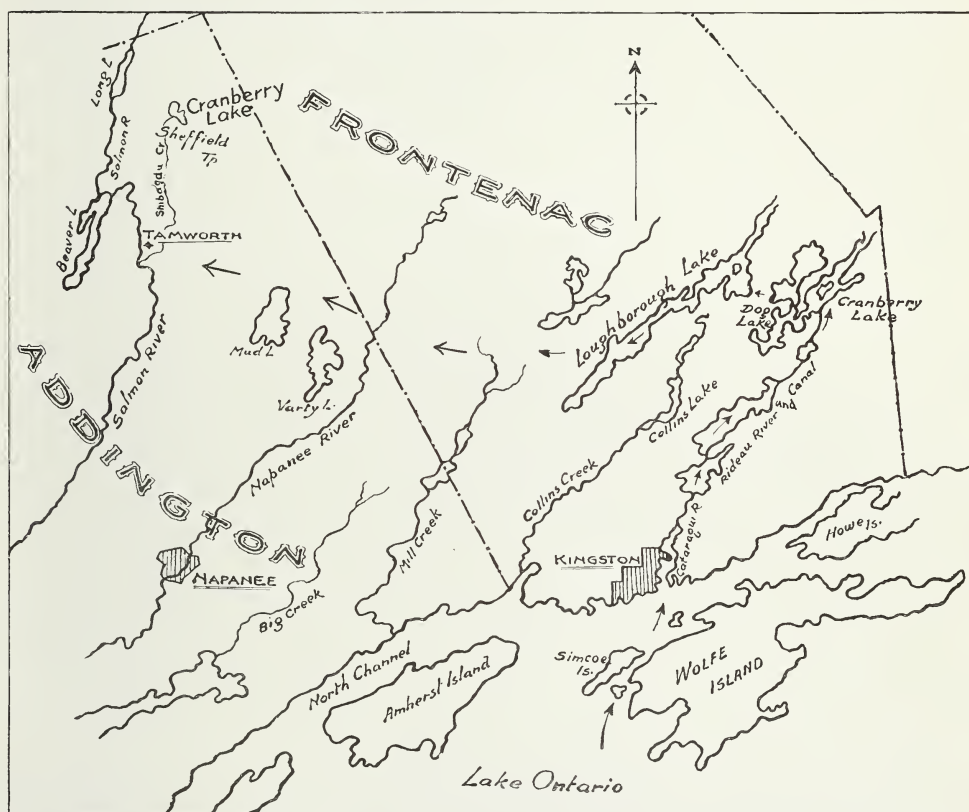
I am not aware that any theory as to the place where Champlain lost his way in the autumn of 1615, when returning from his expedition against the Iroquois, has been acceptable to anyone beyond the person propounding it, and the likelihood of my solution of the problem meeting a similar fate will not deter me from making the attempt. Someone may ask, why waste any more time over the subject? What good purpose will be served if it be conceded that you are right? The same questions might be asked in respect to any historical event. True, it is only one of a long chain, but one never knows what part that one may play in solving some other problem to which more importance might be attached. The encampment from which he wandered was upon the banks of a stream which Parkman was content to style "the nameless river": but Champlain himself went further than was his custom in describing the different stages of his journey to this place, and I see no reason why we, with a map before us, should not be able to follow on his trail.

There appears to be no room for doubt as to the route he took when going to the territory of the Iroquois. With his Huron allies he set out from their chief village near the outlet of Lake Simcoe, early in September, and came down the River Trent to the Bay of Quinté, and followed the bay to the eastern end of Lake Ontario which, to use his words, "is the entrance to the great river St. Lawrence at latitude 43, where there are some beautiful and very large islands in this passage." It will be observed that he does not single out any one island, and the large islands he refers to are without doubt Amherst Island, Wolfe Island, and Howe Island. He must have crossed the lake between Amherst Island and Wolfe, as he says: "We went about fourteen leagues to get to the other side of the lake." The distance across would be correct if we bear in mind that the league is about two and one-half miles (to be accurate, 2.42 miles). We will not endeavour to fix the place of landing on the south side of the lake, but will leave that to be settled by the New York Historical Society. His party went about four leagues along a sandy beach and there concealed their canoes and proceeded inland. After meeting with several reverses, in which Champlain himself was twice wounded, they retreated to the place where their canoes had been hidden. It was already late in the month of October and Champlain was anxious to return to Quebec; but the Hurons made excuses for not providing him with the necessary escort and he was obliged to spend the winter with them. They had no intention of returning at once to their village but, after their custom, proposed to spend several weeks in hunting and fishing, and with this end in view they subdivided into several parties of twenty-five or more each. A certain chief called Darontal was the leader of one of these parties, and invited Champlain to join him in a hunting expedition. They did not leave the south side of the lake until after October 28th, and in recrossing they naturally would follow the same course they had taken a few weeks before, and return between Amherst Island and Wolfe Island. Champlain describes the crossing and his progress inland in very few words: "After having crossed the end of the lake from the island before mentioned, we went up a river about twelve leagues; then they carried their canoes by land half a league, at the end of which we entered a lake some ten or twelve leagues in circumference." Let us now follow him as closely as we can upon our map. If, in recrossing the lake, he endeavoured to avoid

the heavy seas that prevail at the Lower Gap, he would have taken advantage of the shelter afforded by Simcoe Island, and when he arrived at the mainland directly opposite he would have been at the mouth of the Cataraqui river. Efforts have been made to deprive the Cataraqui of the distinction of being the river referred to. What could be plainer than "after having crossed the end of the lake from the island before mentioned we went up a river." He evidently overlooked the fact that he had not mentioned any particular island but he refers to every stage of the journey, even estimating in leagues the different stages, and the obvious meaning of the words used is that they proceeded up the river as soon as they crossed the lake and there is no other river to which he could possibly refer. The Cataraqui must retain the honour, and the site of the city of Kingston was the point on this side of the lake from which they set out towards Lake Simcoe. They went up this river "about twelve leagues; then they carried their canoes by land half a league at the end of which we entered a lake." There is no lake that will precisely answer this description, but we must not lose sight of the fact that Champlain's primary object was not to furnish an accurate description of the country through which he passed but to relate what occurred upon the expedition, and his references to distances and places are mere incidents in the narrative. There is no lake ten or twelve leagues in circumference which could be reached by a portage of half a league upon the Cataraqui river, as we know the Cataraqui to-day. It was not uncommon for him to regard as one river a chain of lakes connecting with a river. In describing his trip to the territory of the Iroquois, he speaks of passing down the River Trent about sixty-four leagues to the entrance of Lake Ontario, in which description he treats the Bay of Quinte and the chain of lakes emptying into the Trent river, as a part of the river. So in referring to the Cataraqui river he includes the drowned lands and the watercourse traversed now by the Rideau canal as far as Cranberry lake, and so on westerly through a chain of lakes to Dog lake, where he would reach a point from which they would have to carry their canoes only about half a league to Loughborough lake. The distance from the mouth of the Cataraqui river to this point on Dog lake is considerably less than twelve leagues. In fact it is not more than ten leagues, after allowing for all the twists and turns in the river and other watercourses traversed. The lake as defined upon our maps to-day has the appearance of two lakes connected by an irregular neck of water. Yet it has always been regarded as one lake, and there appears to be no good reason why Champlain should not have so regarded it, as the narrow portion connecting the two main bodies is of the same character both as to bottom and shore line. It is ten or twelve leagues in circumference and there is no other lake that will in any way answer the description either as to location or size. So I take it that we may fairly conclude that, so far, we are on the right trail.

Their destination lay a little north of west and quite naturally they would set out in that direction. The next stage in the journey is thus described: "From there we went to a certain place ten leagues off," and further on he describes their camp as being on the bank of a river. If we measure off ten leagues in a northwesterly direction from the most likely point from which they would set out from Loughborough lake, it will bring us to the Salmon river, between Beaver lake and Long lake, which is an expansion of the Salmon. The most likely point from which they would set out would be from the north shore of the widest part of the southwestern part of the lake, corresponding to the present fourth concession of the township of Loughborough. I style this the most likely point, as it is the nearest point on Loughborough lake to the high-

lands ten leagues to the west, and by taking this course they escape most of the marshes lying to the north and south. They evidently regarded the marshes as a serious hindrance to their progress through this part of the country, as Champlain speaks of the Indians devising means of passing the time while waiting for it to freeze, "so that they might go back more easily, since the country is very marshy." As they intended to spend several weeks in camp, they naturally would choose the highlands in preference to the lowlands at that season of the year.



Map indicating course taken by Champlain.

In proceeding in a westerly, or northwesterly, direction from Lake Loughborough, the first river they would come to would be the Napanee river, something less than five leagues distant; the next would be the Salmon between ten and eleven leagues, and the nearest tributary of the Moira is at least ten leagues farther west. If we take our measurements in a westerly direction from Loughborough lake instead of northwesterly, the relative distances of these three rivers would be about the same. Can there be any doubt then, if the camp was as he states "ten leagues off" and was on the bank of a river, that that river was the Salmon?

While they were encamped at this point, wherever it was, Champlain, in pursuing a certain bird, became separated from his companions and was lost in

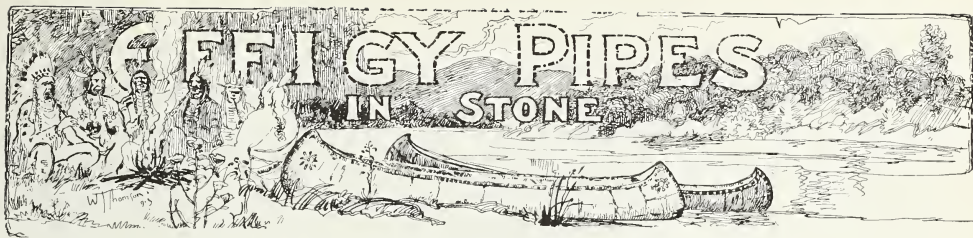
the woods. This remarkable bird, if his description of it be correct, must certainly now be extinct, as he says "It had a beak like that of a parrot, and was as big as a hen and yellow all over except for its head, which was red, and its wings which were blue." Such a bird would lure almost any hunter away from his friends. I am assuming that his description of the parts of these countries traversed by him is more accurate than his statement of the colour scheme adopted by this remarkable bird which got him into such serious trouble. "Going now one way, now another, without being able to see" where he was, he tried in vain to catch up with his party and he passed the night alone "at the foot of a large tree." The following morning he continued his wanderings, "going hither and thither all day without catching a glimpse of any footprint or trail except those of wild beasts." A second night was passed "without any consolation". He was almost disheartened at his inability to extricate himself from his perilous position, for the nights were cold and his supply of ammunition was just about exhausted. At dawn of the third day he "resolved to find some brook and follow it, judging that it must needs empty into the river on whose banks" the hunters were. This is the first intimation in the narrative that the camp he was endeavouring to find was on the bank of a river. He put his resolution into effect, and at noon found himself on the shore of a small lake about a league and a half long. Walking along the bank of this lake he found a rather large brook. Continuing his narrative he says he "followed it until five o'clock in the afternoon when I heard a great noise. Listening, I could not discern what it was until I heard the noise more distinctly, and then I concluded it was a waterfall in the river I was looking for. Going nearer I saw an opening, and when I had reached it I found myself in a very large, spacious meadow, where there were a great many wild animals, and looking on my right I saw the river wide and big. Wishing to examine this place and walking in the meadow I found myself in a little path where the savages carry their canoes. When I had examined this place I recognized that it was the same river and that I had been that way. Well pleased at this I supped on the little that I had and lay down for the night. When morning came and I had studied the place where I was, I inferred from certain mountains that are on the border of that river that I was not mistaken, and that our hunters must be higher up than I by four or five good leagues, which I covered at my leisure, going along the bank of this river until I caught sight of the smoke of our hunters."

This place where he picked up the trail that they had followed in going to their camping ground was on the same river and some four or five good leagues farther down this stream. Tamworth is four leagues distant from that part of the Salmon river where it emerges from Long lake. There are rapids and falls at Tamworth which would make a "great noise", especially when swollen by the autumn rains. There are "spacious meadows" in the vicinity. The river below the falls is "wide and big", and from Tamworth he could see "certain mountains that are on the border" of the river. There is nothing in the narrative to indicate the direction in which he had wandered. He could not go west without crossing the river and he makes no mention of having done so. If he travelled in a northerly direction he would in all probability come in contact with good sized lakes which would have blocked his way. No reference is made to any such lakes. South and east of the point where I would locate the camp, the country is comparatively free from lakes and marshes and there is a small lake called Cranberry lake on the line between the eleventh and twelfth concessions of Sheffield township, and extending across lot number twelve and over portions of lots numbers eleven and thirteen. From this lake there flows a rather large

brook which empties into the Salmon river below the falls at Tamworth, and if Champlain followed up the brook he would pass about a quarter of a mile from the falls at Tamworth, and would a little farther on find himself in what might be styled the "spacious meadow" with the river on his right. This lake is only about one mile in length, whereas Champlain describes the lake he found as "about a league and a half long". This discrepancy may not be as great as would at first sight appear. Champlain is describing conditions as they were three hundred years ago. Since that time that part of the country has undergone a great change. The forests have been cut down, and it is quite possible that this lake extended over a much larger area then than it does now. It is well known that in the southern part of the same county streams that were large enough to drive mills when the first settlers came, have practically disappeared and that crops are now growing where ponds and small lakes covered the land one hundred years ago. There is nothing in the contour of the country in the vicinity of Cranberry lake to negative the conclusion that it too has diminished in size from the same cause. If I could find a larger lake farther removed from Tamworth, with a brook leading from it to the Salmon river near the rapids at Tamworth, it would suit my purpose better. But no such lake nor brook exists. It would be quite proper also for the doubter to enquire of me if Champlain would be likely to spend five hours in travelling from the lake along the brook to the river which is not more than eight or nine miles away. To this I would reply that his references to the hour of the day are, so far as we know, rough estimates only. He found himself on the shore of the lake at noon. He killed some game there, and in all probability prepared and ate his mid-day meal which would take some time. He carried his gun, ammunition and some provision. He was not upon a beaten trail but was following the banks of a small stream through a forest, and two miles an hour would be fair progress under the circumstances. The fact that Cranberry lake is only four or five miles from Long lake might suggest to one not familiar with the locality that Champlain would probably not find it necessary to travel eight or nine miles farther south in order to get his bearings and recognize where he was. That is precisely what he would need to do, as there are several ranges of hills between Cranberry lake and Long lake which would obstruct his view, and from the vicinity of Cranberry lake he would not be able to see the contour of the mountains and recognize the sky line as observed by him on the course followed when going to the camping place. On the other hand, when he reached the banks of the river at Tamworth, he would find the very trail over which the savages had carried their canoes past the rapids, and from the spacious meadows he would be able to study and identify the mountains on the border of the river as they are clearly visible from the low lands about Tamworth. In this connection I repeat the words of the text: "I found myself in a little path where the savages carry their canoes" and "when morning came and I had studied the place where I was, I inferred from certain mountains that are on the border of that river that I was not mistaken."

The narrative furnishes us with no distinctive landmarks from the time he entered the mouth of the Catarqui until he rejoined his party after three days wandering in the forest, and making all due allowances for such discrepancies as we would expect to find in describing a journey of that character, I confidently submit that I have done no violence to the language used by him in mapping out the course I have. I have made several attempts to deviate from it and invariably find myself face to face with insuperable difficulties both as to distances and localities, so that by a process of elimination I return to the route I have described. Ideal camping grounds may still be found on the Salmon river near

Long lake, and the adjoining country abounds in meadows which would have been excellent feeding grounds for the deer. The river is still famous for its fishing, and the hills along its banks would have provided the fir trees to build the stockade for the grand hunt. In short I see many good and sufficient reasons why the township of Sheffield should be accorded the honour of being hereafter recognized as the place where the intrepid explorer lost his way.



6TH PAPER

By Col. G. E. Laidlaw.

In referring to these pipes Mr. F. W. Waugh, then of the Victoria Memorial Museum, Ottawa, says in a letter dated July 16th, 1917, "I received reprint the other day of your fifth paper on 'Ontario effigy pipes in stone' I have found your papers on this subject not only interesting but useful as a work of reference. One point which strikes me is your careful and conservative analysis of design and other features, you do not run readily into unwarranted conclusions.

"I have had a special opportunity of studying Iroquois folk-lore and general culture, which makes these pipes and the animals portrayed particularly interesting.

"Those 'lizards' you discuss in the present instalment are probably mostly Salamanders of the genus *Amblystoma*, of which some (notably *Amblystoma tigrinum*) extends through our north-western Provinces. I can't state their exact habitats or ranges at present, but I am sure some of them run through that area. That pipe (drawing received from W. J. Wintenberg) with the lizard-like animal with the rows of dots down the back is, I should say, plainly an *Amblystoma punctata*. These *amphibians* are popularly called lizards. Our only lizard, I believe is the 'Skink' (*Eumeces quinquel lineatus*) found at some points in Southern Ontario. This animal seems to be regarded almost with terror by the Iroquois, so that I should think if the idea has any ancient origin that it would not be found in pipe ornamentation. The owl while of ill-omen in certain aspects may have been regarded as potent from an amuletic point of view. The same with the crow. I think those so-called raven pipes must surely be crow as the raven is very rare in any locality known to have been inhabited by the Iroquois. The turtle woodpecker and snake might all be used for the same general reason as the owl. Some of the designs employed may be totemic, on the other hand there are some curious omissions which I might mention later if it should be interesting." These omissions are given as follows in a letter dated November 20th, 1923, "It is so long since I wrote that letter that I have forgotten what struck me as 'curious omissions'. To-day, however, after receiving your letter I made a more or less complete list of the animals shown on the effigy pipes making some allowance for those in doubt and I find that the pipe makers cannot be charged with omitting many of the animals which you might expect to find, or which, for one reason or another, were appropriate. If some of the signs are intended to be totemic, the only totemic animal that I can think of, which has been omitted is the deer, though probably the snipe should be included. Other non-totemic animals not employed are the frog, duck and squirrel (I remember the flying squirrel). A motive at least seldom employed is the fish, although I have a recollection of seeing an Iroquois fish pipe somewhere (probably earthenware).

"The pipes thought to be either otter or mink I should be inclined to think were otter as the otter is one of the mystic animals referred in various connections (among both Iroquois and Ojibwa).

"The panther seems very likely, as there is a mystical sky-panther among the Iroquois, there is also a sky-eagle of a mystical kind.

"A thing to be born in mind is that smoking very commonly took on a serious ceremonial or religious significance among both the Iroquoian and Algonkian tribes;"

These letters are given here for their interesting and instructive remarks on above pipes and no doubt applies to the present paper. Mr. Waugh mentions absence of the deer effigy. I remember hearing of a deer effigy stone pipe, found some twenty miles north of here, but I never saw it or could get a description of it other than the bowl was a deer's head with horns on it, these may have been incised on the bowl, speaking of "sky-panthers" of the Iroquois, the local Ojibwa have mystical "lake-panthers" of various sorts, some called the "White Lion" "Big Lynx," etc., these are water monsters and live in lakes and are killed by the "thunder birds". I have frequently come across mention of these in Ojibwa legends.

Some people think that these lizard effigies are otter effigies, certainly in some specimens it is hard to tell which. A lynx pipe was found a number of years ago near Mud Lake, Carden Township, Victoria County, Ontario, said to be similar to the panther pipe from there. No. 85, p. 36. Rep. 1890.

The following extract from a letter of Mr. Arthur C. Parker, Ethnologist, New York State Museum, dated July 24th, 1917, throws some light on the comparative period of some of these effigy pipes, anyway.

"The studies of the pipes are fascinating. I have followed the trail of the pipes in New York (State) and am convinced that they are of the same period and culture of the oval bowl and vase shaped bowl pipes found here. The lizard or otter merely crawl over the oval bowl in the effigy forms. During the past two years I have found traces that lead me to reassert that the special forms to which I refer were used and made by the earliest of our Iroquoian people in this region. Literally they have been found on sites 'side by side' with Iroquoian clay pipes. One prehistoric site at Richmond Mills, Ontario County, New York, has yielded three or more of the effigy forms and several ovoid bowls."

In conclusion I might say that this series of papers is a fairly exhaustive list to date, and includes practically all the stone effigy pipes from Ontario in the Provincial Museum, and particularly shows the use of the lizard effigy down to the present day Indians. There are several more effigy pipes that have been brought to notice, but no data or sketches could be obtained of them.

No. 1 is a white soapstone pipe with a human head perched on a long tapering cylindrical bowl, total length about 4 inches. Has arms crossed over in front with four incisions for fingers. The head faces away from the smoker. Lower extremity of bowl pierced sideways with a suspension hole $\frac{3}{16}$ inch in diameter, of typical Indian boring. Stemhole of $\frac{1}{2}$ inch diameter about half way down the back. Diameter of bowl hole $\frac{3}{4}$ inch, inclined to be somewhat square. The face is well formed the eyes sunk about $\frac{1}{8}$ inch and nose well formed. Pipe was found on farm of Mr. Henry Robertson, Lot 13, Concession 1, Anson Township. Haliburton Township, Ontario County, about 20 years ago. Surface find.

No. 2 is an animal pipe of the type where the tail is curved under the body and prolonged to the chin. Ears, eyes, nose and mouth are prominent, evidently

a bear, suspension hole at the bottom of pipe has been broken and rubbed down, Material grey soapstone reddish tinged. Height $2 \frac{7}{8}$ inches. Width from back to frontal $1 \frac{1}{4}$ inches. Bowl about $\frac{3}{4}$ by $\frac{1}{2}$ inches. Stem hole half way down the back. $\frac{5}{16}$ in diameter. Was found also on Mr. Henry Robertson's farm.

No. 3. This is a remarkable effigy pipe of a style I have not seen before. It consists of a stem with a lizard clinging to it, or as I might say wrapped around it, the bowl is not so large as other bowls in comparison, but has a large human face in front. The face is masked shaped and larger than the bowl, the stem



Figure 1—Side View.



Figure 1—Front View.

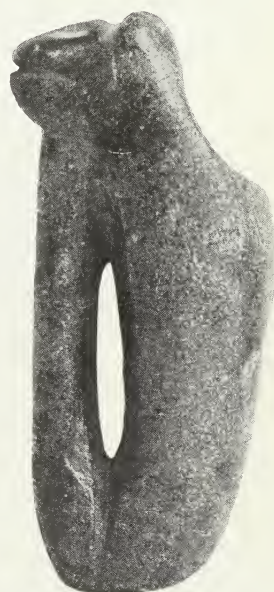


Figure 2.

hole is produced through the face coming out between the eyes, and must have been plugged there when the pipe was in use. The pipe is in possession of Mr. John Sonly, 208 Wharnccliffe Road, London, Ontario, and was found by his son while the two of them were digging out an ash heap on the "Old Fort" site on the Shaw Woods Estate near London, Ontario, where Mr. Sonly was manager of the farm. The pipe was under a large elm root that they cut out, with about 3 inches of gravel and 9 or 10 inches of ashes over it, or about a foot under the surface, on the outside of an ash heap. The pipe is of grey limestone. Length of stem is 3 inches. Stem hole is $\frac{3}{16}$ inch in diameter at mouth-piece and $\frac{1}{8}$ in diameter at face. The bowl is $\frac{3}{4}$ inch high by $\frac{5}{8}$ diameter. The bowl hole is $\frac{1}{2}$ deep by $\frac{3}{8}$ diameter. The face is 1 inch long by $\frac{3}{4}$ inch across.

This pipe is attributed to the Attiwandarons. The ground had not been disturbed since the tree grew there. This "Old Fort" site is on Lot 20, Con-

cession 4, London Township, Middlesex County, Ontario, and for a description see pp 44-52, Report 1917.

No. 4—Page 61. This lizard pipe is of a dark mottled or streaked stone but so discoloured with age or use that it is of a brownish colour probably steatite. Was found about thirty years ago in Onondago Township about eight miles east of Brantford, Ontario and south of the Hamilton Road, on the site of an old Neutral Village. The pipe is about 6 inches long and $3\frac{1}{2}$ inches in height from the bend to top of the bowl, or a total height of $4\frac{1}{4}$ inches. Stem $\frac{3}{4}$ inch in diameter at bowl and $\frac{3}{8}$ at mouth-piece. Onondago Township is in Brant County, Ontario.



Figure 3—Side View, Bottom View and Front View.

No. 5—Page 61. This pipe has a human head perched on inner rim of bowl facing the smoker. Is about 4 inches long and $2\frac{1}{2}$ inches high from bend to top of bowl. Was found some distance from same village as No. 4, in a shallow grave with other relics, about 9 or 10 Concession, Onondago Township. Material white limestone, see letter of Mr. John T. Wallace, Brantford, Ontario, November, 15, 1923. Nos. 4 and 5, are in Mr. Wallace's collection.

No. 6. This is a most unique pipe and I have never seen one like it, or approximating it. It consists of an oval shaped bowl with the longer horizontal axis at right angles to the stem. The bowl is mounted on a base, and projecting in front of the base is an animal's head with eyes and mouth delineated, below the base is another projection, square-shaped with a suspension hole bored through from side to side. In front of the bowl is a somewhat triangular shaped human face, $\frac{7}{16}$ of an inch in length and breadth, and on each side corresponding



Figure 4.

Figure 5.

to ears, is another face of the same shape but slightly smaller, $\frac{5}{16}$ of an inch in length and breadth. Perpendicular height of pipe, $1\frac{1}{2}$ inches. Width of bowl, $1\frac{1}{4}$ inches. Depth of bowl back to front, $\frac{13}{16}$ inch. Depth of base through frontal projection, $\frac{7}{8}$ inch. Axes of bowl hole, $\frac{3}{4}$ by $\frac{3}{8}$ of an inch. Depth of bowl hole, $\frac{9}{16}$ of an inch. Stem hole is conical shaped and enters



Figure 6—Front View.

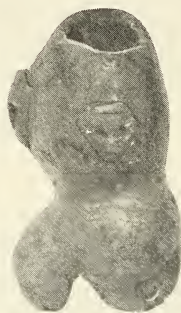


Figure 6—Side View.

the bowl at the back, in what corresponds to the neck and is $\frac{5}{16}$ inch in diameter. Bowl was excavated by gouging. Material white soapstone. Was found at the village site just east of the south end of Bass Lake in Orillia Township, Simcoe County, Ontario.

Found as it was in Orillia Township it may have been Algonquin, Iroquoian or Huronian. In a place like that with mixed artifacts it is not certain to whom it belonged.

The pipe is highly polished and is altogether a dainty specimen of aboriginal workmanship. Faces away from the smoker.



Figure 7—Front View.

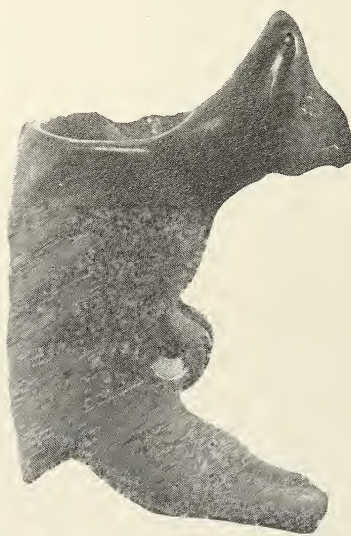


Figure 7—Side View.



Figure 8.

No. 7. This is a very fine specimen of an owl pipe. Features well defined and ear tufts denoted. It came to the Provincial Museum in the Chadd Collec-

tion, 1922, and was found near Picton, Ont. Material dark grey slate, very well made, smooth but not polished. Head is on inside rim of bowl facing smoker, with mouth, beak, nostrils, eyes and ear tufts well marked. The feet form two separate projections, which are pierced through from side to side forming suspension holes. The wings form the front of the bowl in the shape of a ridge, the lower end sticking out a $\frac{1}{4}$ of an inch and each wing has 6 flutings. The tail is bent under the bowl and produced out about an inch, forming a short stem and mouthpiece in which a reed stem may have been introduced. This is different from other bird pipes where the stem hole is at the back, thus facing the front away from the smoker. Perpendicular height, $2\frac{3}{4}$ inches. Width of bowl 1 inch. Depth of bowl back to front under the head, $1\frac{1}{8}$ inches. Bowl hole conical shaped, diameter $\frac{3}{4}$ inch. Stem hole $\frac{3}{16}$ inch diameter. Tool marks are observed especially on mouthpiece. Suspension holes have been conically bored from the outside. The breast is shown by an obtuse ridge. The pose of the bird is at the "Attention," or the alert observation. Museum No. 39143.

No. 8. This is a highly conventionalized bird pipe, found by Mr. J. Campbell, on north half of Lot 16, Concession 2, Fenelon Township, Victoria County, Ont., presented by G. Parrington, on p. 111, Report 1918. The pipe is made of grey soapstone of a cylindrical shape, well polished smooth surface. Perpendicular height, $2\frac{5}{8}$ inches. Diameter at top, $1\frac{1}{8}$ inches. Diameter of bowl hole, $\frac{3}{4}$ inch. Depth of bowl hole, $1\frac{1}{4}$ inches. Diameter of stem hole, which is in the back, $\frac{7}{16}$ inch. Frontal projection at bottom of pipe not perforated. The pipe is scarred slightly by the plough that turned it up. The head projects to the front, the beak being broken at the tip. The eyes are defined. There are two slight incisions around top of the bowl behind from eye to eye. The pipe tapers slightly from top to bottom. The base is oval and slants slightly downwards from back to front. There are remains of a perforation at the back of the base. The pipe may have been longer and have been broken through this perforation, then base may have been rubbed smooth.

Catalogue No. 37675.

No. 9. (See p. 29, Report 1889, *Fig. 14) of which the late David Boyle, says, "Fig. 9 is a somewhat rude attempt to imitate the human face on a stone pipe bowl, the marks of the workman's tools are still apparent in this specimen. A first attempt to bore a hole at the base has proved a failure and a second beginning has been made immediately above on the side shown in the cut. The stem hole enters below the middle on the opposite side. The bowl is thin and brought to a sharp edge at the lip. From Hubert Conner, Nottawasaga Township, Simcoe County, Ont." Figure 14 in the Report is shown as full size.

Catalogue No. 58.

No. 10. "Fig. 87, Museum, is more odd than elegant. The stone is white steatite, but having a number of flaws. In cross section at the top is nearly square, but the front side curves backward to the base. The stem hole enters behind and a suspension hole passes through the lower corner. The head may be meant for either that of a man or of an owl. Presented by J. W. Fitzgerald, Parry Harbor, Ont." Parry Harbor is in the Parry Sound District on the Georgian Bay.

No. 11 full size. "The pipe of which Fig. 88 is but the ornamental part must have been a fine example of aboriginal skill and taste. The material is argillite. The combination of heads is remarkable. Forehead, ears, eyes, nose

and jaws in the dog's (?) are carefully worked out, much more so, indeed than in the human head, which is surmounted. Perhaps the idea of this design was drawn from the practice of wearing masks in some dances, as these masks attached to the head, could be raised or pulled down it is not improbable that the design was suggested in this way. From Mr. Angus Buie, Nottawasaga."

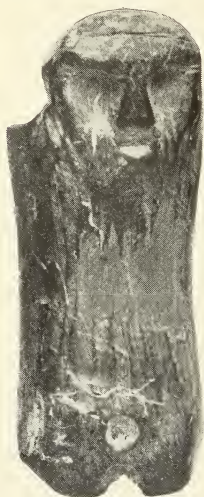


Figure 9.



Figure 10.



Figure 11.

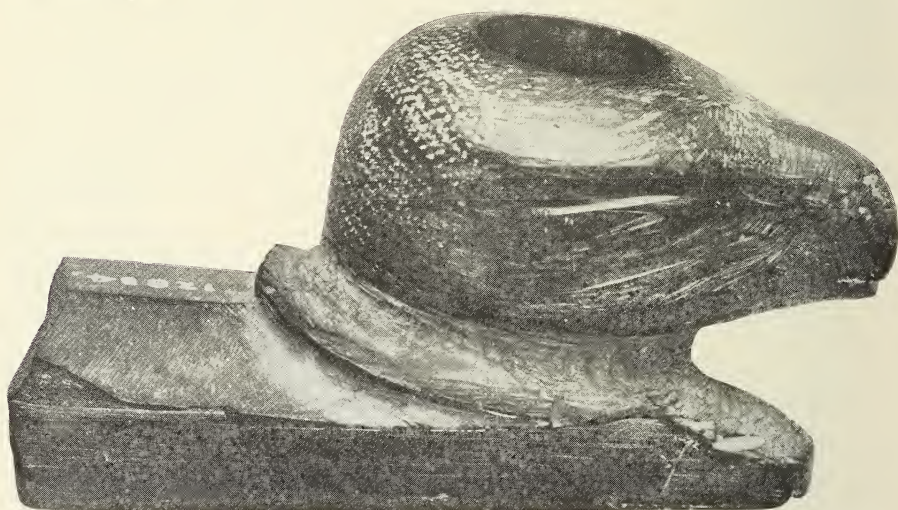


Figure 13.

This specimen is a fragment of a pipe having a human head on top of the bowl surmounted by an animal head. Nottawasaga Township is in Simcoe County, Ont.

Report 1890. Fig. 88.

No. 12 full size. "Fig. 12 is of a coarse soapstone and is considerably ruder and less marked in outline than the engraving would indicate. The position of the arms corresponds with what is found in clay pipes (See Fig. 72, Report

1890). The cavity is larger than usual in pipes of this kind. The wall of the bowl being thin. This pipe is from the Melville Farm, Nottawasaga."

Report 1890. Fig. 89.

No. 13, full size. "Fig. 13 represents an unfinished pipe found in Norfolk County, Ont. The workmanship is a somewhat curious combination of Indian and European. The contour of the head in its rough condition is suggestive of the eagle. The material is a brown argillaceous stone. Fig. 24 shows a cross section of the stem. Capt. J. C. Spain, Simcoe, Ont."

Report 1891. Fig. 23.

No. 14, full size. "But for the fact that on the back of the specimen here figured, there remains a slight hollow, one would scarcely suppose that this stone head had once formed part of a pipe bowl. Considerable care has been bestowed in the carving of this head, for not only are slight elevations left to



Figure 12

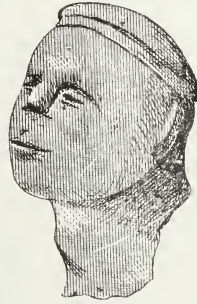


Figure 14.

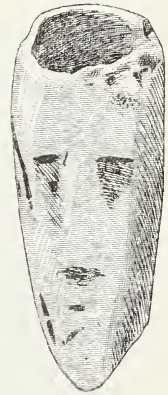


Figure 15.

mark the eye-balls, but what is of still more unusual occurrence, eyebrows are faintly shown, and the chin is fairly well indicated, much better, indeed, than is brought out in the engraving, and 'Adam's Apple' has been attended to also. The ears are rudely carved, but perhaps the chief failure is in the nose, the shortness of which gives the face a Negroid appearance. The bonnet-like covering is somewhat unusual. Only on two other pipes among several hundreds in our collection does this occur—one a very fine stone head from Lot 34, Concession 7, Beverly Township, the farm of Mr. Jas. Dwyer; and the other—part of a clay pipe found near Midland—not far from where this specimen was found, on the farm of Mr. Arthur Crawford. The stone is limestone, in appearance much like that of the Dwyer head. See Report 1887-8, p. 46. The crown of the cap still shows the workman's laying out marks, namely, two very small pits near the centre, through which have been drawn two lines at right angles. A few features of the work are suggestive of European influence, if not of actual touch."

Beverly Township is in Wentworth County, Ont.

Report 1897. Fig. 21. Catalogue No. 3747.

No. 15, full size. "Among some specimens procured last summer from the farm of Mr. Arthur Crawford, near Midland, Ont., is the stone pipe which although much weathered, shows faint traces of human features. The material is soft limestone, at the lower end may still be seen part of the hole, so commonly

found in some pipes that are made to be used with a wooden stem, as in this case, the stem hole being on back of the bowl."

Report 1897. Fig. 22.

No. 16, full size. "This altogether unique pipe is also of soapstone, nearly quadrangular in cross section, the side shown and the opposite side being a little rounded. The projecting proportion seems intended to represent the head of some long-billed bird—perhaps a crane—but the lower portion of the beak is broken off. At the base of the pipe there has been a hole for stem attachment. The stem hole is behind, a little below the middle."

The sides of this pipe bear incisions in four groups of three's slanting alternately, and separated by a vertical line between each group. The bird's head may be a woodpecker. Found near Balsam Lake, Bexley Township, Victoria County, Ont., Laidlaw collection.

Report 1897. Fig. 23.



Figure 16.

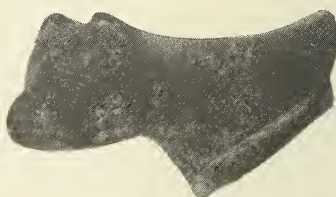


Figure 17.



Figure 18.

No. 17, full size. "Heads of quadrupeds, snakes and birds were often carved on stone pipes or moulded on clay ones, the accompanying figure full size is very likely to represent the head of a dog, and the workmanship is of a very superior order, the successfulness of attempts to bring out details being quite marked. Cheeks, ears, eyes, nose, nostrils and mouth are all well shown, as is even the underside of the lower jaw which shows suspiciously 'White' details. Since the piece became detached from the pipe, it has been found by some native, who has made a good beginning in cutting off the lower and pointed portion of the fragment to reduce it once more to symmetry, and perhaps for use as an ornament."

The material is a dark-grey limestone, resembling our Marmora lithographic stone. It takes a fairly good polish, and as we have a few other well-carved specimens of the same material it would seem to be well adapted for fine work. It was found by Mr. J. S. Heath on the Bealey farm, Brantford Township, Brant County, Ont.

Report 1899. Fig. 4. Catalogue No. 20098.

No. 18 a pipe presenting unusual features representing the head of some quadruped, probably that of a conventionalized moose without horns or ears, but shape of the head distinctly noticeable. The stem hole is bored in the middle of the face, the nose forming the base of the bowl. Material, soapstone. Was found by Edward Lytle, Jr., south of the Portage Road, Bexley Township, Victoria County. Laidlaw collection. Was never illustrated, see p. 20, Report 1899.

No. 19, full size. "Fig. 19 is a simple but somewhat unusual form of smoking pipe and comes to us through Col. G. E. Laidlaw, from Abram Faulkner, who found it on his farm, French Settlement, in Bexley Township, Victoria County, Ont. The intention of the maker was, apparently, to produce what would look like a man, wearing a headdress representing the head of some beast—bear, wolf, dog or fox; but the attempt was a signal failure—perhaps from the limited



Figure 19.



Figure 20.

quantity of material, but quite as likely on account of the workman's want of skill.

"Like many of the pipes from the Balsam Lake District, this one is of dark-grey soapstone.

"The bowl hole is very small—scarcely an inch deep—very narrow at the bottom and less than $\frac{1}{2}$ inch in diameter at the top. With the exception of four short lines—two in front and one at each side near the lower end (perhaps to indicate arms and legs) there is nothing worth mentioning by way of decoration. At the base and in front, a small hole has been bored, to meet another bored upwards, thus providing a means of attachment to a stem, as well as for suspension from the belt, or other portion of dress, when not in use. Rude as is the workmanship on the upper part of the bowl, the face, when viewed in profile, has a very marked Indian appearance."

This pipe is approximately of the same type as Fig. 16. The stem hole is at the back.

Report 1906. Fig. 12.

No. 20, full size. "This pipe is also a well finished specimen. It seems to have been modelled from the head of a hawk or eagle. The material is quite

black. There is a hole at the back for the insertion of a stem. This specimen was found by Mr. Frank Scott, London Township, and formed part of Mr. Matheson's collection."

Mr. William Matheson, of Lucan, Middlesex County, Ont.

London Township is in Middlesex County, Ont.

Report 1888. Fig. 21. Catalogue No. 59.

No. 21, full size. "Fig. 21 is another from the Matheson collection. The material is limestone which has been rendered perfectly black exteriorly. The head and shoulders forming the bowl are circular, but the stem-holder (base)



Figure 21.

is square. There is no attempt at detail in ornamentation beyond the rudely formed features of the face. This very good specimen was found at Hope Bay (near Wiarton) in the County of Grey, Ont., by Mr. John Hewton."

This pipe is similar to modern Chippewa forms. North of Lake Superior, and to Sioux forms in the West.

Report 1888. Fig. 23. Catalogue No. 47.

No. 22. "The tastefulness of design and treatment of subject in Fig. 22, are suggestive of an aboriginal Michael Angelo. The material of which this pipe is composed is a hard compact limestone. The bowl proper is, in its cross section, square and the sides are straight, the width at the mouth not greatly exceeding that of the base. The head, which is so exquisitely carved on the front side, shows nothing characteristic of Indian physiognomy. Every feature is well brought out, and the finish of the workmanship is of a very high quality. The pipe is perfect in every respect. There is a stem hole at the back. Fig.

27 is from the celebrated Lougheed farm in Nottawasaga Township and was presented to the Museum by the finder Mr. Albert Lougheed."

Pipe resembles somewhat Nos. 16 and 19 in type, but is shorter and thicker. Report 1888. Fig. 27.

No. 23, full size. "This small steatite pipe must have served less for use than for ornament. The bowl is not more than $\frac{1}{2}$ an inch wide or deep inside, and the stem hole which enters from the breast is fully half as large. Fig. 82 is regarded as representing a duck. It is certainly intended for a bird, and a duck most probably. Through the lower back corner a small suspension hole is bored."

We have to thank Mr. J. W. Fitzgerald of Parry Harbor, Ont., for this specimen.

Report 1890. Fig. 82.



Figure 22.



Figure 23.



Figure 24.



Figure 25.



Figure 26.

No. 24, see Bulletin No. 37, Department Mines, Ottawa, Ont., Anthropological series, No. 8, June 23. "Bird form possibly of a woodcock, carved in soapstone with pipe bowl in back. From March Township, Carleton County, Ont., south side of Ottawa River, opposite Aylmer, Quebec. Algonkian Indian area. Collected by Godfrey B. Greene. Catalogue No. VIII-F-8577 (3267) in Victoria Memorial Museum, Ottawa, Canada, half natural size."

Fig. 2, p. 170 and Plate LXXII, p. 171.

No. 25, see Bulletin 37, Department Mines, Ottawa. "Fig. 5, Bird form, possibly of a swan, on pipe made of limestone, weathered, probably post-European. From Barton Township, Wentworth County, Ont. Neutral, Iroquoian Indian area. Collected by C. A. Hirschfelder, Catalogue No. VIII-F-8550 (519) (376). In Victoria Memorial Museum, Ottawa, Canada. Half natural size." Page 170, Plate LXXII, p. 171.

No. 26. "Pipe made of soapstone with human figure on one side of bowl. From Medonte Township, Simcoe County, Ont., Huron Iroquoian area.

Collected by C. A. Hirschfelder. Catalogue No. VIII-F-8528 (491), in Victoria Memorial Museum, Ottawa, Canada. Half natural size."

The stem hole is in front of the lower part of the legs and the head faces the smoker.

See Bulletin 37, Department Mines, Ottawa, Fig. 5, p. 176 and Plate LXXV, p. 177.

No. 27. "Fig. 6 Human head on pipe made of catlinite. Probably post-European, probably Siouan. From Lake Medad, Nelson Township, Halton County, Ont., Neutral, Iroquoian Indian area. Collected by C. A. Hirschfelder. Catalogue No. VIII-F-8569 (464) (278), in Victoria Memorial Museum, Ottawa Canada. Half natural size."

Head faces the smoker. Stem hole in base.

See Bulletin 37, Department Mines, Ottawa, Fig. 6, p. 176 and Plate LXXV, p. 177.

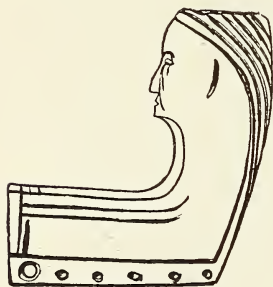


Figure 27.



Figure 28.

No. 28. "Human head on bowl of pipe made of limestone, weathered, possibly post-European. Iroquoian type. From Barton Township, Wentworth County, Ont., Neutral, Iroquoian Indian area. Collected by C. A. Hirschfelder. Catalogue No. VIII-F-8557 (501) (498), in Victoria Memorial Museum, Ottawa, Canada. Half natural size."

This pipe too faces the smoker. All these pipes in Bulletin 37 are only shown in outline on the plates.

See Bulletin 37, Department Mines, Ottawa, Fig. 7, p. 176 and Plate LXXV, p. 177.

No. 29. Prof. Frank G. Speck, of the University of Pennsylvania, sends a sketch of a present day clay pipe made by the Catawba Indians, whose reserve is on the Wateree or Catawba River, S. Carolina. This pipe which is introduced here for comparison's sake was obtained together with some recently made pottery by Prof. Speck, who says, "This specimen is a rather large ($2\frac{1}{2} \times 3\frac{1}{2} \times 2$ inches) black clay pipe made recently by the Catawba Indians of S. Carolina, from whom I obtained it. The reptilian figure is on the usual place, on the front outer face of the bowl, somewhat diagonally across it, facing upward. The creature in this is an alligator which is an inhabitant of the Wateree or Catawba River. The Catawbas still make pottery and in a recent collection which I received this pipe presented itself to my surprise, like their pots I believe

that here we have survivals of ancient patterns in technology and I am quite convinced that your surmise as to the antiquity of this type of pipe is correct. One can hardly class them categorically as 'lizard pipes' because some of the figures may not be reptilian, yet the figure as an art motive itself is evidently

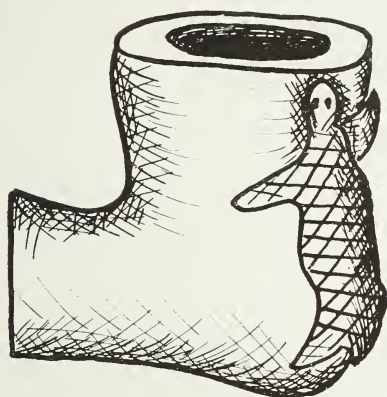


Figure 29.

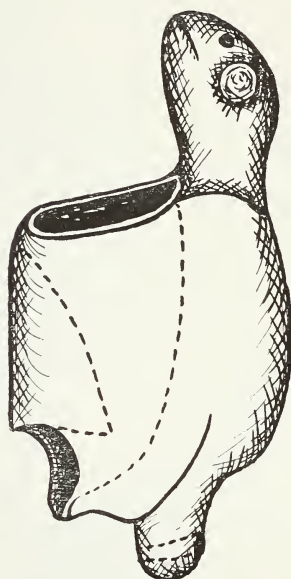


Figure 30.

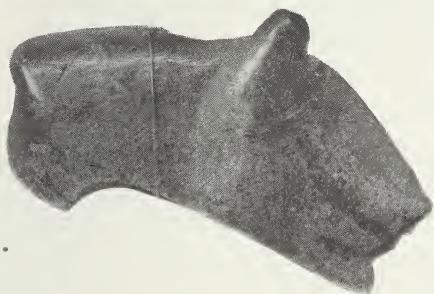


Figure 31.



Figure 32.

ancient and widespread, being interpretable as reptile or mammal according to local circumstances."

Ditto letter of 30th October, 1917, "The informants specify the animal in the bowl of the pipe as a lizard. These reptiles being common in S. Carolina."

No. 30. The drawing represents the pipe as full size. It is hard to determine what animal is represented. It is supposed to be an Iroquoian pipe, and was found about thirty-five years ago on the surface, near Kunkletown, Monroe County, Pennsylvania. Data of pipe not obtainable, as the present owner will not show it. The drawing was obtained about twenty years ago.

No. 31. "This is an animal head pipe of polished clay slate (fire clay rock). The bowl is just back of the ears, stem hole in neck. The figure is full size. Found at the Dunnstown Village site, near Lock Haven, Pa. Was in the collection of J. H. Hayes, M.D., of Lock Haven, but now is in the possession of T. B. Stewart, D.D.S., Lock Haven. Pa."

No. 32. "This is another animal-headed pipe from the Dunnstown Village site, near Lock Haven, Pa. Was in the collection of J. H. Haynes, M.D., of Lock Haven, but now is also in T. B. Stewart's possession. It is of polished greenish serpentine and is shown full size. White men relics have been found on this site."

No. 33. This is one of the long-stemmed animal pipes. Was found in 1907, projecting from the river bank (Susquehanna) on Plum Island, Shaws-ville, Pa., seven miles down the river from Clearfield and about seventy miles up the river from Lock Haven. It is of clay slate, which is commonly known



Figure 33.

as "fire clay," an outcrop variety which does not "slack" from exposure. It is 12 inches long, 5 inches high, and weighs 20 ounces. Is very highly polished and not blemished in any way. A brown strata has been so worked as to give the animal a brown tail. In design and especially in size it is a very rare type for that section in which it was found. Is now in the collection of Dr. T. B. Stewart, Lock Haven, Pa.

No. 34. This bird pipe in posture and shape resembles very much the one figured on p. 11, Reprint, 1913, and figs. 10, 11, p. 25, Report, 1906, found near Port Perry, Lake Scugog, Ontario. May represent a heron or a bittern. Material, slate-colour dark grey green with yellowish-red stripe (Huronian slate?) Was found near New Athens, Illinois, on the Okaw, or Kaskaskia River, not far from the old settlement of Kaskaskia, about sixty miles south of St. Louis, Mo., a good many years ago. Mr. Mathey's father obtained it about sixty years ago. Dimensions, $3\frac{3}{4}$ by $2\frac{5}{8}$ inches. Depth of bowl hole $1\frac{1}{4}$ to $1\frac{1}{2}$ inches. Diameter at top scant $\frac{3}{4}$ -inch. Depth of stem hole $\frac{3}{4}$ -inch. Diameter of same, which is conical, at outside $\frac{7}{16}$. Stem hole is apparently drilled. No marks to indicate feathers. The stem hole is about the middle of the back. The eyes not pierced through. The suspension hole in frontal projection not pierced through. The end of the long bill joins on the frontal projection. The end of the wings are denoted by an incision. The mandibles are

shown by a long incision. The surface of the pipe is smoothed or as near to polished as that soft kind of a stone can be. This pipe is in the possession of Mr. C. F. Mathey, 3444 Russell Avenue, St. Louis, Mo., and is altogether a fine specimen. There are no flutings, or slots, on the surface. Mr. Mathey

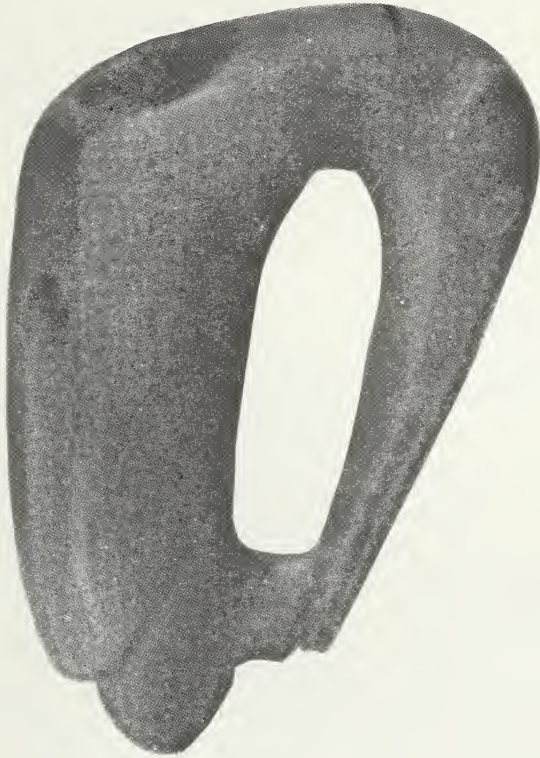


Figure 34.

mentions seeing a plaster cast in the Smithsonian Institute, Washington, D.C. some years ago, of a similar pipe a trifle larger, but same shape, etc., colour red and white.

The figure of Mr. Mathey's pipe is of full size.



Figure 35.

No. 35. "The *Journal de la Societe Des Americaniste de Paris*, 1920, in an article by Kaj Birkett-Smith, entitled "Some Ancient Artifacts from the United States, on p. 166, has described one of these long-stemmed effigy pipes, as follows: "The pipe (fig. 6 in the *Journal*) is made of polished steatite. The bowl is funnel

shaped, 4.5 c.m. high and 2 c.m. broad at the top, the thickness being 0.2 c.m. At the front side there is facing the smoker, a roughly-carved 5 c.m. long figure of a long-tailed quadruped embracing the bowl. The stem is placed nearly at right angles to the bowl. It is 9.5 c.m. long, cylindrical and tapering towards the point, which is now somewhat damaged; diameter 1.5 and 0.5 c.m.

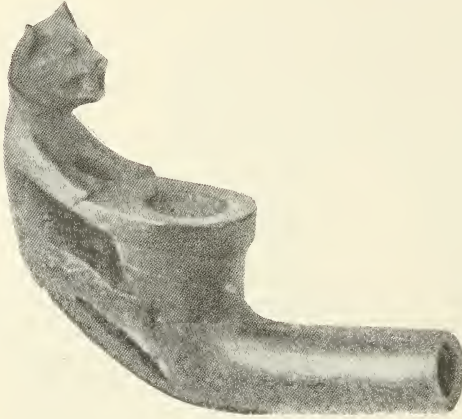


Figure 36.

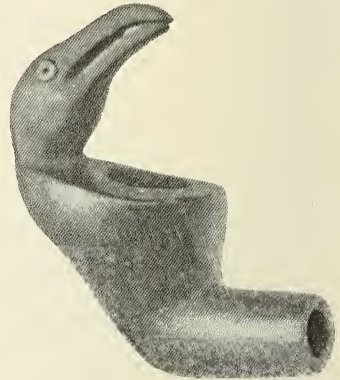


Figure 37.



Figure 38.

"This pipe is also mentioned (as early as 1690) in the inventory of the Royal Cabinet Ethnological collection, National Museum in Copenhagen, and supposed to be Iroquoian. Nothing can be said of its antiquity."

Copenhagen, Denmark.

Nos. 36 and 37 are two wooden pipes from America, exact locality not known, but probably from the west coast, see figs. 7 and 8, p. 166, *Journal de la Societe Des Americanistes de Paris*, 1920, "Some Ancient Artifacts from America," by Kaj. Birkett-Smith. These are in the Royal Cabinet Ethnological Collection, National Museum, Copenhagen, Denmark. These two wooden

pipes are introduced here for comparison, as they are practically the counterparts of some pipes described in these papers on effigy pipes.

No. 38. This sketch is full sized, of a wolf pipe. Pipe shows exposure of years and is a rich greenish colour. Pipe is very crude, yet of nice decoration and is perfect. From Pennsylvania. Sketch by J. G. Laidacker, Mocanaqua, Pa., material stone. Faces smoker.

No. 39. See p. 18, and Fig. 2, p. 21. A prehistoric Iroquoian site, by Arthur G. Parker. Researches and Transactions of the New York State Archæological Association, Morgan Chapter, Vol. 1, No. 1. Rochester, N.Y.

This lizard pipe is one of two effigy pipes, the other being a human form, found on the Richmond Mills site, Ontario County, New York State, by Mr. Alvah Reed. This is an ovoid bowl of grey pipestone with a lizard figure clinging to it, was found in ash pit.



Figure 39.

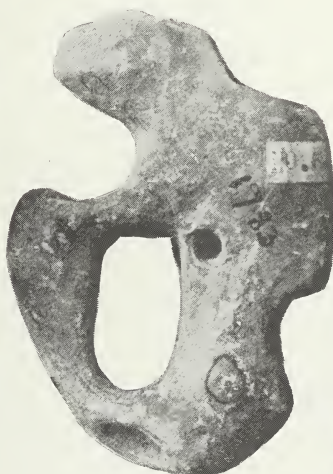


Figure 40.



Figure 41.

No. 40. Is a photograph of an animal pipe of that type with the tail produced and elongated under and in front of the body with the fore paws joining it, bowl hole being in the shoulders and stem hole in the back. Comes from Ontario County, New York State, near Honeoye Falls, Munroe County, N.Y.

No. 41. Is a lizard effigy pipe from a prehistoric Iroquoian site, Munroe County, New York State. The photos of these three pipes are furnished by Mr. Arthur G. Parker, New York State Archæologist, Albany, N.Y., who is convinced that these pipes, or rather this type of pipes, is Iroquoian, and who remarks that the carvings on the handles of the more or less modern wood ladles of the Iroquois resemble in general form the effigy pipe. See N.Y. State Museum Bulletin No. 11, Figs. 101, 102, 103. Mr. Parker also suggests that the connection between these effigy pipes and the vase-shaped pipes should be studied and determined, whether or not the urn or vase-shaped pipe is found with them, that is to say, in the same locality and on the same site, and what pottery

as to type and decoration is found in connection with them. These facts are important.

No. 42. This is a stone effigy pipe of the bird form with the head broken off. It is from the Richmond Mills site, Ontario County, N.Y., and was found by Mr. Alvah Reed. The head was perched on top of bowl, facing away from the smoker. The stem hole is in the back. The sketch shows front, side and

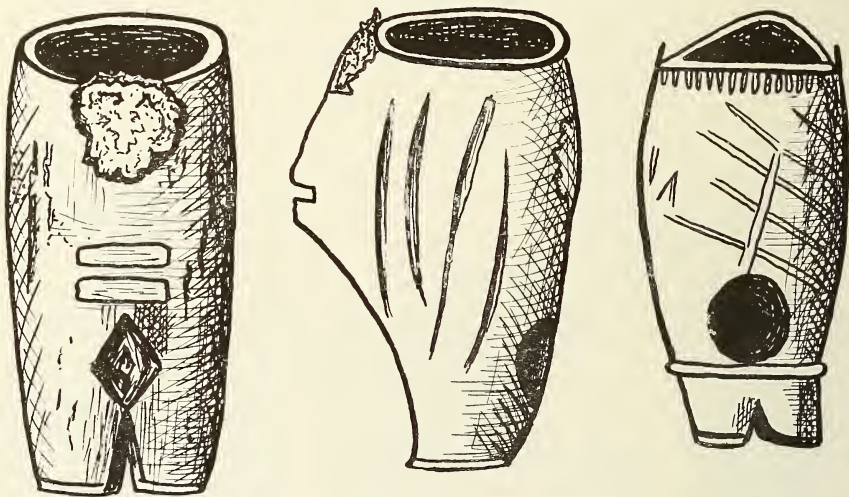


Figure 42.

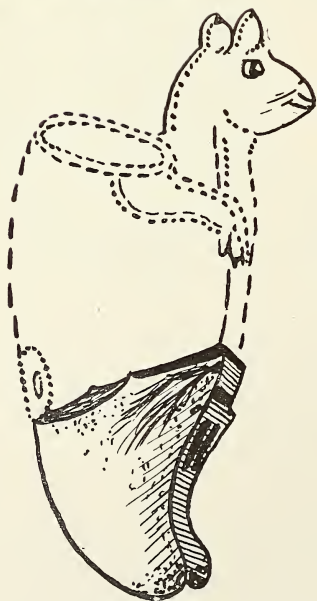


Figure 43.



Figure 44.

back views, and was forwarded by Mr. A. G. Parker, who remarks: "It is interesting to note the many bird effigy pipes from which the heads have been broken off. This means something." Quite a few Ontario bird effigy pipes are that way, or were originally made that way, headless pipes, or with the broken surface smoothed over.

No. 43. Is a sketch of another fragment of an effigy pipe. This is the lower or basal part of the pipe, and also comes from the Richmond Mills site, being found by Mr. Alvah Reed. Sketch by Mr. A. G. Parker.

No. 44. This effigy pipe is figured as "Notes on Iroquois Archaeology," by Alanson Skinner, pp. 160-162, also Fig. 50, who says: "An interesting effigy pipe bowl is represented in Fig. 50, collected in Northern New York, probably

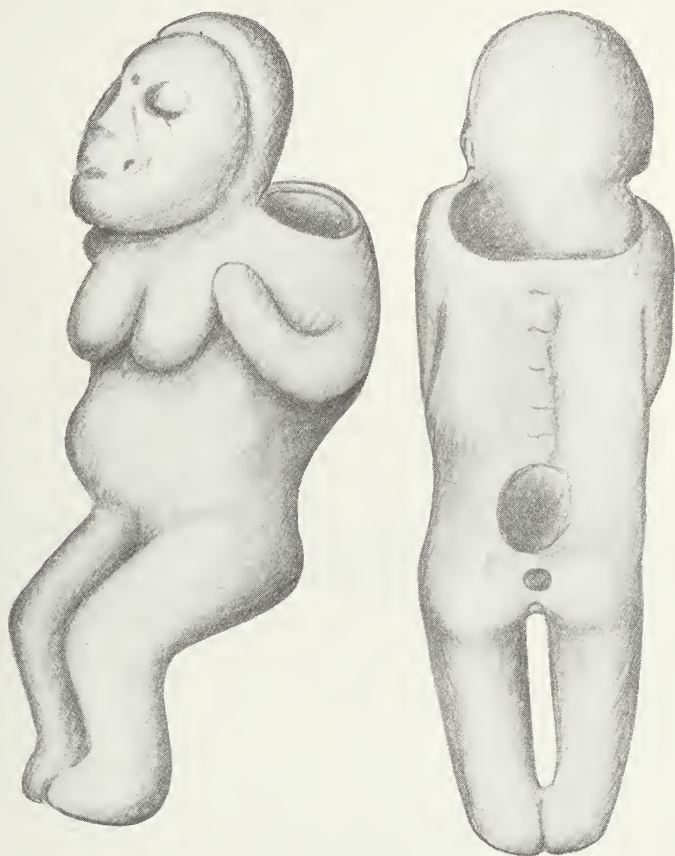


Figure 45.

in Jefferson County, and presented by Harmon W. Hendricks, Esq., a trustee of the Museum. The material is a dark mottled steatite, well polished, and the bowl formerly possessed a stone stem, which was broken. This fracture was ground down by its native owner, who later re-bored the bowl to receive a reed mouthpiece. It has a perforation also in the base for the attachment of a thong. The carved head, which faces away from the smoker, an unusual feature, may have been intended to represent an old and ferocious snapping turtle (*chelydra serpentina*) with open jaws. Pipes of this type, while rare, are more commonly seen west of the Mohawk-Onondaga country."

Mr. Skinner also speaks of another effigy pipe, page 162, same volume: "A remarkable pipe, carved of Huronian slate, representing a long-tailed animal curled up in the act of climbing its own caudal appendage, has been found in

Dry Hill, near Watertown, in Jefferson County. This type is rather widely spread among the Iroquois of the western group."

"Notes on the Iroquois" is published by the Museum of the American Indian, Heye Foundation, New York, 1921.

No. 45. Is a human effigy pipe copied from the frontispiece, Vol. 16, No. 4, *Wisconsin Archæologist*, January, 1918, Madison, Wis. Is in the collection of J. P. Schumacher, and comes from Sturgeon Bay Township, Door County, Wisconsin. No data given. It somewhat resembles No. 1, Fifth paper Effigy Pipes, 28th Report, 1916, also Fig. 1, Reprint, ditto, of this series. From Fenelon Township, Victoria County, Ont.

No. 46. "An Archaic Iowa Tomahawk," by Mr. R. Harrington, Vol. X, No. 6, *Indian Notes and Monographs*, Museum of the American Indian, Heye Foundation, New York. Frontispiece.



Figure 46.

The reason why this is introduced here is because of the remarkable likeness of the handle and socket of the tomahawk with the carved otter clinging to it, to one of the long-stemmed stone pipes with an otter or a lizard clinging to the bowl, and shows that effigies were used in other ways than as the bowls of pipes. Length of handle, $19\frac{1}{2}$ inches; length of socket, which corresponds to the pipe bowl, $2\frac{1}{2}$ inches.

The otter being placed there "so that it could see the wound made in the enemy's skull, and could also drink his blood." What were the functions of the effigies on pipes?

Nos. 44, 45, 46 sketches are copies from the original sketches, by the Rev. J. H. Beck, Victoria Road, Ont.

No. 47. Is the outlines of a lizard pipe. Mr. Alanson Skinner, Curator, Dept. of Archæology, Public Museum, Milwaukee, Wis., obtained in the summer of 1922, in Oklahoma, from the Ioway Indians. This is the wolf clan peace pipe, which was used for making peace, and on certain other grand ceremonial occasions. Mr. Skinner also furnished the outlines: The lizard lies on the top of the square cross-sectioned base, with head towards the smoker. This pipe is introduced here to show that the lizard effigy is used in modern Indian pipe sculpture.

The effigy pipes, in this paper, from United States territory are included for comparison.

No. 48. A so-called "Sphinx" pipe, carved out of a flat slab of very fine-grained brown sandstone, $7\frac{1}{2}$ by $7\frac{1}{2}$ by 2 inches thick; head and facial features very bold and prominent and well executed; has head dress covering head and neck to shoulders (this covering has two loops or spirals on either side); arms droop and hands are drawn toward front and clasped together; entire figure appears in a crouching position, or as if walking on all-fours; large funnel-shaped bowl in back, and a like stem hole in rear; found by Wm. Levy, eleven feet below surface while digging a well through a flat mound in White Lake Township, Highland County, Ohio, 1874. Now in W. J. Seever's collection, St. Louis, Mo. See *Archæological Bulletin*, Hico, Texas, Vol. 9, No. 4, March-April, 1918.

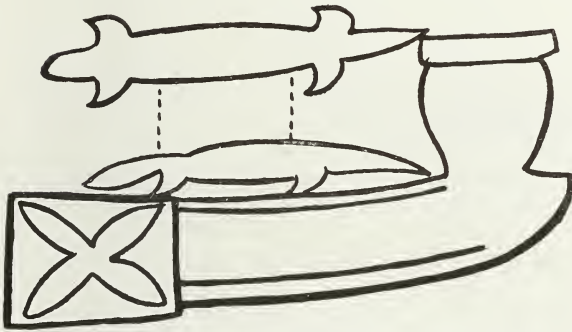


Figure 47.



Figure 48.



Figure 49.

No. 49. Is a small, unfinished white soapstone pipe in the shape of a conically-shaped man's head, flattened at the back. Perpendicular height, $1\frac{3}{8}$ inches; width across top, $\frac{13}{16}$ inches. Features well defined, nose flattened, eye sockets large and deep. The face is long and narrow, chin somewhat pointed. The head is surmounted by what might be a cap or a turban-shaped head dress, with slight nicks around the bowl hole. The mouth is straight. There is no stem hole. There is a projection at the top of the pipe at the back, as if a small face were to be carved on it. This is altogether a nice piece of aboriginal carving. From Nassagaweya Township, Halton County, Ont., and was the gift of the late A. McKenzie, Guelph, Ont.

No. 50. Is a lead pipe, with a projection in front of the bowl at the top, upon which an animal stands facing the smoker. This is probably a bear, and has a short tail laid flat against the rump, was found at Scotland Village, Brant County, Ont., Museum No. 5703, and came to the Museum in the collection of J. W. Stewart, 1887.

No. 51. Metal effigy pipe from New York, U.S.A. This pewter or lead pipe was found about 1830, at White Springs, near Geneva, Ontario County, N.Y., is now in the possession of the Museum of the American Indian, Heye Foundation, New York. See *Indian Notes*, Vol. 1, No. 1, January, 1924, p. 22. "Pipes made of metal have been found in various parts of the North Atlantic seaboard, but most of them are either of the simple type, with no bowl embellishment, or are provided with a platform that extends outward from the upper edge of the bowl; on the end of some of these projections the figure of a wolf, a bear or some other animal is shown, moulded in the round. It has often been stated that the Indians did not become sufficiently adept in the arts of the white man to cast such elaborate objects as pipes, although in his key to the Indian Language,

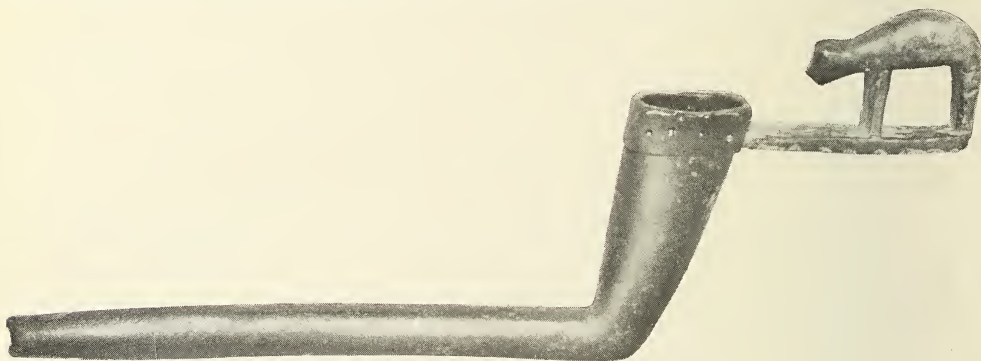


Figure 50.



Figure 51.

published in 1643 (Collection of the Rhode Island Historical Society, Vol. 1, Providence, 1927), Roger Williams says: "They have an excellent art to cast our pewter and brass into very neat and artificial pipes." Dr. W. M. Beauchamp, who has made an exhaustive study of the material culture of the Eastern Indians, agrees with Roger Williams in his statement that the Indians did cast pipes of pewter, but he says "that their ability to cast brass may be doubted."

"Metal pipes with an animal figure extending downward over the outer surface of the bowl and over a portion of the stem are quite rare; but carved of stone, the type is represented by many examples from Lower Canada and by a few from New England." By G. H. Pepper.

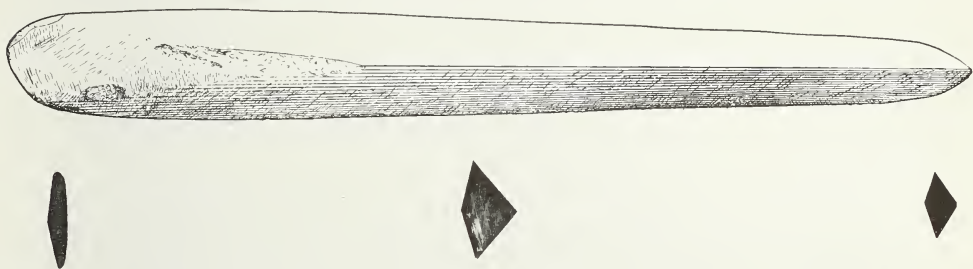
Figures 50 and 51 are the first metallic effigy pipes that have come to the writer's notice and are introduced here for comparison.

UNUSUAL STONE ARTIFACTS FROM ONTARIO

By W. J. WINTEMBERG.

The late Dr. David Boyle in his Archæological Report for 1894-95 described and illustrated what he considered an "unusual form" of stone artifact. This specimen was found on Lot 16, Concession 7, Bathurst Township, Lanark County, Ontario. It is about eight inches long, about one and one-eighth inches wide, and about half an inch thick.

A similar artifact was recently presented to the Victoria Memorial Museum, by Dr. James Reeves, of Eganville, Ontario. With several similar objects it was plowed up at the side of the road, opposite either Lot 21 or 22, Concession 14, Wilberforce Township, Renfrew County, about seventy-five miles west



of Ottawa, and about sixty miles northwest of the locality where the specimen described by Boyle was found. It is made of grey slate. It is $9\frac{5}{8}$ inches long, about $1\frac{1}{8}$ inches wide and $\frac{1}{2}$ an inch thick. In cross-section it is diamond shaped with one of the angles more obtuse than the others. (See figure). The edges are said to have been much sharper when found. The basal end tapers to an almost sharp edge, possibly to facilitate its attachment to a shaft or handle. Although the sides of this specimen are all more or less smoothed and polished, some of the striae, resulting from the rubbing process, are still visible.

A fragment of what appears to have been another of these artifacts, from the farm of John Armstrong, March Township, Carleton County, is illustrated by Sowter.*

It is difficult to determine the exact use of these artifacts. Their shape and sharp edges suggest that they were used either as daggers, knives, or spear points. They are probably of Algonkian origin.

Probably other artifacts of the same type have been found elsewhere in Ontario, but I have seen none of them described and illustrated. I would be glad to learn of any others.

*Sowter, T. W. E., Prehistoric Camping Grounds along the Ottawa River, *Ottawa Naturalist*, Vol. XV, 1901, Figs. 9 and 9a, Plate X. See also page 147.

THE INDIAN TRIBES ON THE ST. LAWRENCE AT THE TIME OF THE ARRIVAL OF THE FRENCH*

From "Histoire de la Colonie Française en Canada", by Abbé Faillon. (Villemarie, 1865), Tome I, Note XVIII, pp. 524-533.

Translation by PROF. JOHN SQUAIR.

When Champlain, in 1603, sailed up the River St. Lawrence, the villages of Hochelaga, Stadacona, and the others visited in 1535 by Jacques Cartier, were at that time deserted, the inhabitants of these places having abandoned them on account of the wars which had arisen between them and other tribes. On that account the Algonquins called the island of Montreal *Minitik oten Endakokiban*, which signifies in their tongue: *island where there was a town or a village*. One may ask to what nation these ancient savages of the banks of the St. Lawrence belonged. Were they of the Algonquin race or of that race which the French called Huron, two races which comprised in reality all the savage tribes with which the French were in contact? That is what we propose to examine here.

In the first place the tradition of the Iroquois, who are regarded as a Huron colony, asserts that savages of their race lived in former times at Stadacona as well as at Hochelaga. It is true that, since these savages had no sort of writing, we cannot go back very far in our investigation of what took place amongst them, because they did not possess any other libraries than the memory of their old men. Still the Europeans who, in the seventeenth century, consulted these living books, learned that the Iroquois had occupied the island of Montreal and other places lower down. Nicolas Perrot who, as is well known, was commissioned with important negotiations amongst different nations whose languages he knew, and who had made a careful study of their customs and traditions, reports that the Iroquois had inhabited these regions. "The country of the Iroquois," he says, "was in former times Montreal and Three Rivers; they had as neighbours the Algonquins who lived alongside the river of the Ottawas." We must add that Indians of the same race lived also quite near Quebec. That was the tradition of the Agniers Iroquois, reported by Father Lafitau, who, having been for several years a missionary among the Iroquois, with the intention of writing about the life and manners of the Indians, should be considered a very trustworthy witness of their traditions. "The Agniers," says he, "tell us that they wandered for a long time throughout the whole of the north of America, and settled in the place where the city of Quebec is now situated. That is what these Indians tell of their own origin." Hence a recent writer has concluded that the Agniers had come to dwell at Stadacona.

It is true that one might offer in opposition to this tradition, a tradition of the Algonquins attested by them in 1642. On Assumption Day in that year, after the solemn procession which was held for the first time in Villemarie, in which some Algonquins took part, some of these, having gone up the mountain with some of the settlers, stayed awhile on the top and said that they belonged to the same race as those who had formerly inhabited that island.

In the "Relation" of the year 1646 we read also that an Algonquin tribe,

*This exhaustive enquiry as to what Indian tribes lived on the St. Lawrence when the French arrived in Canada supplements the enquiry into the origin of the Hurons which appeared in the last Archaeological Report (for 1921-22).

whose ancestors had inhabited the island of Montreal, seemed to have some desire to make it their home again.

These stories, which might seem to contradict those of the Iroquois, confirm on the contrary their truth. If we take the Iroquois tradition in its complete form, as reported by Nicolas Perrot, we must admit that the Iroquois, owners of the island of Montreal, had been driven from it by the Algonquins, who had settled there afterwards. And thus both had occupied that island in succession, a fact that is not contradicted by any monument of Canadian history. Jacques Cartier reports that the inhabitants of Hochelaga, more experienced in agriculture than in war, were much afraid of a savage, warlike race which lived farther up the country. They told him by signs that these people, whom they called *Agojudas* because they were very bad, lived farther up the river; that they were armed down to the fingers, and wore a sort of armour made of ropes and pieces of wood woven together, and were always at war. Furthermore, the Iroquois asserted, as Nicolas Perrot reports, that the Algonquins, who were settled on the banks of the Ottawa and of the Nipissing—probably those *Agojudas* of whom Cartier speaks—having gone to war with the inhabitants of Hochelaga, the latter, being unable to resist them, abandoned Three Rivers and Montreal and took flight for the purpose of settling elsewhere. Now, if these regions were already deserted when the Algonquins made an attack upon them, it is natural to suppose that the latter, who had hardly any fixed abode, seeing themselves masters of the country by the flight of the others, occupied it for a certain length of time, and even cultivated the land abandoned by those who had fled. Moreover, in 1642, the Algonquins, of whom we have spoken, added that their ancestors had been driven from the island of Montreal by Hurons or Iroquois who were fighting with them, and that that island had afterwards remained without inhabitants. This story accords very well with what follows of the story told by Nicolas Perrot. According to this person the Iroquois used to relate that their ancestors, after having in this way abandoned the island of Montreal, had at first fled towards Lake Erie: that the Indians of this region, having attacked them, had forced them to settle on the banks of Lake Ontario, but that all this fighting, having forced the Iroquois to learn the art of war, made them capable in their turn of attacking the Algonquins to take vengeance upon them, and that finally they succeeded in destroying them.

We shall add to this story that if, after the expulsion of these Algonquins by the Iroquois, Montreal island remained without inhabitants, it was because the conquerors, then settled in villages near Lake Ontario where they had cleared lands which they were cultivating, doubtless preferred to go back to their new country rather than to settle again in the island of Montreal and surrounding parts, where probably for them everything would have been to do over again, since the Algonquins, who were accustomed to live separately from one another and trouble themselves very little regarding the cultivation of the land, must have allowed the majority of their lands to lie uncultivated. Hence, although far removed from that island and from the river St. Lawrence, the Iroquois, just as if they had been the masters of it, nevertheless prevented the Algonquins and their allies from sailing upon this river, the shores of which they kept for that reason in every direction just as Champlain had seen in the year 1603. In short, after the defeat and expulsion of the Algonquins, it was much more advantageous for the five Iroquois tribes, who had federated themselves together and were then settled near Lake Ontario, to remain thus near one another in order to defend themselves mutually against their enemies, than to separate from one another by settling in the island of Montreal, as would have happened

if we suppose that these Huron Iroquois, who drove the Algonquins from that island, belonged to the tribe of the Agniers, which is very probable.

For such was the tradition of the Agniers Indians as related to the Dutch and English, their neighbours. These Indians, whom the Dutch called "Maquas" and the English "Mohawks," very probably from the name of the Mohawk river which flows into the Hudson, related in effect that their ancestors occupied the country where the city of Montreal was afterwards built, and that, being at war with the Algonquins, who were settled three hundred miles above Three Rivers, they were conquered and obliged to leave their country and to retire to the shores of the lakes where they then stayed; but that, ashamed of their defeat, they, in their turn, learned how to fight and marched against their conquerors, and after several battles drove them from their country; that finally these same Algonquins retired to the place where the city of Quebec was built, and that these Indians or their descendants, fighting with the Mohawks or the Agniers Huron Iroquois, asked the French for help in 1609, for the purpose of attacking the Iroquois on the shores of Lake Corlar, called Champlain by the French.

In considering these different revolutions which happened to both these nations we reconcile with one another the stories, apparently contradictory, of the writers who recorded their traditions. On the one hand, it is true to say with Nicolas Perrot, with the Dutch of Orange, or the English of Albany, that the Iroquois formerly occupied Hochelaga and the banks of the St. Lawrence, and, on the other hand, to say with Lescarbot, with Father Ducreux, and the authors of the "Relations de la Nouvelle-France", that the Algonquins afterwards possessed these same regions, and were driven out of them by the Iroquois. And certainly if we wish not to fall into error it is necessary to take account of the revolutions of these two tribes when one wishes to settle the regions which they occupied. The author of the "Relation" of 1660 makes the following reflection on the changes of fortune experienced particularly by the Mohawks, or Agniers, of whom we are speaking here. "Of the five tribes who composed the Iroquois nation, those whom we are calling Agniers went so often up and down on the wheel of fortune in less than sixty years that we find in history few examples of such revolutions. Towards the end of the sixteenth century they were reduced so low by the Algonquins that they hardly ever appeared again on the earth. Nevertheless, the few that remained, like a rich seed, grew so much in a few years that they, in turn, reduced the Algonquins to the same state." From the tradition of the Iroquois and from that of the Algonquins, and from the harmony that exists between them, one may conclude that the tribes of the shores of the St. Lawrence, which were visited in 1535 by Jacques Cartier, belonged to the Huron Iroquois group.

But even if it were proved that these traditions had no solid foundation, which will never be done, since there does not exist any written document to the contrary, we shall now show that, after the stories that Jacques Cartier has left of his voyages, we cannot doubt that the tribes of the banks of the St. Lawrence which he visited were strangers to the Algonquin nation, and that they were really of that one which the French called Iroquois.

Everybody admits without difference of opinion that the Hurons, or the Iroquois, cultivated the land, and built artistically their huts, one beside the other, so as to form villages, and this is the reason that the Iroquois gave themselves the name of *Hottinonchiendi*, which signifies in their tongue, "finished tent." "The Indians comprised under the name Huron," according to Father Lafitau, in his great work on the Indians of America, "cultivate the land, build

huts, and remain pretty well fixed in the same place. On the contrary, the majority of the Algonquins practise a wandering life, and live only according as chance offers them opportunity." Father Vimont, in his "Relation" of 1642, spoke thus of the manner of life of the Algonquins: "It is a wandering life of people scattered here and there according as hunting and fishing leads them, now upon the rocks or in the islands in the midst of some great lakes, now upon the banks of rivers, without shelter, without houses, without any fixed abode, without collecting anything from the land except what it gives in an unfruitful country to those who have never cultivated it. These tribes must be followed if you wish to make them Christians, but since they are always separating you cannot give yourself to some of them without separating yourself from the rest." Hence, according to the remark of Father de Charlevoix, the Jesuits tried to establish at Three Rivers a fixed mission for some Algonquins, such as they had in the villages of the Hurons. They often saw their work ruined because of the wandering life led by the Algonquin tribes. Since, according to Jacques Cartier, the Indians of Hochelaga and those of Stadacona were gathered together in villages, it was concluded with reason that they must be either Hurons or Iroquois, a thing that Father Lafitau does. "The inhabitants," he says, "were a nation of Iroquois and Huron tongues, settled in Montreal island."

It is true that if, according to Jacques Cartier, the people of Hochelaga busied themselves only with agriculture and fishing, the others who were nearer the sea, the people of the regions that he calls Canada, and particularly those of Stadacona, went hunting in the woods. But that is not a reason for concluding that the latter did not belong also to the Huron Iroquois nation. We shall see that the Iroquois Indians and the other Hurons, although gathered together in villages, and devoted to the cultivation of the land, nevertheless did devote themselves also to hunting at certain seasons of the year; inasmuch as the produce of their fields, which consisted mostly of Indian corn and pumpkins, did not of itself furnish them with enough to live upon suitably. The people of Stadacona and others, who were settled lower down than this place, might accordingly, on account of the inclement weather of the country and the poorness of the soil, be obliged to take up the exercise of hunting in order to get food for themselves, since we see that the tribes of the Algonquin tongue devoted themselves in other places to the culture of the land in order by this means to avoid famine. Thus, because the natives of Stadacona lived chiefly from hunting, we cannot conclude that they were Algonquins. Indeed, the people of Stadacona, although hunters, spent the winter in their villages, at least Jacques Cartier reports that they spent the winter of 1535-6 in them, and did not leave them for the purpose of hunting until the ice had broken up.

But those whom the French found wandering on the banks of the St. Lawrence, towards Three Rivers, Quebec, and Tadoussac, had a quite different way of living. "The inhabitants of this country are really savages in name and nature," as Father Jean d'Olbeau, the Recollet, wrote from Quebec on July 20th, 1615. "They have no settled place of abode, and they live in tents here and there, where they know they will find game and fish, which is their ordinary food." . . . "The savage tribe with whom we are now, along with the French," as Father Charles Lalemant wrote from Quebec in 1626, "wanders about six months in the year, that is, the six months of winter, wandering here and there according as they find hunting, and they pitch their tents only two or three families together in a place, two or three in one place, and two or three in another. During the other six months of the year twenty or thirty gather on the banks of the St. Lawrence near our settlement (of Quebec), as many forty

leagues above us, and as many at Tadoussac; and there they live upon the proceeds of their hunting during the winter; that is to say, upon smoked moose and upon provisions which they have got by barter with the French. But two hundred leagues from here, as you go up the river, there are tribes who build large villages which they fortify against their enemies." He is speaking here of the Huron tribes. If these natives gathered in this way during the summer near the French, it was for the purpose of getting easily their provisions. "From morning till night," as Father Lalemant says farther on, "they have no other thought than to fill their stomachs. They never come to see you except to ask for something to eat, and if you don't give them anything they manifest their dissatisfaction." Thus, because the former inhabitants of *Stadaco na* and those of the surrounding country were settled in villages and spent the winter in them, we should conclude that they themselves were Hurons. We shall add that the language they spoke confirms that opinion in a quite decisive manner.

In the first place we must remark that, on the arrival of the Europeans, the two mother languages which were spoken in the vast territories which constituted New France, New England and New Holland, were the Huron and the Algonquin languages. The Huron language was divided into as many special dialects as there were tribes; thus the five tribes that we call Iroquois spoke five different dialects of that language. And there can be no doubt that the natives of the banks of the St. Lawrence, visited by Jacques Cartier, spoke some dialect of the Huron tongue. It is well known that during his stay in Canada this explorer gathered from the lips of the natives the terms of which he made use to express different things, and formed from them as it were a vocabulary, and that he joined some of these to his first "Relation" and the others to his second. All these words, to the number of about one hundred and sixty, belong to the Huron tongue; at least a certain number are incontestably the same as those which are used to-day by the Huron Iroquois to indicate the same objects. And if others, in spite of their Iroquois appearance, are unintelligible, one ought to attribute that difference to the great difficulty Jacques Cartier must have had in writing correctly unknown and barbarous words, which he was forced to seize by the mere sound of the voice, a difficulty which all those who have learned any of the American idioms have not failed to experience.*

*The difficulty of seizing by the mere sound of the voice the real articulation of savage words and of writing them correctly was the reason that Cartier in his first vocabulary wrote some of them in one way, and in his second, wrote the same words in another way, as if these words were different from one another.

1st Voc.	2nd Voc.	English
Akonaze.	Aggonzi.	The head.
Ochedasco.	Onchidascon.	The feet.
Hontasco.	Ahontascon.	The ears.
Igata.	Hegata.	The eyes.
Atta.	Atha.	The boots.
Asogne.	Addogne.	A hatchet.

It is also to be remarked that Jacques Cartier gives to certain Iroquois words a different signification from their real sense, and that difference may be explained by the almost inevitable misunderstandings between two persons conversing who, being thorough strangers to one another's language, can question each other only by signs. Thus, wishing to know the equivalent of the word "side", and for that purpose, apparently, putting his hand on his hips, he received the answer, "Esonne," which signifies the "back". Asking for the Indian name of "wood" or "forest", and doubtless pointing with his hands to the wood where he then was, he received as an answer, "konda," which simply means "here". He received also the same word for that of "earth", because, apparently, he pointed with his hand to the place where he then was. In the same way, wishing to know the equivalent of the word, "man," and doubtless pointing with his hand to some one, he received the answer, "ica," which is nothing but the demonstrative pronoun, "this one," and, pointing to a bird's feather, he received the answer, "ico," which is also the demonstrative, "iken," and signifies, "that." It was apparently on account of these changes or similar ones that Father de Charlevoix said that we cannot trust Cartier's vocabulary. But these very differences show more clearly that the natives with whom he conversed by signs spoke a dialect of the language of the Hurons.

So we must conclude from all this that the natives who were questioned by Jacques Cartier spoke an idiom of the Huron tongue. A modern writer, following Father de Charlevoix, supposes that the people of Hochelaga belonged to the Iroquois nation. "When the French returned for the purpose of founding Quebec," he says, "they did not find any more of the Huron or Iroquois tribes who had welcomed Cartier to Hochelaga." And that writer bases his opinion not only upon the manner of life of these natives, that is, that they were gathered in villages and devoted to agriculture, but also upon the language that they spoke. He says: "The words preserved by Cartier all belong to the Huron dialect."

If all these words belong to the Huron language, it follows that the natives of Stadacona and those of the four settlements situated below this place, of which Cartier speaks, Ajoaste, Starnatam, Tailla, Satadin, also belonged to the Huron tribe not less than those of Hochelaga, Tequenonday and Hochelay. The question is, in what place did Jacques Cartier acquire the greater number of the 160 Indian words whose translation he has given us? It certainly was not at Hochelaga, where he spent only a few hours, but in the villages of the lower part of the river, where he stayed a longer time, especially at Stadacona, where he spent six months. And the fact which shows that the natives of all these villages spoke the same language amongst themselves is that Domagaya and Taiguragny, who had learned a little French in Brittany, served as interpreters to Cartier with respect to the Indians of Stadacona, although both were strangers in that village and had been taken by him from the Bay of Gaspé. Indeed, if he wished so much to take them with him to Hochelaga, it was just in order that they might render him the same service with respect to the Indians of that place, whose language was the same as the one spoken at Stadacona and as that of those two interpreters. Consequently, if the words reported by Jacques Cartier all belong to the Huron tongue the natives of Stadacona were not Algonquin, but Hurons or Iroquois.

Moreover, here follows a complete proof of this assertion. In the report of Jacques Cartier, Donnacona, the head of the village of Stadacona, was, on that account, called by his people by the honorific title of "Agouhanna"; but, if that village had been composed of Algonquins, one would have given to Donnacona the title of "Okima", or that of "Kijeinini", which are the names of honour in use amongst the Algonquins to designate their chiefs, as the Abenakis use that of "Sanguima," and the Montagnais that of "Sagamo". Hence, if the people of Stadacona gave their chief the title of "Agouhanna", we must conclude that these Indians were Iroquois, since the latter still call their chiefs by that name, as all those admit who understand the Iroquois language.*

And since, according to the testimony of Jacques Cartier, the inhabitants of Hochelaga gave also to their king or to their chief this same title of "Agouhanna," it is manifest that they all spoke that same language. Moreover, the "Agouhanna" of Stadacona was lord or chief of "Canada", but this word is exclusively Huron or Iroquois. For to-day, as well as in Jacques Cartier's time, who did not fail in his vocabulary to give us the meaning of the word "Canada", the Iroquois make use of it to signify "town" or "village", whilst in the Algonquin language the word "Otenas" is used, which has no relation to the other. These examples prevent all doubt that the natives of Stadacona and the others, of whom Jacques Cartier speaks, were of the Huron Iroquois nation. How can we,

*This title of honour which Cartier wrote down "Agouhana" is indeed the same, as far as pronunciation goes, as that of "Acouanen" or "Racouanen", which the Iroquois give to their chiefs. The difference between these two last words and the "Agouhana" of Cartier is almost imperceptible to the ear.

indeed, suppose that these tribes, if they had been Algonquins, should speak the Huron language, since these two mother languages, the Huron and the Algonquin, are as different from one another as the French language differs from Chinese, and there isn't a single word of the one employed in the other?*

But if, in addition to these decisive reasons drawn from the language, we add the tradition of the Iroquois which attests that their ancestors, before the arrival of the Europeans, had really inhabited these parts, this tradition coming from these savages could not agree so perfectly with the vocabulary of Jacques Cartier, of which they never had any knowledge, unless because it came from the same origin as the very fact of which it is a witness, of the truth of which we cannot any longer have doubts, since this agreement furnishes us with a complete demonstration. Let us add that if, according to the tradition of the Iroquois-Agniers, the survivors of the Algonquins, driven away by them, had retired into the parts where Quebec was afterwards built, these fugitives must have spoken there a language which differed from that of the former inhabitants of Stadacona; and that is what exactly agrees with the observations of the first Europeans who penetrated into Canada. For in Champlain's time, as Lescarbot points out, who knew Cartier's vocabulary, the Indians, who were met with here and there on the banks of the St. Lawrence, had a language which was different from the one spoken in Jacques Cartier's time by the tribes which inhabited these same shores. This difference in language indicates, therefore, that the one set differed from the other. Indeed, the name of "Stadacona" was no longer known by the new inhabitants, and this place was, at that time, called by them "Quebec", a name which is of Algonquin origin. Champlain and Lescarbot say so expressly, the former repeats it even twice, and in the different Algonquin dialect "Kepak" or "Kebbek" signifies the narrowing of a river. Finally, in Champlain's time, the natives who were seen on the banks of the St. Lawrence did not resemble at all in their character and manner of living the former inhabitants of Stadacona. And a recent writer, who is not of our opinion, has been obliged himself to recognize that difference. "Champlain made the acquaintance of the natives of this region. He paints them in such sombre colours that one is led to believe that they had much degenerated from their ancestors who had been seen by Cartier. Filthy and lying, always afraid of being attacked by their enemies, there was nothing attractive about them for the French. Their idleness hindered them from profiting by the advantages which fishing and hunting gave them." These observations confirm more and more the truth of the fact which we have just established, namely, that the Algonquins, who were seen near Stadacona in Champlain's time, had taken the place, after many revolutions, of the Iroquois who lived there in the time of Jacques Cartier.

*A missionary, who has spent nearly twenty years in instructing Algonquins, whose language he knows thoroughly, and an Algonquin woman, well known in Canada, who has taught her language to more than twenty missionaries, have both assured us that the word "Stadacona" had no meaning in Algonquin, that it was even quite foreign to that language, and was much more like Iroquois. It has been said, it is true, that in the language of the *sauvages sauteurs* (Jumping Indians) the word "Stadacona" signified a "wing," and that the point of Quebec resembled in form a bird's wing. But whatever analogy there may be between this word and the point of Quebec, it is certain that the native expressions collected by Jacques Cartier, particularly in Stadacona, are unknown in the language of the *sauveurs* as well as in that of the Algonquins; and that, in this latter, a bird's wing is called "onigig8an", which may be written "onik8ikan".

PREHISTORIC IROQUOIAN CULTURE

By G. E. RHOADES.

The term "Iroquoian" is taken to designate those prehistoric peoples, forming a culture group, who seem to have been the ancestors of the historic Iroquoian tribes, that is those tribes belonging to the Iroquoian stock.

The prehistoric Iroquoian tribes lived to a great extent by hunting and fishing. They were, however, agriculturists, living more or less sedentary lives in villages defended by earthworks and palisades. During the hunting season they might have left these villages, but they returned to them before winter.

Although abundantly supplied with minerals, they used a great deal of animal material in the manufacture of artifacts, more being made of bone, antler, and shell than were made of stone. It is evident that the use of metals was not one of their characteristics, although isolated finds indicate that they may have used copper occasionally. These finds, however, may be due to trade or to the practice of adopting members of other tribes, who would naturally have brought a certain amount of their own culture with them.

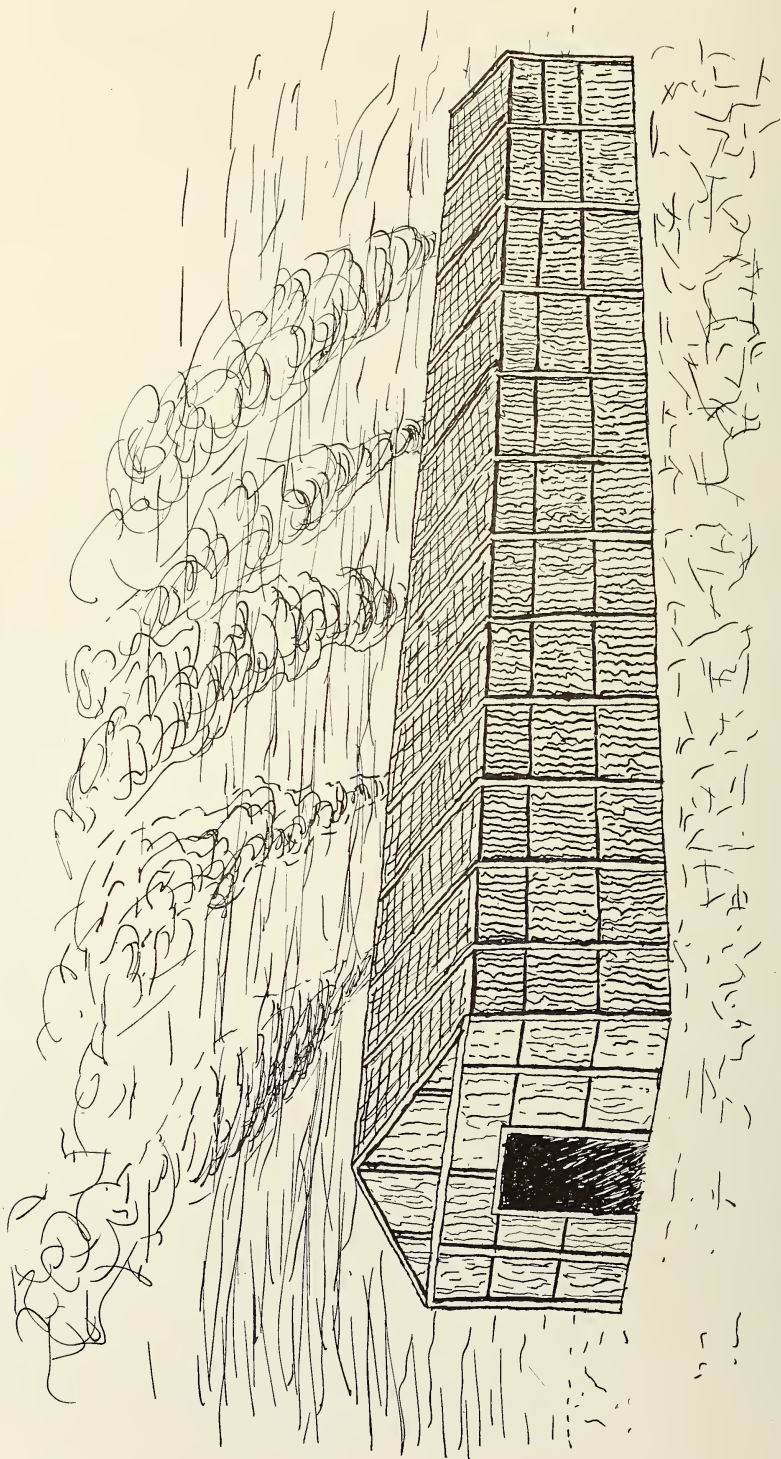
HABITATION.

The Iroquoian tribes built long houses of poles with a covering of bark. Lafitau, referring to these houses, writes: "Their houses also are in the form of a vault or garden arbour; they are five or six fathoms wide, high in proportion and vary according to the number of fires. Each fire adds twenty to twenty-five feet to the length of a cabin of a single fire, . . ." "Five or six fathoms wide" would make the houses about twice as wide as one at Onondaga described by Bartram: "This cabin is about eighty feet long, and seventeen broad, the common passage six feet wide; the apartments on each side five feet, raised a foot above the passage . . ." (Bartram, J., (1), pp. 40-41). The apartments were bunks set against the outer walls, having walls at the two ends and a roof about five feet above the level of the floor; they projected about five feet towards the middle of the house. Lafitau makes these bunks about twelve or thirteen feet long. The disagreement of details in the two accounts may be due to local variations in the dimensions given a house.

The bark for the sides and roof was put on like shingles, over-lapping. Poles were placed over the bark at intervals and were bound, through the bark, to the framework underneath. There were two doorways, one at each end. At each end of the interior were separate vestibules separated from the rest of the building by bark walls. Along the passage, at intervals of about thirty feet, were fires, from which the smoke escaped through square holes in the roof directly above.

One house sheltered many families, each of them occupying one of the bunks. On the roof of a bunk were placed the household utensils of the family occupying it. Lafitau mentions large chests made of bark, and measuring about six feet high, which, he says, were placed "between the platforms," that is between the bunks, and which were used for storing corn. The vestibules were used as wood-sheds in winter, and as cool sleeping apartments in summer.

How the inhabitants of these houses managed to endure the extreme cold of winter, is remarkable. The houses were cold in winter, and so hot in summer that they were called "hot houses" by the traders. Among the chief discomforts



Iroquoian Long House. (After Morgan.)

Lafitau mentions the fleas and the smoke which did not all escape by the exits provided for it, but hung about the upper part of the building, so that if one stood up, one's head was in it. This last inconvenience must have been very great in heavy rains, when it was necessary to have the smoke holes covered with sheets of bark.

TRAVEL AND TRANSPORTATION.

Information on modes of travel and transportation must, of course, come from historical sources, as there is no archæological evidence of this phase of material culture.

One of the characteristics of the Iroquoian tribes was their lack of water transportation in comparison with that of neighbouring tribes. They had, it is true, a canoe made of elm bark, but it was rather a clumsy affair at best.

Most of the travelling was done on foot. Supplies were carried in pack-baskets or tied to carrying frames. Both of these were tied to the back of the traveller; and, when the load was a heavy one, a tump-line was used. In winter, snowshoes were worn, and supplies were dragged on toboggans made of bark.

The weaving of snowshoe webs suggests a use for centre-eyed needles which are almost invariably found on Iroquoian sites. It is probable that the web was spaced by pushing the points of blunt, awl-like implements between the strings, thus forcing them the correct distance apart.

SECURING OF FOOD.

Hunting was done with the bow and arrow, spears probably being used at close quarters and in killing wounded game. Deadfalls and snares were used in trapping animals. Among the remains of animals found on archæological Iroquoian sites are the bones of deer, bear, racoon, fox, rabbit, and others. Bones of turtles and fish are also found. Among birds the principal one seems to have been the wild turkey. Fishing was done with barbed, bone fish-hooks, very much like the modern white man's fish-hook, and lines, probably spun from vegetable fibre. Fish were also taken with bone-pointed harpoons. Few of the harpoon points had holes for the attachment of lines, as among many primitive peoples. It may, therefore, be assumed that they were used in taking only such fish and aquatic animals as could easily be lifted from the water.

Indian corn and squashes were raised in gardens and fields. Drawings by the earliest explorers always show corn much bigger than the charred remains now found indicate. Cultivation of land must have been a very labourious process, considering the primitive nature of the tools used. They were merely sticks sharpened and shaped to forms convenient for use in digging.

PREPARATION OF FOOD.

Vegetable foods, such as corn and seeds, were prepared by grinding or pounding, stone mortars and discoidal grinding stones being used. Sometimes corn was crushed between two small grinding stones. This is still practised among Iroquoian tribes, the scattered meal being caught in a large wooden hopper. Among modern Iroquoian Indians corn is sometimes pounded in large wooden mortars made of a hollowed log, a long double-ended wooden pestle being used. Corn was stored in pits lined with bark and made water tight. These pits are sometimes found, the corn being carbonized. The coating of carbon prevents complete decay.

Food was cooked in pots made of earthenware, and perhaps also in bark pails. Bark pails are still used by some Indians; the liquid on the inside prevents

them from being burned through at the bottom. The so-called "ash pit" probably represents another process of cooking. It is indicated on the surface of the ground by a circular patch of black soil. This black soil goes down to a depth of a few feet, then comes a layer of fire-blackened stones. These remains suggest the cooking pit of the Pacific Coast tribes. This consisted of a hole in the ground at the bottom of which a fire was made. Stones were cast into the fire. These were covered with a little earth over which was spread a layer of bark or large leaves. The food was put on this layer and covered with another, similar to the first. The whole was then covered with earth and left over night. When the pit was dug up to extract the cooked food, the ashes of the fire naturally became mixed with the soil.

INDUSTRIES.

Among every primitive people, stone has played, and still plays, an important part in material culture. The Iroquoian tribes made large artifacts such as hammers, adzes, mortars and others, of comparatively soft stone, by a crumbling process. This process consisted of shaping the stone to the desired form by striking it with a hammer stone, thus causing small portions to crumble and fall away. Arrow points and scrapers were made of stone such as chert, chalcedony, quartzite, and quartz. They were made by chipping by percussion or by pressure. In pressure chipping, small cylindrical bone tools were used, the pressure being applied at the edges. Few drill points are found on Iroquoian sites. They must have existed, however, as stone pipes having the bowls and stems drilled are found. It may be concluded, then, that they were made of wood and used with sand and water. The wood has, of course, decayed long ago.

Bone was used to a great extent in the manufacture of artifacts, as was stated earlier in this article. It was easily obtained as a by-product of hunting, as was also antler. Awls, fish hooks, harpoon points, wedges, conical arrow points, arrow shaft straighteners, and cylindrical pressure chipping tools were all made of bone or antler. They were first cut roughly to shape, and afterwards finished by grinding and rubbing. Chisels were made of the incisor teeth of the beaver, and were sometimes provided with handles made of antler. Knives were sometimes made of the canine teeth of the bear.

Most of the above tools were, no doubt, used in wood-working. All actual wood-work has, of course, decayed beyond recognition, unless embedded in some swamp, where it would have been preserved, or kept by some early traveller and handed on to his descendants. It seems probable that ancient wooden objects did not differ very greatly from similar objects made by the early historic Indians. Scrapers were used, probably by the women, in removing the fat from pelts. Bone awls and needles were used in making clothes. Holes were first made in the material with the awls. Sewing was then done with the needles, which had their eyes placed at the centre.

One of the most important industries was pottery. Pots were made of clay, tempered with sand or shell. The forms of pots were especially adapted to being laid down on earthen floors or in sand. The round bottoms also made it possible to place the pot directly on the fire, without support, as it sank into the ashes and kept in an upright position. Pots were made in simple forms and without ornamental appendages. Handles were seldom attached, and when they were, were of a rudimentary nature. Some of the pots were of quite a large size, holding about three quarts or even a gallon of liquid.

DRESS AND ORNAMENT.

Actual charred remains of cloth were found at a village site at Roebuck, Ontario. This site was excavated by Mr. Wintenberg for the Victoria Memorial Museum at Ottawa. Small pieces of cord were also found. A perforated wooden disk found at Roebuck may have been a spindle whorl. Another method of spinning much in vogue among the aborigines of this continent is that in which the thread is rolled on the thigh with the palm of the hand. Clothes for winter wear were, of course, made of the animals hunted for food, or hunted or trapped exclusively for their fur. The tools used in the making of clothes consisted for the most part of scrapers, awls and needles. The scrapers were made of flint, the awls and needles of bone or antler. The skins were cleaned with the scrapers until free from fat. They were then tanned. The process of sewing consisted of making holes at the proper places with the bone awls, and then pushing through the thread which probably consisted of split roots or sinew.

All primitive peoples seem to be very fond of personal ornaments, and the prehistoric American Indian was no exception to the rule. Among the prehistoric Iroquoian tribes, the chief ornaments, as far as archæological evidence shows, were beads and pendants. Ornaments were made of animal teeth, shell, stone and pottery. A strange ornament found at Roebuck is a disk made of the parietal bone of a human skull. It is perforated, showing that it was probably worn suspended around the neck. It was in all probability part of a shaman's, or witch doctor's, paraphernalia.

AMUSEMENTS.

The only forms of ancient games, of which there are any remains, are games of chance. The American Indian seems to have always been very fond of gambling in some form or other. It is, of course, impossible to tell how the various games were played. But from the nature of the remains, pottery disks, marked bones, and objects of like nature, it seems that the principle on which all of them were based was much the same as that of dice throwing. Occasionally articles are found which seem to have been toys. Such articles are small pots, which appear as though they may have been made by children in imitation of the potters of the community.

Among the earliest historic Indians, story-telling was a very popular evening amusement, and, no doubt, it was also with the more ancient peoples. Smoking completed the comfort of the evening. Pipes were made of clay, baked and usually blackened, and of stone. *The most distinctive Iroquoian pipe is the trumpet-shaped pipe.* It is found among no other tribes in Canada, and, for that reason, is very useful to the archæologist who wishes to establish the identity of a site. Many pipes have animal and human figures and heads modelled on the bowls.

There is no archæological evidence of athletic games, although it is certain that they did exist. Many of them were encountered by the earliest explorers and missionaries. Games such as "snow snake," in which a long straight polished stick was thrown across the smooth surface of the snow as far as possible, lacrosse, and shinny, are, no doubt, very ancient games. The essential accessories of all athletic games were made of wood, and have, of course, vanished.

ART.

The ancient Iroquoian peoples were very fond of artistic decorations and applied them to many objects. Geometric designs, consisting of groups of parallel lines set at angles to other similar groups of lines, were incised upon the rims of pots. They were often supplemented by finger-tip impressions, and sometimes by incised representations of faces. The most realistic art is apparent in the decoration of pottery pipes, the human heads, especially, being truly wonderful in application. No doubt, wood carving was practised to a large extent, as it is to-day, or was until very recently. The chief product of this form of art was masks for religious ceremonies. They were very well executed, as may be seen by looking at some of the many specimens preserved in museums. Basketry and textile art was probably very much the same as it was at the coming of the European, and before it had been corrupted by the introduction of white man's designs.

SUMMARY AND CONCLUSION.

The chief characteristics of the pre-historic Iroquoian tribes then were: a sedentary life; community dwellings; agriculture, and lack of water transportation; and (in the domain of archæology) great use of bone in the manufacture of artifacts, characteristic designs on pottery, and the *trumpet-shaped pipe*.

Whether there was any great advancement of culture before the coming of the white man, or whether there was comparative stagnation for a long period, is a matter of dispute. It seems most likely that there was a long period of stagnation. The mind of primitive man is adverse to change and a slave to tradition. And for this reason the savage makes little progress, unless he is more or less absorbed into a culture superior to his own. One man of progressive mind and striking personality may, however, do much to elevate the standards of his immediate neighbours, and thus make himself the starting point for an advance in culture. And so the problem of man's cultural advance or stagnation on this continent must remain a question which will be answered only by a great deal of archæological research.

BOOKS.

Perhaps those interested in the subject might like to know more about it than they could possibly get from this very general sketch. For them, then, the following list of references is appended.

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EXPLORATION OF THE OSSUARY BURIAL OF THE HURON NATION, SIMCOE COUNTY

By THE LATE J. HUGH HAMMOND, ORILLIA.

In the exploration of the Huron burials and ossuaries, the requirements of the student are many and obvious before any field work or exploration can be made, with any idea of advancement of the study of the life and habits of this almost prehistoric people. First, a knowledge of the village sites is especially important, and of the division of these people into tribes, clans, or septs; also of the trails or roads connecting their villages, and the inner life, so far as known, of the Huron Indian generally.

As a matter of historic value, why were these communal burials made? There must have been a good and moving reason for this custom, if, as we have reason to believe, these communal or ossuary burials were made by the red man, who did nothing without good cause.

As a matter of fact, all of the explorations (or nearly so) have been in the nature of a curiosity-hunting expedition and nothing more. These burial pits have been rifled by the curio hunter, and these people have scattered the means available for writing the, as yet, unwritten history of the Huron people, who were the original inhabitants of the peninsula lying to the north and west of Toronto, up to the great lakes and the Algonquin country.

Accuracy of detail, and statements made without regard to any special theory or to the bolstering up of any asserted theory, should be insisted on, and considered to be the all important point to be kept constantly in view, in recording operations and explorations of all kinds. This should include the topography of the immediate locality, the dimensions of the burial explored, and its relations with the village sites, trails, etc., with distances given, as exactly as possible, from present known land-marks, as well as the authenticated village sites, together with a sketch map of the shape of a mound and the depths of strata or covering soil. The exact positions of the skeletons and remains should be noted in the explorer's memoranda taken on the ground, with the measurements, compass directions, etc.

All specimens should (for identification) be numbered and have a memo of the finding under that number—with remarks, thus aiding the proper identification of the article by the authorities of the Provincial Museum, where all of these articles should, by right, be placed. Many invaluable articles are kept for a time by the curio collector, and, as the interest fades, the article is lost or thrown aside: if properly listed and placed in the Provincial Museum, they would never be lost and would aid, mayhap, in the writing, at some future date, of the unwritten history of this people and province.

All articles of stone should be particularized, with explanatory notes, showing place where found, time, etc., fully, as well as the broken pottery, and articles of bone and metal, such as awls, or piercers, and beads of shell. If there are any articles of metal, such as copper or brass or iron, these should also be noted and numbered, with a memorandum, under a like number of the find, giving locality, depth, and whether associated with human remains or not. In fact the student should aim to go slowly and thoroughly in his efforts to give a complete description of the native productions, such as articles of stone, bone, and pottery, as these are (one might say) the A.B.C. of archæological study. Pipes, pottery of

all kinds, and shell ornaments should also be specially noticed and numbered as above. Chipped flint implements, such as arrow and spear points, gorgets, and other ornamental stones should be just as carefully noted. No fact should be omitted, however trivial it may for the moment appear, as a time may come when that fact will supply needed archæological data, thus aiding in future search and investigation. To the writer, the chief objects always to be kept in view should be:

1. The type of form,
2. The mode of construction and internal arrangement,
3. The methods of burial,
4. The contents of the communal burial and its interior arrangement; and
5. The distances from village sites, trails, etc., with compass directions.

A great deal of assistance can be easily obtained from the inhabitants of the locality, who are invariably anxious to disclose any information they possess. This information, however, should be verified by a critical search of the ground, as oftentimes omissions are made that are of vital importance in explanation, perhaps, of some hitherto obscure or altogether omitted fact.

Any attempt at classification at present must of necessity be, to a large extent, an arbitrary and tentative arrangement. But a grouping of the "finds" should be at least attempted, in order to simplify the work of investigation. This, as said above, can only be done at a central point, preferably at such an institution as the Provincial Museum, by experts, aided by the notes of the investigator taken on the ground, as the variety is endless, and largely a matter of personal ingenuity and predilection of the original artificer. The refuse heaps of the village site demand careful search, as well as the kitchen-middens, and workshop remains, these latter being easily distinguishable from the midden, which at best is only an assemblage of rubbish and offal of the camp site. The sites of the houses or camps should be thoroughly explored, giving distances, directions, thickness of the ash-heaps, and all other particulars, every one of which should be noted on the sketch map, which should show all particulars of the village site, including the refuse heaps and workshop remains. This diagram should show also the corn grounds in connection with the village site, the mealing stones, caches for grains, etc., with all single graves in connection with the village. Some of these single graves have been found to consist of an oblong shaped box, lined with unhewn stone slabs, others again of earth covered by a rough pile of logs to protect the body from the attacks of animals. The source of supply of the water of the village site should also be indicated, contiguity to the main trail, the ease of defence, or of retreat, if necessary—all of these should be noted by the investigator.

THE OSSUARIES OR COMMUNAL GRAVES.

In the investigation of these, the student should devote especial attention to the manner of the placing of the remains of the bodies. Sometimes these were placed horizontally, without regard to the relation of the one to the other, or were placed side by side, in an ordered manner. Very often the skeletons were bundled, i.e. the bones were dislocated and made into a bundle, the skull being placed on the heap or at one end. Again, they have been found folded into a crouching position by being drawn up to the breast, and, in other cases, the bones have been found in a confused heap or heaps, apparently having been removed from elsewhere to the common graves after previous burial, whereby all of the flesh had been removed by rotting or otherwise. Some explorers have asserted that these burials were the refuse of some great battle, and that the bones were

hurriedly thrown into one common pit; but if one pauses to consider the matter, the argument or assertion answers itself. It would be absurd to suppose that the bones could have become wholly detached from the skeletons to which they belonged and have become mixed in the confused manner above mentioned (referring to the smaller bones), and the larger bones be found buried in the ordered manner referred to above. In the ossuary, sometimes, instances have occurred in which the skeletons have been found in a sitting position, facing inwards, around the outer edge of the ossuary. On the sites of the ossuaries in this section, the single graves may have been placed on or near the surface, then the surrounding earth heaped on them, and stones or logs added to prevent the interference of animals with the body. In this section the ossuary almost invariably follows the above description as to location. Sometimes, though not frequently, intrusive single burials, in the top or sides of the ossuary, occur, but these are not common. The indications all point to the ossuary or communal burial being confined to one tribe, or clan, or sept of the Hurons. These ossuaries are generally close to, or in touch with, their village sites, or the main trails connecting the village with others of the same nation, not tribe. In the single graves the mode of burial has been found to be by no means uniform. The bodies have been found in a sitting, crouching, or horizontal position. Generally articles have been found (among the bones) of human manufacture, such as implements, ornaments, and vessels supposed to have contained food. Particular note should be taken by compass as to the direction of the face of the skull, as an idea prevails that these people were, in a sense, sun-worshippers, and hence were buried with the face towards the rising sun. This, however, is only supposition, and until conclusive evidence is gathered from the single burials, nothing authentic can be stated.

In the "Relation des Jesuites" of 1636, pp. 128-139, the burial ceremonies of the Hurons are carefully described by one of the Jesuit Fathers, who, apparently, was writing from personal observation and experience. These feasts or funeral rites took place every twelve years, and only those of one tribe took part in the ceremonies, when all of the bones of the dead belonging to that particular tribe were gathered to one common centre and all buried in one common grave or pit.

On these occasions, before any ceremonies are initiated, the old people and leaders of the tribe assemble together to decide upon the time, and place where the ceremony is to be held, so as to be convenient and satisfy all of the people of the tribe, as well as the outside nations or tribes to be invited. After the time and place are arranged, a great gathering of food is at once instituted, so that the tribe, clan, or sept, may provide properly for the invited guests, as well as provide proper offerings to the dead, who are now to be gathered to one common grave by the relatives and fellow-tribesmen. All honour is given to the remains, which are enrobed in the finest of beaverskin robes, and, when the day arrives, all are entombed together, special care being taken that none are missed belonging to the tribe, clan or sept. Before this, however, any remains of flesh on the bones are carefully removed and destroyed by fire or buried: the bones are then assembled together and carefully wrapped up, and placed, finally, in the pits already prepared for their reception, first, however, being finally wrapped in the finest of robes made of beaver skins. Each family makes its own feast for the dead, thus reinterred. These Huron people had a peculiar belief that each body is possessed of two souls, one of which leaves the body at death, and the other remains with the body until after the feast of the dead. After this feast, the latter soul or spirit is liberated and goes to the "Village of Souls," but the first soul, being attached to the body, remains in mid air, near the body, in the cemetery or ossuary. The Hurons describe these souls as "Atisken" and the bones also.

After the various ceremonies described by the Jesuit Father, at a given signal, all of the bodies are placed in the burial pit, and a distribution of presents to the neighbouring visitors is indulged in, and the final offering to the dead is made, which consists of food, ornaments, weapons, etc. A number of pots and kettles are placed in the grave or ossuary, each being first rendered useless by holes being made in the sides or bottoms, these utensils being supposedly for the use of the dead in their spirit wanderings until they reach "the Village of Souls." Baskets of corn and food of various kinds are also buried with the remains. This burial feast, thus minutely described, occurred near Ossossane, one of the Indian villages in Tiny Township. The chief man, Akenhiondic, invited the missionary to the ceremony, and each participant in the ceremony gave liberally. In this gift-giving at the grave side, many of the poorer inhabitants gave almost their all, depriving themselves, possibly, of necessities in order to keep up an appearance equal to that of the richer in this celebration and gift-giving. The missionary, whose description has been quoted, was the martyred priest, Jean de Brebeuf, and the account of the ceremony was written on July 16th, 1636.

From the above extract of a closely observant Jesuit missionary, one can briefly sum up as follows:—

1. Each tribe of the Huron nation adopted the following mode of burial—first in single graves or on scaffoldings, until the period of the tribal or communal burial took place. The removal of the bodies to the central point agreed on, the desiccation of the bodies, and the removal and destruction of any remaining flesh thereon. The placing of the bones in the communal grave, and the final offerings before burial to the spirits of the dead.

2. These ceremonies occurred in a certain ordered manner common to the tribe and nation, from which one can easily deduce the fact of the worship of the dead, and an appeal to some higher power for their acceptance and that of the services connected therewith.

3. Fire occupied a prominent place, and gift-giving was invariably indulged in, both to the spirits of the dead, and to the tribal visitors.

4. A natural religion, or superstition, prevailed among this people prior to the visits of the Jesuit missionaries, and

5. The final deduction, or rather question, at once arises—where did these Huron Indians, and the red man generally, originate? Guesses are useless—known historical facts and inferences therefrom can supply the only true answer. If we accept the biblical theory—how did these people cross the Atlantic or Pacific and when? Why the difference in colour? In fact, the questioner may question and still the solution is as far off as ever. The question resolves itself into a great WHY? It still awaits solution notwithstanding our boasted learning and searching, and the aim of the student should be to add his or her little link in the chain of evidence, so as to enable others to answer, if possible, this great riddle of existence.

The nearly universal custom of depositing with the corpses, or skeletons, articles formerly belonging to the deceased, and other articles of ceremonial relation, with such care that some of them are still in a good state of preservation, enables the student to gather from the sepulchre a life history of the person buried, and of those who paid to them the funeral rites. These things, if faithfully recorded and classified, will aid in the writing of all the known data in connection with this historic people, thus preserving and authenticating, if need be, the observations and field work of the few who have ungrudgingly given their time and ability in piecing together a history of this province's first known inhabitants.

The views of these students ought to be given with care, candor and accuracy, not necessarily as the last word, but for the object of critical analysis and correction, where need be, and verified, wherever possible, by the evidence on which such data is given, for it is only by such comparison and correction, or elimination, that a true statement can be arrived at.

It seems to be generally acknowledged that, at these communal burials, some kind of religious ceremony was performed, in which fire played a prominent part, and the tribal members gave of their most treasured possessions either to propitiate the Good and Evil Spirits, or for the benefit of the ethereal part of those buried. Why these things were done and participated in by the whole tribe, no explanation that will stand criticism has been as yet advanced, though many bare assertions have been made, which all lack corroborative evidence. Some things we do know: for example, the custom of removing any decaying flesh from the bones, before placing in the communal burial pit, prevailed throughout Huronia; and then the destruction by fire of the decayed or rotten flesh, the orderly placing of the larger bones in the ossuary, the placing of food, implements, and ornaments with these bones—these customs have been amply proven. Now the student, who is of an inquiring mind, wants to know the reasons for these things and why these customs were followed by the Hurons only, and not by the immediately contiguous and allied Algonquin people, the Ojibwas, to the north of them.

It can be said without doubt that the Huron people practised communal or ossuary burial—but where did this custom arise? It surely existed after the coming of the Jesuits, and persisted until the Huron nation was extinguished in 1648-49. One of these missionaries participated in the Feast of the Dead in 1636. The Huron country is thickly strewn with ossuaries or bone pits, and as each tribe had these burial rites only once in every twelve years, and as there were only four tribes of the Hurons, the conclusion must of necessity be that this people inhabited Simcoe County for a much longer period of time than is at present credited to them, and long prior to the coming of the white man to America. Any attempt to fix the duration of this occupation must of necessity be guesswork, until a definite numbering of these burial pits is made. Also any attempt to fix the duration of this custom, or the beginning of it, is inadvisable until the further evidence above suggested is obtained, if obtainable at all.

Another thought is worthy of investigation—namely, the route followed by these Huron people in their coming into this section of country. Many statements are made, but they lack the outside evidence and the corroborations necessary to definitely establish the journeyings before the final settling down of these four tribes in Huronia proper. Had the Hurons a creation myth, and if so, what was it? We know from their ordered life and customs that the Hurons had some religion, if so, what was it? Who was their Great Spirit or Originator? Of course we have the Jesuit Relations, but these at best extended only over a period of, at most, thirty-four years, and must have had the glamour of the Christian religion thrown over them, which tinges all those writings. So that we are reduced to the field work only, as an authentic source of information. No known written or pictorial remains exist to verify any statement made, save the remains of this people in their bone pits or ossuaries; hence the need of a careful and systematic search being made and record kept.

Did the Hurons attribute diseases to the Evil Spirits, the influence of enemies, etc.? What was their knowledge of the curative effect of the medicinal plants, roots, herbs, and barks, of the locality they lived in? Had they any reasonable system for the use of the emetics, purgatives, and sweatings, indulged in by them

in their cures, or was the whole system simply guess work, used by the operator to impress the friends of the sick one, not to cure the disease or to propitiate the evil influence. From the remains found in their ossuaries these people must have been of a high grade in physique, and their implements show us that they were well advanced in culture, being at the polished stone age at least. They were an agricultural people, as witness the charred corn found in these pits, and they ground the corn, as witness the mealing stones. This was prior to the coming of the Whites at all into this country. They had settled habitations, and were living in apparent plenty when Champlain first visited this country in 1615. Their metropolis, Cahaigue, was no small place, having 220 habitations, each one containing from five to twenty families, and from this place Champlain could and did take 2,200 warriors for his raid into the Iroquois country; these are historical facts, well substantiated. The corn grounds belonging to this bourg are well established, the ossuaries in connection with it are also well established, and the site of Contareia is definitely fixed; the mealing stones of this village were noted before removal, fortunately, into the Provincial Museum. The ossuary in connection with this village site has not yet been opened, though one belonging to the Cord people, at a distance of three miles from the site of Contareia, has been rifled by the curio seeker. Many of these ossuaries were partially opened and explored, others again were fortunately left untouched, and await the thorough investigation of the practical archæologist, should that time ever arrive. The assumption by a few of all the knowledge in this direction is a matter to be deplored. Each one can at best be only a student, and this idea should be fostered, not frowned on. Many an intrinsic truth has been glossed over or never noticed at all, simply because it happened to run counter to the ideas of the explorer.

Is there any secret significance in the number four—that of the tribes of the Hurons?—or in the smoke offerings to the four cardinal points, or in the fixing of the date of the communal or ossuary burial of each tribe, or in the period used in the commemoration of the Feast of the Dead? and so on—*ad libitum*.

These ossuaries are exceedingly interesting to the antiquarian and archæologist, and are valuable in illustrating the habits, customs, and condition of the people by whom they were made. They reveal more to the student in regard to the habits, beliefs, and art of the Hurons than at first appears, and are deserving of the most earnest and careful exploration. The gifts, too, and the property of their dead deposited in these ossuaries, illustrate their advancement, and cast some rays of light on their customs and daily life, and, in some degree, on their religious beliefs and superstitions. Their individual traits, their social life, and their personal regard for each other, can all be studied by a persistent and thorough search of these bone pits. Each tribe had some tribal differences in the external form, or markings of their utensils, weapons, and ornaments, all of which should be carefully noted and marked.

It may be remarked that, in regard to all of these Huron ossuaries, no trace is ever discovered of the mortar-like substance which is found in those of the United States, or farther west in Canada; while the remains of pottery vessels, large and small, pipes made of clay and burned, beads, and all the valued relics, such as stone axes, arrow points, and other stone utensils, are numerous. Very few iron axes have been found buried in the ossuaries; they are surface finds or else are discovered in single graves only. Two of the peculiar features of the ossuary burial are the methodical arrangement of the bones, and the numerous gifts as mentioned above. The polished stone axes and flint arrow-heads, and

spear points, and the arrow-points of native copper, the beads of shell and stone—all these should be considered in the summing up of the comparative age of the ossuary.

As a general rule these ossuaries are in a rounded form, always in sandy soil, well drained, and in some prominent position on a rise of ground contiguous to a village site, and near a main trail or road of these people. They vary in size, but are supposed to contain all of the dead of the particular tribe, for the period of twelve years preceding the communal burial. In the period between the dates of the communal burials, only single burials or scaffold burials took place, and then the remains were brought to the common centre, at the time of the communal burial, by the relatives and fellow-tribesmen of the deceased. The walls of the ossuary are quite pronounced and, if the digging is carefully done during the exploration, they can be definitely ascertained, as also the depth of the original excavation. Generally at the bottom, around the sides, will be found the ordered piles of bones, with the skull placed on top or at the end of the pile; the gifts then were apparently laid or thrown around the bottom of the cavity.

There are, perhaps, no other remains of what the white races called a barbarous or uncivilized people that give us so clear an understanding and conception of their culture, customs, and religious beliefs, as do those of their dead in these ossuaries. By a study of these modes and customs we may arrive at some just appreciation and understanding of their superstitions and religious beliefs, and by a study of the relics buried with, and found in the receptacles of, the dead, we are enabled to arrive at some understanding of the state of civilization which they had attained, as well as a knowledge, to a limited degree, of their arts, manufactures, and general mode of life.

Did these people possess a knowledge of agriculture and practise the employments of an agricultural people, while their immediate neighbours to the north of them did not? Why did the Huron people dispose of their dead in the ordered way that they did, while the Algonquin people (or Ojibwas) immediately to the north of them did not?

Why did these people use fire in their ossuary burials and ceremonies, when the Algonquin people did not do so in the disposal of their dead? Was this Huron people an offshoot of the mound-builders of Mexico, who had degenerated in their wanderings before settling in Simcoe County? Brebeuf, in his enlightening Relation in 1636, gives a painstaking description of the one ossuary burial which he witnessed, and to this description the archæological student, by a study of the remains, must add, if possible, and so help to clear up any doubtful or disputed point as to the culture of this people as a nation, their modes of life and customs, their advancement in civilization, etc. In these ossuaries the confused yet ordered masses of human bones show that these bones were placed in this common burial pit after the flesh had been removed, either by rotting naturally, or by human aid. This custom of the burial of all the bones together prevailed all along the Atlantic seaboard, long prior to the coming of the "pale-faces," as evidenced by the remains. This Huron people also placed in these ossuaries objects of use or ornament then prevalent among them. In fact, the archæological student is met at every turn by the question—why? What was the reason? That this (ossuary burial) was a custom of the Huron people when first encountered by the Whites, and even down to their dispersal and subsequent extinction as a nation in 1648-49, is well authenticated, both by Brebeuf and by the field exploration of these burial mounds. This custom also prevailed among the Indians of the United States. Lafitau in his "*Moeurs des Sauvages*," Vol. 2, pp.

420-435, and Bartram in his Travels, p. 516, mention this custom as existing among the Choctaws, and a number of other authors bear witness to the prevalence of this custom among the southern and eastern Indians generally. It is a well attested historical fact that such was also the custom among the southern Indians up to the Mexican frontier. Did these Huron people originally come from the south? Did they bring with them this custom obtained from the Toltec or Aztec races? Who can tell?

* * *

THE JEMEZ INDIANS

By ALBERT B. REAGAN.

In north central New Mexico, fifty miles north of Albuquerque, there is a massive uplift in the shape of a giant lobster's left hand, with thumb and finger extending southward. It is a world of mountains and valleys, of towering forests, and living streams. It is a country of majestic mesas which taper into many a commanding portero flanked by deep canyons. High rock mesas also assume fantastic shapes, huger and more impressive than the Garden of the Gods. This region is known as the Jemez Mountains.

To visit the valley in the hollow of the great hand, the scenery exceeds expectation. To the north, in Guadalupe canyon, are extensive falls, and in the canyon of San Diego are hot springs and a picturesque soda dam, formed of travertine deposits. Still farther to the north is a forest-covered plateau and great valleys surrounded by cliffs and craters. To the northeast, Mount Pelado arises to the blue sky. To the east the Cochiti range shuts out the morning sun. To the southeast across lava-capped mesas, the Jemez River joins the great river that "flows in the direction of the sun at noon." Still farther southeast the high escarpment of the Sandia Mountains rises abruptly from the plains. To the south are white-capped mesas; to the southwest, mesas and escarpments of stone so red that they reflect the rays of the morning sun. And to the west, the Nacimiento range gives the sky a ragged horizon, while in the valleys are red and white-tufa domes and castled buttes. While at one's feet is the Pueblo of Jemez, a more picturesque village than any of the Rio Grande Pueblos, the largest and most interesting of the New Mexican Indian towns. Moreover, a trip through the region to the Jemez Hot Springs and on to the top of the plateau, is a journey of rapturous delight to any one sensitive to a magnificent landscape which runs to titanic proportions and vivid colouring. The mesas behind the pueblo are blood red, and glow in the light of the setting, or the rising, sun like molten lava; while in the distance, crest rises above crest. And, again, as the visitor proceeds up the canyon above the village, on a steep wall of the cliff, west of the river, is pointed out the figure of San Diego with streaming hair and mantle wrapped about him. Night finds him at the bubbling hot springs at the foot of the ruin of the massive mission and convent of San Diego de Jemez, and the ancient pueblo of Gyusiwa, which played such a prominent part in the early history of New Mexico.

Recently there has been a growing interest in this region in an archæological way. This has brought about the acquiring of the historic mission ruin of San Diego de Jemez for the state, through the efforts of the Museum of New Mexico and the School of American Research. This, too, has brought the Jemez Pueblo Indians before the public.

These Indians belong to the Tanoan family. According to their traditions, they came from the near north from a lagoon (the Canyon of the Colorado) called Uabunatotat, though they seem to have originally come from the far distant north.

Their origin myth is as follows: "This earth is flat and round like a pancake, and is known to possess four places of habitation, situated one above another. Each has for its roof the floor of the apartment above it, except this one, which has the sky. A long, long while ago our people lived in the apartment beneath

this one. For a long, long time they lived there. Finally one day a man saw a hole which led up through the roof to this world. He crawled up through it, and all the people followed him. The mouth of the hole being in the far north, a council was called. At this meeting the 'principals' decided to move toward the noon-day sun. Said they: 'The sun warmed the place from which we came; therefore, by moving toward it, this earth must become warmer.' So they began their march over mountains of ice and snow toward the boiling ocean. For a long, long time they journeyed; but the land of sunshine was not reached. On, on they marched till their food supply became scanty, and their blankets became worn out. Then one by one they died of cold and hunger. For a while those who survived kept up courage even under the adverse conditions, and continued their onward march. At last, however, their numbers being so depleted, they became despondent and wished all to die. At this juncture the mother god, the moon, prayed to her husband, the sun, to save the remnant of men, their children. So the sun took one of the survivors of our people, painted his body in transverse black and white bands, decorated his head with corn husks, and suspended an eagle feather behind each ear. As soon as he was thus painted and decorated, this man became a 'funny man,' and began to dance and cut capers, and make grimaces. So interested did the people become in his performing that they forgot their sorrows and became glad. They then resumed their journey, which they continued till they reached the confluence of the Rio Grande.

"Here in this valley they ceased their wanderings and took up their abode. Being few in numbers and not being trained in the arts of war and defense, they were afraid of the savage tribes—Apaches and other nomadic tribes who dwelt in the region. So they established their places of habitation in narrow canyons, along cliffs, and in caves. In these they lived a great while, subsisting on the grain they raised and on the plentiful game. Then the savage hordes began to make inroads into the territory. They killed all the game, or, by their presence, made it unsafe to hunt. They took the fields, one by one. They drove the people to the cliffs and caves; and then captured these strongholds by storm or starved the people until they came out of their own accord and gave themselves over to be slaughtered or to be enslaved. Only a few places still held out and these were reduced to such straits that their capture, followed by the massacre of the prisoners, was daily expected. Their annihilation was certain.

"Again, the mother god prayed to the sun to save their children, and a second time the great father came to the rescue. At this time he placed among them a 'knowing man,' whose name was Pest-ya-sode (sometimes confounded with Montezuma).

"Pest-ya-sode defeated the enemies, raised the siege of the caves and cliffs, and drove the savages out of the narrow canyons. He trained the people in the art of war. He led them out into the open country. He at last expelled the hostile tribes from the region after a desperate encounter. He instructed the Indians to build villages in horseshoe shape with continuous outer walls, so that they served both as places of residence and as fortifications. He taught them their religious rites and ceremonies. He instituted the sacred hunts. He taught the people to paint their houses and edifices of worship in representative figures of the gods. He made the column-dancers the sprouters of grain; the 'funny men' the maturers of grain and of everything that lives and grows upon the earth. To the god-clown dancers he gave power over 'sickness' and death. To the sun priests and their aides he gave power to intercede between those above and men.

"For a long, long time he lived with them, extending their territory, building pueblos, and erecting kivas. Finally, after he had made them a powerful and prosperous people, he called them all together and told them that there were many peoples that he must teach as he had taught them, and that he must go and instruct them. 'Then,' said he, 'when I am gone you will neglect to do the things that I have taught you. Therefore, will my father, the sun, come in his wrath, destroy your pueblos, and give your fields to another race. After that will you return to do the things I have commanded you. Then when you have returned from your evil ways, will I come on the wings of the morning in the chariot of the sun, expel the intruder from the land, restore your ancient possessions, and establish you in all your former glory'."

The Jemez Indians are first mentioned in the chronicles of Coronado (1540-42). According to Castañeda, the historian of that expedition, they were then visited by Captain Barrio-Nueva and a "handful of soldiers." These left Tiguex (near the present Bernalillo) to secure provisions and clothing for Coronado's army. They first visited the Queres nation of Santa Ana and Zia; at the latter place they made the Indians a gift of six worthless cannon, so they would not join in the wars against them. From there they proceeded north-eastward to the Jemez country where they found seven pueblos in the Vallecieto Viejo drainage area and three in the Hot Springs district.

The region was again visited by Espejo in 1583, and by the Oñate expedition in July and August, 1598. Pedro Fray Alonzo de Lugo was the first missionary appointed to the Jemez, and the first resident missionary was Fray Geronimo de Zarate Salmeron. The latter constructed the first church in the region in 1618, and in 1626 he reported that he had baptized 6,566 Jemez Indians. He also prepared a catechism in the Jemez language.

Famine and the Navajos then scattered the tribe, forcing them to roam the mountains. Then in 1622, Fray Martin de Arvide took up the task of bringing them back to their own homes. This he succeeded in doing, settling them in three villages. He then built the mission churches of San Jose and San Diego, the latter being the mission recently acquired by the state.

The years from 1630 to 1680 were full of vicissitudes for the Jemez. They allege that the Spanish rule was unbearable. They assert that they enslaved them, that they took their women, and that they forbid them to worship their gods. They also state that, worst of all, these people stopped the Indian ceremonies over the dead. This caused the departed to be wanderers in the land beyond for all time. The dead had no sun-god drawing to aid them on their long journey. They had no thunder-darts to protect them on that dreary road. There was no road-runner to lead them along that rough, dark road to the land of bliss. Consequently, being unable to reach that land of continual dancing and feasting, they were compelled to spend all their days and all their nights where storm clouds are continually overhead, the bolt-lightning is the trees of the land, and the thunder is the only music they have.

These things caused them to try to rid the country of the hated race. This brought about repeated intrigues and revolts. About 1644, they conspired with the Navajos against the Spaniards. In this uprising they killed many pale-faces living in the vicinity of their villages. One of the Spaniards killed was one Naranjo. But unaided by other tribes, the Spaniards came in force, defeated them and captured many prisoners. Of these, twenty-nine were hanged, and many more were sold. Again, in 1650, they confederated with the Navajos together with the Tewas of Isleta and Alameda and the Queres of San Felipe and Cochiti. The planned revolt at this time was to occur on Thursday

night of Passion week, when the friars and soldiers would all be at church; but a Spanish captain by the name of Vaca discovered the plot; nine of the intriguers were hanged, and many more were sold for a period of ten years. The Navajos then resumed their hostility toward them.

Then came the Pueblo rebellion of 1680 in which the Spaniards were driven from the country. In this revolt the Jemez took a prominent part. They murdered their missionary Fray Juan de Jesus at Gyusiwa (San Diego de Jemez); but Fray Francisco Munoz, the missionary at San Juan de los Jemez (near the present canyon), with the alcalde mayor and three soldiers, succeeded in escaping to Sia where they were rescued. Local legends vary as to the manner of death inflicted on Juan de Jesus; but no doubt, it was horrible enough. The generally accepted tradition is that on being advised that the insurrection had actually begun, the braves daubed themselves with war paint, shouted, shrieked, hallooed, and danced till they were frenzied. Then they all rushed to the church, where the devout *padre* was in prayer, preparing for the inevitable, horrible death which he knew was soon to come to him. With a shriek, a howl, and a terrifying war-whoop, they rushed into the sacred edifice, knocked down the lighted candles and broke the sacred image to pieces. They then seized the praying father by the hair and dragged him without the building, paraded him around that edifice on the back of a hog, and finally beat him with sticks. Tiring of this sort of amusement, they made him get down on all fours. His cruel persecutors then got on his back and lashed and spurred him till he fell dead. Then having destroyed all in the village that pertained to the worship of the white man's God, they set out to aid their Indian neighbours in further destruction and murder.

But the driving of the Spaniards from the country was only the beginning of trouble. The worst for them was yet to come. Inter-tribal wars followed. The Utes, Apaches, and Navajos also renewed their raids. The Spaniards, too, were not idle. As one writer puts it, "it rained ashes."

In 1681, when Governor Otermin attempted to regain possession of New Mexico, the Jemez fled to the mesas, but returned to the valley on the evacuation of the region by the Spaniards. Here they remained till 1688 when on the approach of Cruzate, they fled again to the heights, fortifying themselves in the mesa village of Astialakwa at the forks of the river. So far as the writer can learn the Spanish records do not mention them in connection with the *entrada* of Pedro Reneros de Posada against Santa Ana and Sia in 1687, or the Cruzate expedition above that wrecked Sia, killed six hundred of both sexes and different ages, and executed four medicine men in the plaza in 1689; but the Jemez traditions are that they took part in both of these battles. It is also their belief that it was the coming of their braves that caused both Posada and Cruzate to retreat from the region.

In 1692, De Vargas, the newly installed governor at El Paso, found them in the fortified village of Astialakwa on the mesa summit; but, though hostile at first, they were induced to descend and to promise the Spaniards their support. They, however, failed to keep their word, but waged war during 1693 and 1694 against the Queres of Sia, Santa Ana, and San Felipe, on account of their fidelity to the Spaniards. Vargas returned to Jemez in 1693, when they again reiterated their false promises. Their breaking their word this time led to a grand assault on their stronghold the following year.

On July 21, 1694, with 120 Spaniards, Vargas joined the Queres under Ojeda of Santa Ana in an attack on Astialakwa on the mesa at the forks of the river. Anticipating the attack, the Jemez made a counter attack on Sia on Mesa

Colorada, three miles west of the present village of Jemez, but were repulsed with a loss of five men. Then with the Santa Ana and Sia allies, Vargas took the Jemez mesa by storm. The legend concerning this battle has it that San Diego, whose figure now shows on the canyon wall adjacent, led the Spaniards in the attack. The position appeared to be impregnable and the Jemez were apparently victors, when the Spaniards dividing their forces into two parties, made a frontal attack on the cliff with one, while the second detachment stealthily followed a trail that led them to the rear of the Indian position, subjugating the tribe after a terrible slaughter. The official account states: "The battle was one of the fiercest fought. The Sias and Santa Anas did much in securing the place. Here Don Eusebio de Vargas, a brother of the Governor, distinguished himself. The Jemez lost eighty-one killed, three hundred and seventy-one prisoners; the village was sacked and burned; three hundred *fanegas* of corn were captured. The Jemez Governor, Chief Diego, was surrendered; first, condemned to be shot; then, upon the intercession of the *padre* who was accompanying the army, he was sent as a convict to the mines of Nueva Vizcaya: the Indians surrendered him, it is stated, saying that he had been the cause of the trouble. The prisoners, in part, were allowed to go back to Jemez and build on the old site, in the valley, if they would promise to aid in the wars when needed." (Their wives and children, however, were not given back till after the capture of San Ildefonso, September 13, 1694.)

"After the capture of the Jemez Governor, Vargas recovered the mortal remains of the martyred *padre*, Juan de Jesus, and on August 11th following he interred them at Santa Fe."

On June 4, 1696, the Jemez again rose in rebellion and killed their missionary, Fray Francisco de Jesus Maria Casanes. They then fled to the mesas where they constructed temporary pueblos. They were here joined by some Zuñi, Acoma, and Navajo allies. They then waged war against their old enemies, the San Felipe, Santa Ana, and Sia people, but in June of that same year they were crushingly defeated in San Diego Canyon by a detachment of Spaniards from Bernalillo and Sia with the loss of thirty men, eight of whom were Acoma. The defeated Jemez this time forever abandoned the pueblos of San Diego and San Juan de Los Jemez and fled to the Navajo country, where they remained several years. They then returned about 1705, and constructed the present village, which they call Walatoa, "Village of the Bear."

Their remaining history, in brief, is as follows: In 1709 and in 1714 they were raided by their former friends, the Navajos. The Utes attacked the pueblo in 1724. In 1728, 108 of the inhabitants died of pestilence. In 1780-81, and also in 1898, the village suffered terribly from the ravages of smallpox, 63 dying in one week in 1898. In 1750 the pueblo had only 574 inhabitants, and even as late as 1890 it had less than 430; but it now numbers more than 600, as against Benavides' estimate of 3,000 in 1630.

To-day the Jemez village is the seat of both a Presbyterian mission and the Catholic mission of San Diego de Jemez. It also has a good school, and one or more stores. It is surrounded by orchards and fields, and its people are happy and prosperous.

REGIONAL NOTES ON SPECIMENS OF PRIMITIVE COPPER CRAFT

BY FRANK EAMES

In the region of the Thousand Islands, either upon the islands or the mainland, and north of the international boundary between Kingston and Brockville, crude specimens have been found of primitive ornament as well as tools and weapons fashioned out of copper. With a slight digression these notes concern their location, or sites of discovery, which have been made during some fifty years by various individuals, and the objects themselves have been, in most instances, gathered in for safe keeping.

My digression shall be brief.

As soon as reason delivers from the inventive faculties of man a knowledge of the hardening of metals, those inseparable twins—Progress and Development—emerge from their age-long darkness to greet the dawn, when crude embellishments are superseded by the birth of Art, and a steady trend toward the goal of greater perfection in all things becomes apparent, for civilization functions almost coeval with this discovery, which is so pre-eminently essential to its needs.

What may very properly be termed debatable is the query: "Since the North American aborigine had not discovered means other than physical force whereby to work his copper, would he, if nature had afforded him tin, have proven equal to his Central American kinsmen in the art of metallurgy?"

His ancient fires afford no evidence of slag, so he could not have conceived, up to the period of discovery, any idea of forced draft as applied to the extraction of minerals. He tried, according to recorded evidence, to melt his ore, and failed. His Central American brother built his fires on the hilltops and carried his metallic ores there to their "Huaira," tubular in shape, about a yard wide at the base, but expanding in diameter towards the top, and these were set up on the higher slopes of the hills, where they caught the evening breeze, which blows with great force and regularity. Holes were pierced to admit the draught, and in front of each hole was a small shelf, on which a fire was lit to warm the air before it entered the furnace. The ore and fuel were placed inside, and the molten metal ran out into a clay receptacle at the base. These "Huaira" were used at the mines of Potosi well on into Spanish times, and Acosta writes: "There were in old times, upon the sides and tops of Potosi, above five thousand Guayras, which are small furnaces where they melt their metal. . . . at this day they have not above two thousand."*

In Central America, then, an incipient metallurgical age was in existence at the Columbian period, and it is well known that their artistry in the fashioning of metals for adornment and utility was most wonderful and remarkably beautiful. (See Joyce, page 209, *South American Archæology*.) What is worthy of our acknowledgment is the fact that the North American Indian did try to extricate himself from the stone tool and weapon state to one of metal, and it is to his crude artifacts, which have come to light during the past four or five decades, that we shall confine ourselves.

With only one or two items of new material not gathered into our provincial museum, let me commence with Wolfe Island, the Grande Isle of the French

*See Joyce 208-209, *South American Archæology*.



Native Copper Pendants and Beads.

Regime. This island township lies at the foot of Lake Ontario and within the confines of the County of Frontenac. A property known as the Pyke farm is situate partly in the sixth and partly in the seventh concessions; it is numbered lots 10 and 11 in the sixth, and lot 11 in the seventh concession, and across the farm a small creek drains into Granis Bay. It is situated on the south shore of the island, and about five or six miles in a south-westerly direction from Carleton island—often referred to as Isle aux Chevreuils in works covering the French regime.

This farm has been prolific in relics, a fact no doubt mainly due to the opening of mounds which formerly existed there. Part of these found their way to the Provincial Museum and they are illustrated in one of Dr. Boyle's early reports and likewise on page 89 in his "Primitive Man."

Some unique copper beads were found at this site and these will be referred to with the Tidd's Island discoveries. (See Figures 257 and 259, on page 89, Boyle's "Primitive Man.") Illustrated in the first report of Dr. David Boyle are three or four items of copper. Two of these are of the Pyke farm discovery

and are unique. One of these consists of a copper claw-shaped object, like an eagle claw, tapering and bent, the loop for attachment to a thong being formed by folding the metal. There was a copper pendant found which measures, according to Dr. Boyle's description, two inches in length and one inch in width at the widest part, in which a perforation has been made.

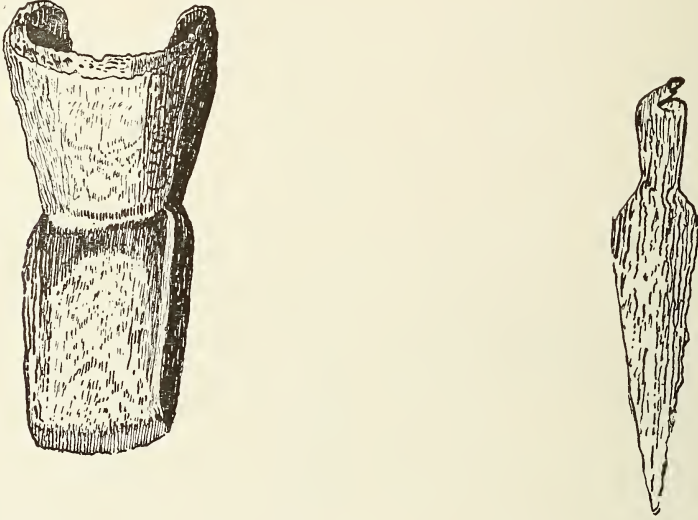


Fig 13 Brockville Copper Implements.



Fig 14 Brockville Copper Implements.

Two other specimens of copper have been discovered upon the island which are shown in Bulletin No. 55, New York State Museum, which deals with "Metallic Implements of the New York Indians." Figure 33, plate 8, described on page 34, as follows: "Figure 33 is another found on Wolfe Island, opposite Cape Vincent, N.Y., now in the collection of Dr. Getman, of Chaumont, N.Y." This is very similar in form to another found on the farm of Mr. Hugh Gray, but the socket is less perfect.

In the same work is another found on Point Alexander. It is thus referred to on page 26: "It is a fine copper celt from Point Alexander, Wolfe Island, north of Cape Vincent, N.Y. It is much more tapering than those described and is seven inches long. Though just north of our border, it was found by one of our citizens and is in the Richmond collection."

North of Wolfe Island, upon the main land opposite the head of Howe Island, lies Lot 17, Pittsburgh Township, 1st Concession, Frontenac County, owned by the late Mr. Daniel McLean. The pasture land of this farm is bounded by the St. Lawrence River; the situation is high and rocky, covered with hardwood and some evergreen. In a sand pocket, from which sand was being taken, Mr. McLean made one of the most interesting discoveries of this region; indeed, so far as copper artifacts are concerned it is the premier numerically. McLean showed the writer four specimens of copper artifacts and a quantity of beads. Another very fine axe, catalogue No. 28,400 from the McLean find, is now in the Ontario Provincial Museum. Mr. G. C. Wright, of Kingston, likewise secured from the McLean site either one or two axes and some copper beads, Mr. McLean showed the writer two copper axes, one copper needle and one arrowtip of copper. The axes were of the usual type as shown by the illustrations which show each item full size.

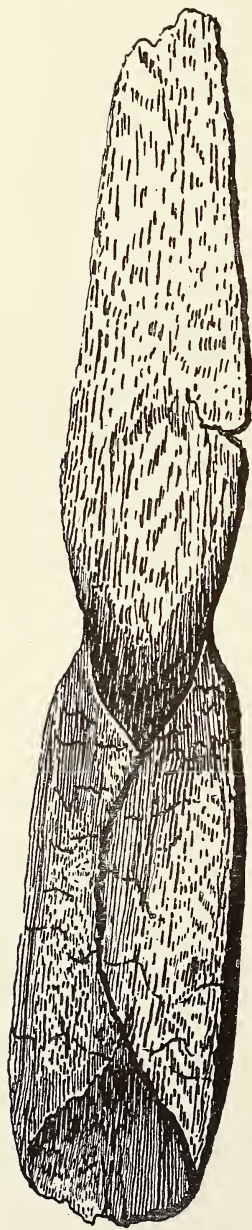
A feature of the McLean copper specimens was, that in all but one instance they lacked patination, as did the beads also. "McLean feared disease, and filed or scraped patination from implements and burned the beads." The axe in the museum is exceptionally well coated and is really the best axe I have seen from the McLean find (referred to as No. 28,400).

The writer, in 1910, discovered an arrow tip alongshore opposite the foot of Howe Island; it resembled the McLean arrowpoint very closely and was coated with a fine green patina.

In 1910 a copper arrow tip was found by myself along shore, in the County and Township of Leeds. The site faces the foot or eastern extremity of Howe, or Sir John's Island, (Isle Cauchois of the French). This location is a point which juts out from the north shore of the mainland about two miles west of Gananoque. The location is prominent and heavily wooded, and in the neighbourhood is what has been known to me as an Indian sepulchral mound, not yet disturbed, although some relics have come to light by erosion. The arrow tip resembled the one at McLean's very much, and was covered with a green patina.

In and around this last locality many items of interest have been observed, the most unique, apart from copper, being a pipe of soapstone, which was found entire and of graceful form. The late Mr. Harry Edwards, artist and illustrator, made many minor finds at his summer home, (Red Horse) which is located at the extremity of the point. Indian occupancy is everywhere in evidence in the section known as Lindsay's Point, which, by the way, was also the scene of Capt. Forsyth's landing, at the time of the invasion of 1812, on September the 29th. Mr. Lindsay, senior, some time deceased, found a sword in a tree butt, while clearing his land there, and the weapon is now in Toronto.

No. 113, in the Report of the late curator of the Provincial Museum, the esteemed Dr. David Boyle, to the Canadian Institute, 1886-7, depicts an axe of copper which was found, with many other objects of more than usual interest, in a mound on Tidd's Island; the length of this axe was $4\frac{1}{2}$ inches and width across the bitt $2\frac{1}{4}$ inches, with the form characteristic of nearly all that have been found. Dr. Boyle says, concerning some unique copper beads found in this site, and which in form resemble those located on the Pyke farm site: "They were lying on a piece of the original hide or leather to which they had been fastened and I was careful not to disturb them. They are made of leaf or beaten copper, rolled into their present shape. In length they measure from 1 inch down to $\frac{3}{4}$ of an inch, while their diameter varies from 3 to $\frac{5}{16}$ of an inch. The fine thongs by means of which they were bound to the hide are still adherent."



Gray Farm.



McLean Farm.



McLean Farm.



Copper Axe from Wolfe Island.



*Mound Axe of copper.
from
Tidd's Island.*



Copper Axe from Wolfe Island.

To the south-east of this island, or on the foot of it, another site of sepulchral origin still exists, but this has been partially removed, and during these operations a few specimens of copper were found in conjunction with the ordinary stone relics and some human remains. A feature of these remains was very noticeable—the teeth of the section of crania were worn remarkably flat and very smooth, as though the jaw (lower) had moved in a rotary motion during mastication. A portion of this mound is still intact, a fact due, no doubt, to the great oak tree which thrives upon it and wherein the roots have taken hold. This tree is upwards of three feet in diameter.

While digging in his garden some years ago, Mr. William Toner, of Gananoque, came across a crude copper instrument, and although he could offer no opinion as to its possible use, he said that it was large and very crudely formed of porous metal or native ore. This object subsequently disappeared, although it remained upon his premises sufficiently long to have been observed by others.

On the farm of Mr. Hugh Gray, which is Lot 4 in the 1st Concession of Landsdowne in the County of Leeds, a copper artifact, with folded socket, was found by himself. This he gave to an American professor, who spent his vacation season there very frequently. The sketch follows Mr. Gray's description of the specimen, which may be called a knife or spear, and may possibly have been utilized by its ancient owner as a general article of use. A great many objects of stone and chert have been found on this high, sandy location, near what is known locally as "Halstead's Bay" which is a wild, scenic spot of great beauty and grandeur, the rocky cliffs of the bay being well worthy of a visit. The place must have been a rare fish and game resort of the savage, and I have been informed by old residents of the vicinity that there were painted rocks of a genuine character in evidence here, in their day of the early Victorian period.

NEW ACCESSIONS TO MUSEUM

No. 41460.

Shows the appearance of the hollow side of a shell gorget. It is in an excellent state of preservation. This gorget is the only one preserved out of over a dozen located together on a site in Portland Township, Frontenac County. The others were damaged beyond use owing to the carelessness of the workmen who were doing the excavating.



Figure 41460—Diameter $5\frac{1}{4}$ inches.

An interesting feature is the fact that, up to the present time, all shell gorgets so far found in this Province, to the knowledge of the writer, are made from the outer coil or body-whorl of *busycon perversum*. This gorget is made from *placopecten magellanicus* "Gmelin". The dotted line shows that part of the shell removed in the finishing.

No. 41445.

This illustration shows the form of a turtle, but unfortunately it is in an unfinished condition, yet shows very plainly the method used or about to be executed. It is very well chipped or flaked into almost perfect shape. The



Figure 41445—Length $6\frac{1}{4}$ inches.



Figure 39438—Full size.

head, neck, mouth and eyes are reduced to a nearly finished state by the picking process, and are slightly polished. It is made of limestone and was found in Hastings County, Ont.

* * *

No. 39438.

This curved chert implement was discovered in Wellington Township, Prince Edward County. It is not a common type, and rarely found in Ontario.

It is made of a brownish grey chert, both edges are quite sharp, well flaked or chipped, and does not indicate that the tool had been severely treated. The use of these objects is rather problematical.

* * *

No. 41447.

Illustrates one of the ordinary large stone mortars found generally throughout this Province, and common in the counties east of here.



Figure 41447—Diameter $7\frac{1}{2}$ inches.

No. 41448

This specimen, from Napanee, is one of the incomprehensibles. The material is limestone, with quartz crystals and fossil forms embedded in it. It is cone shape, $4\frac{1}{2}$ in diameter at the base, tapering upwards to 9 inches in height. The chipping shows that the flakes have come off in the form of the outer side of the embedded fossils. It has been slightly picked all over, after the chipping process.

The peculiar and interesting part of this object is the bottom, which is perfectly flat and polished. It is so flat and true that it will lie snug from edge to edge on a piece of half-inch plate glass. If it had been used as a pestle, the outer edge would show wear and be rounded.



Figure 41448.

No. 41798.

This specimen is one of many large-flaked, quartz implements found in Simcoe County. It is too large and too broadly shaped at the point, to be used as a spear, and the wrong shape to be used as an axe. It strongly resembles specimens found to the south, that have been formed for agricultural purposes. It was found on the Newton site (St. Ignace), Lot 11, Concession 6, Tay Township, Simcoe County, and presented to the Museum by Miss Rowe.

* * *

No. 41628.

This gouge and adze implement, from Orillia Township, Simcoe County, is made of Huronian slate, $13\frac{1}{2}$ inches long, $2\frac{1}{2}$ inches wide, $1\frac{3}{8}$ inches thick.

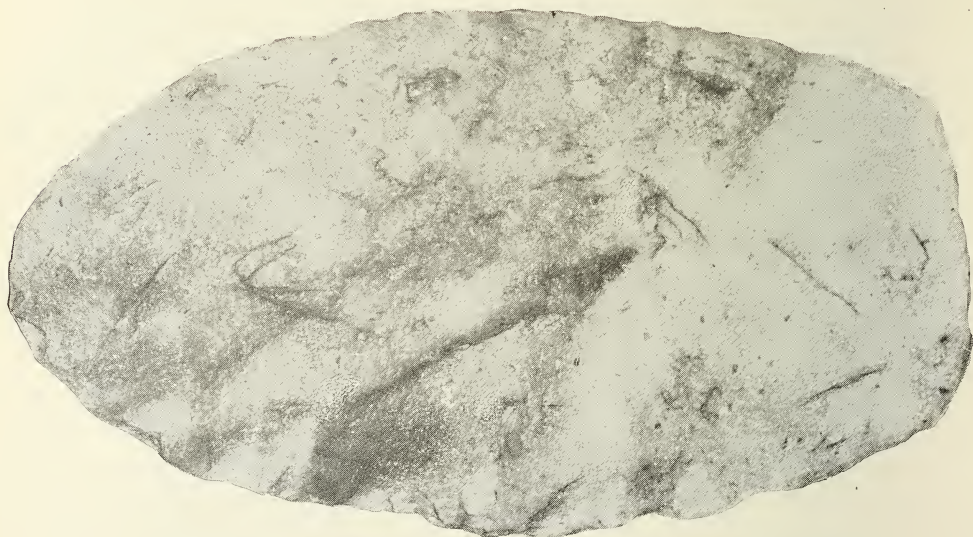


Figure 41798—Full size.

It is well-finished and shows excellent workmanship. The lip of the gouge end is slightly damaged. The fracture is new, so must have occurred since its discovery, either by accident, or as the result of someone attempting to use it.

This is a fine example of the gouge and adze type of implement or tool. They are less frequently met with than are axes and gouges. It is by far the finest specimen of this class in the museum.

* * *

No. 41453.

This banner stone of Huronian slate is from Medonte Township, Simcoe County. This specimen is perfectly straight and flat, from point to point, on the lower edge. The upper edge is crescent shape. The hole is $\frac{1}{2}$ inch in diameter and countersunk for $\frac{1}{4}$ inch on the flat edge.



Figure 41628.



Figure 41453—Full size.

No. 41626.

The specimen here illustrated, from Medonte Township, Simcoe County, is less finely finished than are most objects of this class. It is not what could be termed a good specimen. The flanges or wings are too thick and not uniform. It also lacks the sharp rise or ridge, running parallel with the hole, which is usually present. The material is slate, but the veining is not as distinct as on many pieces of this type.



Figure 41626—Full size.

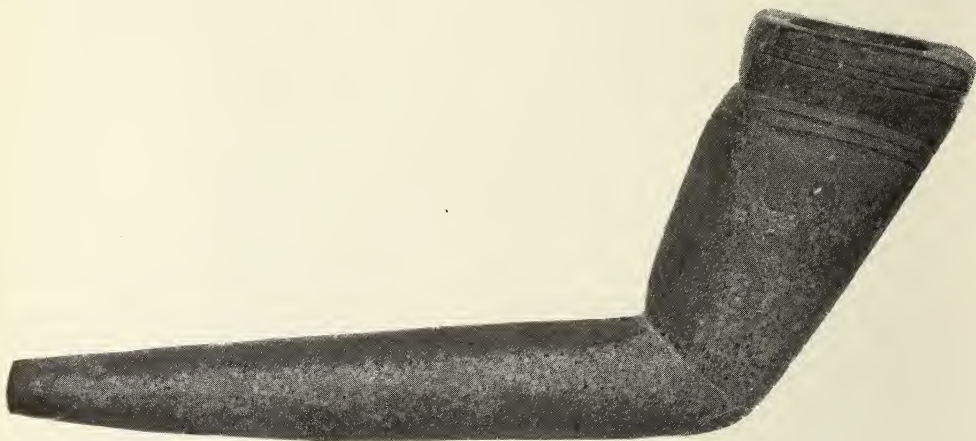


Figure 41466—Full size.

No. 41466.

This pipe, made of limestone, was plowed up in a field on the Napanee River, in Ernesttown Township, Lennox County. It is unusual in shape and, I might say, workmanship. The top of the bowl is oblong 1 inch by $1\frac{1}{4}$ inches, with sharp, square corners downwards for $\frac{1}{2}$ inch; from there to the base of the bowl it is round on the two sides and back, leaving the front, from top to bottom, flat, with slightly rounded corners.

The writer has no reason to doubt the authenticity of this find, but cannot help but feel that, if this specimen is of Indian origin, the maker must have been influenced by the white man in his design and workmanship.

* * *

No. 41716.

This pipe, from Orillia Township, Simcoe County, is perfectly circular in form, made of steatite, without chip or flaw, and is in a highly polished state.



Figure 41716—Full size.



Figure 41538—Full size.

On comparing this specimen with many others of similar shape made of the same material, we find all have the hole bored through at the base of the bowl, but in some cases in the opposite direction.

* * *

No. 41538.

This illustrates a neatly made and well-finished pipe from Medonte Township, Simcoe County. It is of light grey limestone. The top is oblong with corners nearly at right angles. The bowl is somewhat oval, with the base or bottom perfectly flat for $\frac{3}{4}$ of an inch in diameter.

* * *

No. 41732.

Clay pipe bowl from Medonte Township, Simcoe County. This is one of the most remarkable clay pipes ever found in this Province, chiefly on account of the size. It is by far the largest on record. In design it resembles very closely

effigy pipe No. 41546, in this Report. The opposite side to the view in this illustration is badly fractured, and missing, as also are parts of the head and stem. When complete, it must have been extremely heavy. In its present state it weighs nearly one pound.



Figure 41732—Full size.

No. 41548.

Clay pipe bowl found in Medonte Township, Simcoe County. It may be taken as a typical illustration of what, from the frequency of its appearance in Simcoe County, and the Georgian Bay district, is sometimes spoken of as "The Huron Pipe", although they are occasionally found elsewhere in Ontario.

Out of a collection in the Museum of over a hundred specimens of this flanged, or trumpet-mouthed type, this is the only one which is perfectly flat across the entire top of the bowl.

* * *

No. 41546—Plate I.

Clay pipe bowl from Medonte Township, Simcoe County. This is a type which appears to have been a favourite with the Indians who inhabited this locality. In this, as in others of its kind, the right arm extends to the face.

No. 41547—Plate I.

This pipe bowl is also from Medonte Township, Simcoe County, and is very similar, but in this specimen both arms are extended to the face.

* * *

No. 41717—Plate I.

This pipe from Orillia Township, Simcoe County, represents an almost perfect specimen of a clay effigy pipe. It is well modelled, correct in outline,



Figure 41548—Full size.

figure well-formed, stem nicely rounded. There is no attempt to form lips, toes or fingers. It appears to have been better burnt than is usual, and looks as if it had undergone long usage and been well cared for.

* * *

No. 41730—Plate I.

This clay pipe bowl from Orillia Township, Simcoe County, is in two pieces. It is a very fair imitation of a bird of prey (probably an eagle). Unfortunately the break at the base of the bowl prevents any certainty as to how the stem pointed. Judging from other specimens of a similar kind in the museum from other townships adjacent in the same county, it more than likely pointed in the same direction as the beak.

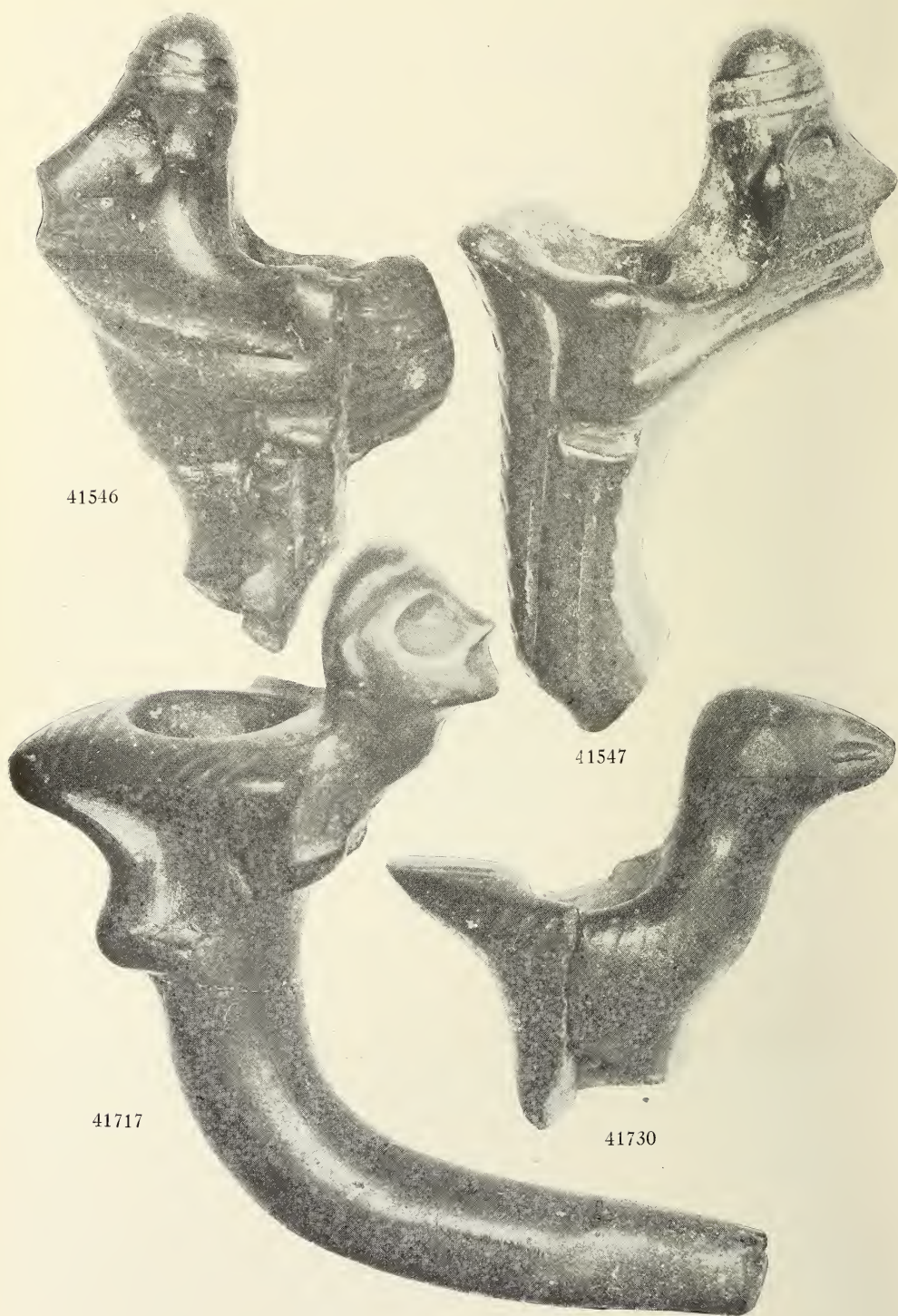


PLATE 1—Full size.

Figure No. 41540 and Figure No. 41545—Clay pipe bowls, and Figure No. 41543, Plate II, complete clay pipe, are from Orillia Township, Simcoe County.

These three specimens resemble one another so closely in design, colour and material, that one can not help but think that they were made by the same person, and at the same time.



41540



41545



41543

PLATE II— Full size.

The surface of these pipes is terra-cotta in colour, and very coarse, in fact, much like the texture of coarse sandstone. Under the surface the material is dark grey in colour.

Probably in no part of Ontario are well-finished archæological specimens more plentiful than in Simcoe County, therefore the finding of these specimens is unusual.

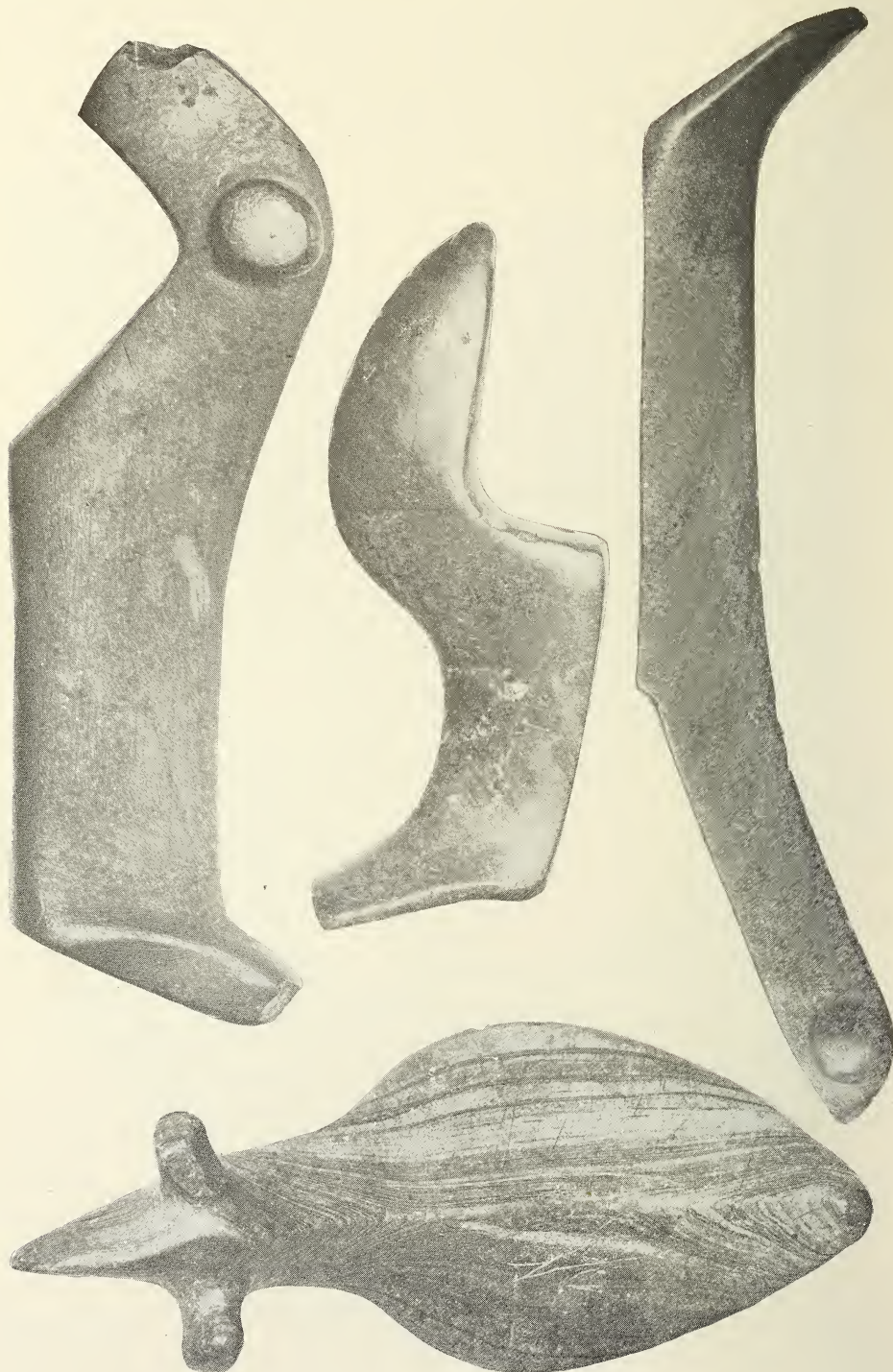


PLATE III—Full size.

Figure 41627.

Figure 41451.

Figure 41452.

No. 41627—Plate III.

This bird amulet is from Medonte Township, Simcoe County. It is made of dark slate slightly veined. It has the usual flange tail, and button-like eyes protruding about $\frac{3}{16}$ of an inch. It lacks the "fore and aft" hole that is nearly always present in specimens of this type.

* * *

No. 41451—Plate III.

It is a very well-made amulet from Richmond Township, Lennox County. It is of Huronian slate. The head or fore part of the body is discoloured, most likely by iron rust.

* * *

No. 41452—Plate III.

This bird amulet is made of Huronian slate, and was found under six feet of earth in a railway cutting near North Bay, Nipissing District. As a rule bird amulets are found disassociated from other material; this is the first one the writer has record of having been found so far north in this Province. No other archæological specimens were found with it.

* * *

No. 41325—Plate III.

An exceedingly well-made amulet from the camping ground, East Trail Puslinch Township. It is made in the form of a bird which, from the number of similar specimens, has given the name to this class. The eyes are represented by the two button-like protrusions, not round but oblong in shape. This specimen is made of Huronian slate, considerably weathered, no doubt by exposure, to a light drab in colour; otherwise it is in perfect condition. In the museum are ten others of this type from different parts of the Province, namely, Norfolk, Brant, McGillivray, Thorndale, Cayuga, Oneida, Malahide, East Williams, Cardoe, Middlesex Townships.

* * *

Figure (a) Plate IV is an excellent example of a bar amulet. It is made of nicely veined Huronian slate, well-shaped, highly polished and in as good condition as the day it was made.

Figure (b) Plate IV. This illustration of a bird amulet, from Norfolk County, is that of a very interesting, but roughly made, specimen.

As a rule, bird amulets, when found are in a good state of preservation. This short, stubby amulet has the appearance of being the forepart of a larger specimen that probably met with an accident, and which an attempt was made to remodel. The fore holes show more wear, and the aft holes are of a different size, and might have been drilled at a different time.



PLATE IV—Full size.

Figure B.
Figure D.

Figure A.

Figure C.
Figure F.



Figures 41585 to 41593.

PLATE V—Full size.

Figures 41585 to 41593, Plate V, illustrates some of the various types of clay human heads collected by Clayton W. Wells, of Waterloo, Ont., at San Juan, Teotihuacan, Mexico, and presented to this Museum.

Figure (c) Plate IV. Many specimens of this kind owe their shape to the natural forms of the material when found.

This gorget or pendant, from Norfolk County has been worked to a thickness of about $\frac{1}{8}$ of an inch, and is almost a perfect oval, while the edges are well rounded and smooth. Note position of the two holes.

Figure (d) Plate IV. This gracefully formed gorget is from Norfolk County. It is made of slate, and with the exception of a few scratches on the surface of one side, it is perfect. The holes exhibit no signs of wear.

Figure (e) Plate IV. There can be little doubt that this gorget was shaped from a thin piece of Huronian slate as found. The upper right and lower left hand corners are twisted upwards. The upper left and lower right, downwards. It is a well-shaped specimen and in a good state of preservation.

Specimens (a), (b), (c), (d) and (e) on Plate IV are from the M. M. Smith collection. They are fairly representative types of Indian artifacts found in the County of Norfolk.

SELECTIONS

"Councils are a natural feature of human society. In a single family, living alone, the father may often assume all responsibility, but more commonly he will advise with the wife. Where two or more families are associated in one place, mutual consultations are the result. Make the families a hundred, and a few will represent the rest as a matter of convenience. Out of a great increase come courts, parliaments and senates. Even if the chief man of all becomes autocratic, he would still practically have a council for advice. The aborigines of the northern United States may sometimes have had absolute chiefs, but their power had no wide extent. In the main, each organization was an oligarchy where a few ruled the tribe or nation. Some chiefs often had executive power, but most acts were those of a council. In some cases this had stated meetings, as with the Iroquois, but it could be called to consider special business. For such calls wampum was used, with a tally stick attached to fix the date. The simple tribal council might do little to develop statesmanship, but Iroquois sagacity and eloquence were largely due to the annual or more frequent meetings of their five divisions, and the increasing outlook coming from these. When councils with the French, English and Dutch became frequent, there was a greater stimulus, and when distant tribes came to seek their favour or pay them tribute, they would not fail to become lofty in their bearing and farseeing in their plans.

While the great council of the Iroquois met periodically it was often summoned in extra session for special purposes. To obviate too frequent calls, they had the expedient of delegating powers. One might speak for another in councils, or sometimes the Onondagas might act for the whole. Local affairs were left to national councils as in our general and state governments, those of general importance going to the grand council. In the latter case, the Onondagas, or others who might be present, sometimes held a preliminary meeting with messengers or ambassadors, not as a matter of formal business; but to learn the business, so as to be better prepared when the council assembled. Sometimes ambassadors consulted with a prominent chief, so that he might know the matter exactly, and guard against misunderstandings. It was no uncommon thing to secure his favour and aid by timely gifts. In such a case he was understood to be their representative and speaker. This the council failed not to remember."

WILLIAM M. BEAUCHAMP.

* * *

"The warriors likewise consult together, on what relates to their particular province, but can conclude nothing of importance which concerns the nation or town; all being subject to the examination and control of the council of elders who judge in the last resource. It must be acknowledged, that proceedings are carried on in these assemblies with a wisdom and a coolness, and a knowledge of affairs, and I may add generally with a probity, which would have done honour to the areopagus of Athens, or to the senate of Rome, in the most glorious days of those republics; the reason of this is, that nothing is resolved upon with precipitation; and that those violent passions, which have so much disgraced the politics even of Christians, have never prevailed amongst the Indians over the public good. . . . What is certain, is that our Indians are eternally negotiating, and have always some affairs or other on the tapis; such as the concluding or

renewing of treaties, offers of service, mutual civilities, making alliances, invitations to become parties in a war, and lastly, compliments of condolence on the death of some chief or considerable person. All this is performed with a dignity, an attention, and I may add, with a capacity equal to the most important affairs, and theirs are sometimes of greater consequence than they seem to be; for those, who are deputed for this purpose, have commonly secret instructions."

CHARLEVOIX.

* * *

"Aboriginal man was a practical lithologist. Unacquainted with any method of reducing ores, he was unable to avail himself of the harder metals, and consequently was compelled to utilize some form of stone in the manufacture of implements intended for ordinary use. The glacial drift, covering three-fourths of the state, furnished an abundance of material for axes, pestles, celts, and other utensils required for rough work; but, while quartzite, senite, and diorite are well adapted for making any tool or weapon which must be both hard and tough, they are unsuitable for use when a keen cutting edge is necessary. For the latter purpose nothing else at the command of the ancient artificer was so suitable as the different varieties of chalcedony. Obsidian and the various forms of agate, so plentifully at the command of Indians in the extreme west, could not be obtained by the pre-historic inhabitants of the Ohio Valley, who were, therefore, forced to adopt the flint, hornstone, chert and chalcedony found nearer home. These occur in quantity from central Ohio eastward, generally imbedded in limestone, but sometimes replacing that rock to a small extent. Many of these deposits contain stone that is coarse, impure, of uneven texture, or otherwise unsuitable for the needs of the primitive hunter or warrior. Direct exposure to atmospheric agencies also detracts from its availability, the manner of cleavage being so altered that the stone no longer splits into conchoidal flakes when struck, but shatters or breaks into irregular fragments. Thus, while a small, sharp-pointed fragment of stone, such as could be picked up almost anywhere, might be serviceable for an arrow-head, the requirements of a manufacturer of finer flint implements were more difficult to meet. He must have had a stone very hard and compact, of homogeneous texture, free from any admixture of foreign material, with a definite line of fracture that could be determined beforehand, and covered by a stratum of earth or rock which would prevent deterioration by weathering; at the same time the overlying mass must not be of such depth or solidity as to prevent convenient access to the desired material."

GERARD FOWKE.

* * *

"It is not positively known whether or not tuberculosis existed among the natives of this continent before the advent of the whites. That it was rare, if it did exist, may be judged from the following indications: (1) No reference to the prevalence of this disease among the Indians is made by the writers who reported on the period of the earliest contact of the whites with the various tribes. (2) There are to this day among the Indians a scarcity of remedies and a lack of specialized forms of treatment for this disease. (3) In many tribes the testimony of the old Indians is to the effect that diseases of the kind were unknown or but seldom seen among them in their early days, or in the still earlier times of which information had come down to them. (4) The old men and women in

many of the tribes are remarkably free from signs of tuberculosis of the lymph nodes and bones. (5) The whites who have been long in contact with the Indians, particularly in the southwest, all speak of the spread of the disease within their memory, while the observations of explorers and men of science indicate a progressive decrease in most localities as we recede into the past. (6) As yet no bones of undoubtedly pre-Columbian origin have been found that show tuberculous lesions, and such lesions are very rare in Indian bones dating from the period of the earliest contact with the whites. (7) The Indian presents everywhere a greater susceptibility to the disease than the white man; this means a lesser immunization of his system, indicating the more recent introduction of the infection into his race. (8) It is to be assumed on purely logical grounds that the disease must have been much less frequent among the Indians in former times when they lived a more natural and active life, were better inured to hardships, and, with exception of particular localities and periods, were better provided with suitable food."

ALES. HRDLICKA.

* * *

"Hunterman carves images of various objects in wood, shell, bone, and stone; he also moulds such forms in clay. This is the first form of graphic art as discovered in ethnology, which is the science of tribal culture. Now, there is a special motive in this stage of society urging men to excellence in primitive sculpture. Much of the time of wildwood men, or men of the hunter stage, is devoted to religious activities. Dancing is always a religious activity with primitive men, and it is the primeval system of worship. But to this element another is added, that of representing to the gods the desires of men; for this purpose an elaborate system of representation is developed. The gods worshipped are the animals, but all things known to wildwood men are animals. The celestial bodies are animals traveling in a path along the firmament, from east to west, where they turn again to find their way underground to the east. All rocks are animals fixed to the earth by magic or scattered loosely upon the earth, because, since they are asleep, their ghosts have departed, for that is the theory of sylvan life. Trees and smaller plants are animals fixed to the earth by necromancy. Clouds are animals, streams are animals, seas are animals, and the clouds are ever descending upon the earth and migrating by streams to the sea, for every drop of water is an animal."

J. W. POWELL, B.A.E.

* * *

"In their songs, they praise not only their gods and heroes but also one another, not sparing the praise and lavishing it on those present, who, in their opinion, deserve it. He who is thus praised responds with a cry of thanks when he hears his name mentioned.

They rail at one another with even greater zest, and succeed in this wonderfully. The dancer, on such occasion, takes him, against whom he has a grudge, by the hand and puts him in the midst of the assembly, the culprit obeying without resistance. Meanwhile the dancer continues to sing, and lets fly from time to time some satirical shaft at the victim, who listens to him without saying anything. It is a real school for witticisms, fine irony, playful jokes and biting sarcasm, seasoned with true humour. At each witty remark there arise loud

shouts of laughter from all the spectators, who put life into this sport and often oblige the culprit to flinch under it, enveloping his head in his blanket. But he is not "through" for all that; the other, after having ridiculed him to the limit, puts the crowning disgrace on him by covering his head with ashes. It is an unheard of thing for anyone to get angry at all that is said to him, or to take offence; it is, on the contrary, an exercise of very great pleasure, where each has his turn, and where he who has been patient recoups himself with interest at the expense of his antagonist.

I have been assured that oftentimes the young people, for pure diversion, arrange themselves in two long rows and then proceed to tell their faults to one another without stint, enough to make one's sides split with laughter, until one of the opposing adversaries gives in, knowing nothing more to say, and confesses himself beaten.

It is without doubt from this custom, which the Satyrs of old had, and which our savages of to-day have, that the name "satire" was given to all biting and sarcastic sayings.

Athénée seems to depict for us this dance of our savages by another of which he speaks in which they threw flour. A savage, wishing to "brand" a French officer of some importance (who had been guilty of some bad conduct on one occasion), wishing, besides, to show some respect for his rank, took some flour instead of ashes and covered his head with it. There are several kinds of such dancing, distinguished from one another rather by the subject and motive than by the time of the regulated steps; but I must not omit one circumstance, because some trace of it still survives amongst us: viz., he who is dancing, proceeds to give a present to him whom he invites to dance after him; that is to say, he makes him a present to induce him to respond to his invitation, and this continues from one to the other, each making a present, according to his taste, to him whom he invites.

During these singing festivities they often make distribution of tobacco and other things to those who are invited. They have another kind of dance which is common both to the men and the women; as it is very different from the preceding dances, they do not make use of it in their singing festivals. The "shamans" (medicine-men), often order it as a religious act for the healing of the sick, though it is also a pure exercise for relaxation, customary in the fêtes and village ceremonials. The following is pretty nearly the order of events: A message is sent early to all the huts to warn them for this ceremony, and each hut sends a few people, either men or women, who deck themselves out in all their finery to go and play their parts. All repair, at the hour resolved upon (of which they are informed by a public crier) either to a council-hut or some place prepared for this purpose. In the middle of the place, or hut, they erect a small platform, where they put a little bench for the singers who are to put life into the dance. One holds a drum, another a tambourine, another a horn, and they sing to the accompaniment of the sound of these instruments, which is further increased by the spectators, who strike with small sticks upon kettles or slabs of bark which they have in front of them.

The dancers turn in a kind of round dance, but without holding one another by the hands as is the custom in Europe. Each of them makes different figures with feet and hands, as it pleases him, and although all the movements are absolutely different, yet no one loses the time. Those who are cleverest at varying their postures and giving themselves more action are considered the best dancers.

The dance is composed of several repetitions, each lasting until loss of

breath, when, after a few moments' rest, they begin another one. Nothing can be more active than all these movements. Soon they are bathed in perspiration, and one would say, to look at them, that they were a band of lunatics. And what still further fatigues them is that they follow with voice as well as action the voices of the singers, uttering continual cries of *he he* to the end of each repetition, which is terminated by a general *ouch* in a higher pitch, expressing approbation apparently, at the success of the repetition."

LAFITAU,

Translated by E. O. Mitchell.

* * *

"I spoke also of the earthen dishes or bowls in which these viands were served out; they are a familiar part of the culinary furniture of every Mandan lodge, and are manufactured by the women of this tribe in great quantities, and modeled into a thousand forms and tastes. They are made by the hands of the women, from a tough black clay, and baked in kilns which are made for the purpose, and are nearly equal in hardness to our own manufacture of pottery, though they have not yet got the art of glazing, which would be to them a most valuable secret. They make them so strong and serviceable, however, that they hang them over the fire as we do our iron pots, and boil their meat in them with perfect success. I have seen some few specimens of such manufacture, which have been dug up in Indian mounds and tombs in the Southern and Middle States, placed in our Eastern museums, and looked upon as a great wonder, when here this novelty is at once done away with, and the whole mystery; where women can be seen handling and using them by hundreds, and they can be seen every day in the summer also, molding them into many fanciful forms and passing them through the kiln where they are hardened."

CATLIN.

* * *

"Scientific research in the domain of American archaeology did not begin until well along in the nineteenth century, and for a long time the meager disquisitions respecting the remains of antiquity were coloured by speculative interpretations and handicapped by the point of view imposed by Old World conditions. Gradually, however, archaeologists have broken away from the thrall of the past and have exposed many of the fallacies which had grown into settled beliefs, and now the records of pre-historic times are being interpreted in the light of their own testimony. The public, however, is slow to follow and the cloud is not fully lifted from the popular mind, which seems prone, perhaps from long habit, to find error more fascinating than truth.

Among the fallacies which early took hold of the popular mind, appearing everywhere in the older literature, are those of the presence in America of civilized pre-Indian populations. The mound builders, so-called, were supposed to have reached a high stage of culture and to have disappeared completely as a race, a conclusion reached after superficial examination of the monumental remains of the Mississippi Valley. This idea has held with great tenacity notwithstanding the facts that many articles of European provenance are found in the mounds as original inclusions, indicating continuance of construction into

post-Columbian times, and that the aborigines in various parts of the American Continent, as in Mexico, Central America, and Peru, when first encountered by the Spanish invaders, were occupying a culture stage far in advance of anything suggested by the antiquities of the Mississippi Valley.

A fallacy similar to that regarding the mound builders fastened itself upon the ancient cliff dwellers of the arid region when traces of their interesting culture first came to light, but more recent investigation has shown that the ancient occupants of the region who built and dug their dwellings in the cliffs were in general the immediate ancestors of the Pueblo tribes which occupy the same region to-day."

W. H. HOLMES, B.A.E.

NEW MATERIAL

PROCURED FROM WALTER B. CLARK, ODESSA, ONTARIO.

- 41378—41430—Adzes, Ernesttown Tp., Lennox Co.
- 41431—41440—Gouges, Ernesttown Tp., Lennox Co.
- 41441—41442—Iron tomahawks, Ernesttown Tp., Lennox Co.
- 41443—Iron Tomahawk (mounted), Ernesttown Tp., Lennox Co.
- 41444—Hammer stone, Ernesttown Tp., Lennox Co.
- 41445—Turtle (chert), Hastings Co.
- 41446—Large grooved hammer stone, Northwest Territories.
- 41447—Mortar, Ernesttown Tp., Lennox Co.
- 41448—Pestle, Ernesttown Tp., Lennox Co.
- 41449—Pestle, (20 inches long), Ernesttown Tp., Lennox Co.
- 41450—Pestle (20½ inches long), Ernesttown Tp., Lennox Co.
- 41451—Bird amulet, Richmond Tp.
- 41452—Bird amulet, near North Bay, Nipissing district.
- 41453—Banner stone, Napanee.
- 41454—Gorget, near Napanee River, Portland Tp., Frontenac Co.
- 41455—Gorget, Ernesttown Tp., Lennox Co.
- 41456—41457—Gorget, Ernesttown Tp., Lennox Co.
- 41458—41459—Fragments of gorgets, Ernesttown Tp., Lennox Co.
- 41460—Large shell gorget, Portland Tp., Frontenac Co.
- 41461—41463—Horn awls or chisels, Portland Tp., Frontenac Co.
- 41464—Fragment of stone pipe, Ernesttown Tp., Lennox Co.
- 41465—Fragment of stone pipe, Portland Tp., Frontenac Co.
- 41466—Stone pipe, ploughed up near Napanee River, in Ernesttown Tp., Lennox Co.
- 41467—Bone comb, Alaska.
- 41468—Large quartz spear-head, Ernesttown Tp., Lennox Co.
- 41469—41521—Arrow-heads, Ernesttown Tp., Lennox Co.
- 41522—Chert spear-head, Ernesttown Tp., Lennox Co.
- 41523—41525—Slate arrow-heads, Ernesttown Tp., Lennox Co.
- 41526—Chert Scraper, Ernesttown Tp., Lennox Co.
- 41527—Nine gun flints, Ernesttown Tp., Lennox Co.
- 41528—Clay disc, Ernesttown Tp., Lennox Co.
- 41529—Sandstone implement, Portland Tp., Frontenac Co.
- 41530—41532—Fragments of gorgets, Portland Tp., Frontenac Co.
- 41533—Fragments of pottery, Ernesttown Tp., Lennox Co.
- 41534—Fourteen shell beads, Ernesttown Tp., Lennox Co.
- 41535—Four copper beads, Ernesttown Tp., Lennox Co.
- 41536—Three brass beads, one stone bead, Portland Tp., Frontenac Co.

PROCURED FROM MRS. J. B. WALLACE, ORILLIA, ONT.

- 41537—Stone pipe, Bass Lake, N. Orillia Tp., Simcoe Co.
- 41538—41539—Stone pipes, Medonte Tp., Simcoe Co.
- 41540—41542—Clay pipe bowls, Medonte Tp., Simcoe Co.
- 41543—Clay pipe, Orillia Tp., Simcoe Co.
- 41544—Clay pipe bowl, Orillia Tp., Simcoe Co.
- 41545—Clay pipe bowl, Orillia Tp., Simcoe Co.
- 41546—41549—Clay pipe bowls, Medonte Tp., Simcoe Co.
- 41550—Clay pipe bowl, Orillia Tp., Simcoe Co.
- 41551—41554—Clay pipe stems, Medonte Tp., Simcoe Co.
- 41555—Stone pipe stem, Medonte Tp., Simcoe Co.
- 41556—Catlinite pipe (inlaid).

GIFT OF J. C. WORDEN, TORONTO, ONTARIO.

- 41557—Beaded belt, Northwest Territories.

GIFT OF JAS. MCPHERSON, DUNDALK, ONTARIO.

- 41558—Stone axe, Lot 16, Con. 7, Glanford Tp., Wentworth Co.
- 41559—Arrow-head, Lot 38, Con. 9, Proton Tp., Grey Co.
- 41560—Pair of moccasins, Dakota, U.S.A.

GIFT OF FRANK EAMES, GANANOQUE, ONTARIO.

- 41561—Stone tube, Northern New York State, U.S.A.
- 41562—Gorget, Northern New York State, U.S.A.

GIFT OF DR. J. E. MCGARVIN, MEXICO CITY, MEXICO.

- 41563—Clay candle-holders, Mexico.
 41564-41568—Clay faces, Mexico.
 41569—Arrow-head, Mexico.
 41570-41571—Obsidian arrow-heads, Mexico.

GIFT OF BERTRAND BEER, NEW ORLEANS, LA., U.S.A.

- 41572—Arrow-head, Mound near Mississippi, U.S.A.

- 41573—Iron tomahawk, Lot I, Range 2, Clarendon Tp., Frontenac. Co. Found about 1900.

GIFT OF JAMES MCPHERSON, DUNDALK, ONTARIO.

- 41574-41575—Axes or adzes.

GIFT OF WILLIAM A. ROSS, ST. ALBANS, VERMONT, U.S.A.

- 41576-41578—Chert specimens, Lake Champlain, Vermont, U.S.A.

GIFT OF F. D. MCLENNAN, CORNWALL, ONTARIO.

- 41579—Stone chisel, Lot 13, Con. 3, Charlottenburg Tp.

GIFT OF FRANK EAMES, GANANOQUE, ONTARIO.

- 41580—Bullet mould.
 41581—Bullet mould (brass).
 41582—Boomerang, Australia.
 41583—Skin, with bead work.
 41584—Scale.

GIFT OF CLAYTON W. WELLS, WATERLOO, ONTARIO.

- 41585-41594—Human heads (clay), Village of San Juan, Teotihuacan, Mexico.
 41595-41603—Fragments of pottery, Village of San Juan, Teotihuacan, Mexico.
 41604-41609—Candle-sticks (clay), Village of San Juan, Teotihuacan, Mexico.
 41610-41624—Obsidian specimens, Village of San Juan, Teotihuacan, Mexico.

GIFT OF WALTER B. CLARK, ODESSA, ONTARIO.

- 41625—Discoidal stone, Ernesttown Tp., Lennox Co.

PROCURED FROM MRS. J. P. SECORD, ORILLIA, ONTARIO.

- 41626—Banner stone, Medonte Tp., Simcoe Co.
 41627—Bird amulet, Medonte Tp., Simcoe Co.
 41628-41629—Gouges, Orillia Tp., Simcoe Co.
 41630-41632—Stone discs, Orillia Tp., Simcoe Co.
 41633—Bone disc, Orillia Tp., Simcoe Co.
 41634-41637—Clay discs, Medonte Tp., Simcoe Co.
 41638—Stone disc, Medonte Tp., Simcoe Co.
 41639-41644—Net sinkers, Orillia Tp., Simcoe Co.
 41645-41663—Axes or adzes, Orillia Tp., Simcoe Co.
 41664-41684—Axes or adzes, Medonte Tp., Simcoe Co.
 41685-41690—Iron tomahawks, Medonte Tp., Simcoe Co.
 41691-41696—Iron tomahawks, Orillia Tp., Simcoe Co.
 41697—Fragment of iron tomahawk, Orillia Tp., Simcoe Co.
 41698—Iron tomahawk, Medonte Tp., Simcoe Co.
 41699—Silver cross (double bar), Medonte Tp., Simcoe Co.
 41700—Eleven pieces of wampum, Orillia Tp., Simcoe Co.
 41701-41702—Silver ornaments, Orillia Tp., Simcoe Co.
 41703—Fragment of silver ornament, Orillia Tp., Simcoe Co.
 41704—Shell, glass and stone beads, Medonte Tp., Simcoe Co.
 41705—Teeth, Medonte Tp., Simcoe Co.
 41706—Metal lug from vessel, Medonte Tp., Simcoe Co.
 41707-41710—Bone implements, Medonte Tp., Simcoe Co.
 41711—Silver ornament, Medonte Tp., Simcoe Co.
 41712—Medal, Medonte Tp., Simcoe Co.
 41713—Metal ferrule, Medonte Tp., Simcoe Co.

- 41714-41715—Horn implements, Medonte Tp., Simcoe Co.
41716—Stone pipe, Orillia Tp., Simcoe Co.
41717—Clay pipe, Orillia Tp., Simcoe Co.
41718-41730—Clay pipe bowls, Orillia Tp., Simcoe Co.
41731—Clay pipe, Medonte Tp., Simcoe Co.
41732—Large clay pipe bowl, Medonte Tp., Simcoe Co.
41733-41744—Fragments of clay pipe bowls, Medonte Tp., Simcoe Co.
41745-41768—Fragments of clay pipe stems, Medonte Tp., Simcoe Co.
41769—Seventy fragments of pottery, Medonte Tp., Simcoe Co.
41770—Thirty pieces of pottery, Orillia Tp., Simcoe Co.
41771—Powder horn (horn), Orillia Tp., Simcoe Co.
41772—Sixty pieces of pottery, Medonte Tp., Simcoe Co.
41773—Ten pieces of pottery, Orillia Tp., Simcoe Co.
41774—Indian club (wood), Northwest Territories.
41775—Skinner or hide-dresser (bone), Northwest Territories.
41776—Fifty-six chert specimens, Medonte Tp., Simcoe Co.
41777—Pair of slippers (Chinese), China.
41778-41788—Arrow-heads (sheet metal), Orillia Tp., Simcoe Co.
41789-41790—Fragments of sheet metal, Orillia Tp., Simcoe Co.
41791—Small copper vessel, Orillia Tp., Simcoe Co.
41792—Necklace of small shells, Orillia Tp., Simcoe Co.
41793—Chop sticks, China.
41794—Metal implement, Orillia Tp., Simcoe Co.

GIFT OF J. E. MILLS.

- 41795—Gouge, Brant Co.
41796-41797—Axes or adzes, Brant Co.

GIFT OF MISS ROWE, VICTORIA HARBOUR, ONTARIO.

- 41798—Quartz implement, from the Newton Site (St. Ignace), Lot 11, Con. 6, Tay Tp., per A. F. Hunter.

GIFT OF MRS. IDA CHADD, TRENTON, ONTARIO.

- 41799—Soapstone pipe, Bald Head.
41800—Clay pot, Michigan.
41801—Axe or adze, Bald Head.
41802—Quartz arrow-head, Bald Head.
41803—Sixty arrow-heads, Arkansas, U.S.A.
41804—Small Jesuit's medal, Bald Head.
41805—Small medal (blue settings), Bald Head.
41806-41808—Brass rings, Bald Head.

GIFT OF A. F. SINGLETON, DUNN'S VALLEY, ONTARIO.

- 41809—Copper spike, found about fifteen feet deep in a gravel bed, thirty feet from a small tributary of the Thessalon River, Galbraith Tp., Algoma District.

GIFT OF MISS M. C. ELLIOTT, TORONTO, ONTARIO.

- 41810—Silver ornament, two cross arrows, found in 1879 on Chief's Island, Lake Couchiching.

GIFT OF JAS. MCPHERSON, DUNDALK, ONTARIO.

- 41811—Stone axe, Glanford Tp.
41812—Chert implement, Glanford Tp.
41813—Chert implement, Glanford Tp.

GIFT OF FRANK EAMES, GANANOQUE, ONTARIO.

- 41814—Arrow-head, Niagara River, Ont.

GIFT OF H. A. VAN WINCKEL, TORONTO, ONTARIO.

- 41815—Banner stone, Mount Johnson's Island in Susquehanna River, Pa., U.S.A.
41816—Banner stone (fragment), Mount Johnson's Island in Susquehanna River, Pa., U. S. A.

OBITUARY

VERY REVEREND DEAN HARRIS.

On March 5, 1923, the Very Reverend W. R. Harris, D.D., Litt.D., LL.D., President of the Ontario Archæological Society, died after a brief attack of pneumonia in St. Michael's Hospital, Toronto.

William Richard Harris was born in Cork, Ireland, March 10, 1846, and coming to Toronto as an infant, received his early education in the Toronto Separate Schools. Entering St. Michael's College in 1860, he completed the classical and philosophical courses. He then spent two years in the study of theology at the college of Ste. Anne de la Pocatière, being at the same time employed as professor of English and Belles Lettres. In 1869 he went to Rome, where in the college of the Propaganda, he completed his studies, obtaining the degree, B.D., and was ordained in the Basilica of St. John Lateran, by Cardinal Patrizzi, June 21, 1870.

After a year as secretary to Archbishop Lynch, and a like period as assistant in Adjala, he was given charge of that mission. In 1875 he was made rector of St. Michael's Cathedral, Toronto, and a year later was promoted to the pastorate of Newmarket, in which place he built the present Separate School. After eight years at Newmarket he was appointed Pastor of St. Catharines, and Dean of the Niagara Peninsula. In 1885 and 1886 he was elected by acclamation President of the Mechanics' Institutes of Ontario.

Having early developed a taste for things historical, he made himself familiar with the story of Canada's past as handed down to us by documents. Wishing to know more about the ancient inhabitants of this region, he took up the fascinating study of the prehistoric remains in the Province.

In 1892 he contributed the first chapter of the "Jubilee Volume of the Archdiocese of Toronto" under the caption, "A Sketch of the Early Missions in Western Canada." At the request of his friends, this article was amplified and extended, appearing in 1893 as "The History of the Early Missions in Canada," a work replete with information both historical and archæological regarding our province.

Next came "The Catholic Church in the Niagara Peninsula," the opening chapters of which comprise a very lucid treatise on the Neutral tribe as far as the testimony of the early missionaries and the science of archæology can inform us regarding that vanished nation.

About this time Dean Harris read a paper on the same subject before the Buffalo Historical Society entitled, "A Forgotten People, the Flint Workers." This appeared in the Report of the Society of the year 1896. In this treatise the Dean advanced the theory that the Attiwandarons were able to hold their unique position as "Neutrals" during the interminable wars between their Huron and Iroquois kinsmen, because of the fact that they held possession of the supply of flint, so necessary in those days, for the making of spear heads, arrow heads, etc.

On the appearance of "Canada, an Encyclopædia of the Country," in 1898, Dean Harris was amongst the contributors, his quota being "The Roman Catholic Church in Ontario."

In June, 1901, he resigned his parish on account of ill health and spent the next four years travelling through Europe, Mexico, Central and South America and the Southwestern portion of the United States.

Keenly though his withdrawal was felt by all who knew him, it widened most extensively his literary and scientific field; the history and archæology of those southern lands now became the themes of his facile pen.

In a series of letters to the "Toronto Mail" he described his travels in those most interesting and least known portions of our continent. Later he embodied this matter with the added product of his prolonged stay in those countries in "Days and Nights in the Tropics," "By Path and Trail," "Here and There in Mexico," and "Travel Talks."

The countries, their people, the scenery, he describes as he finds them; the history and traditions of the places are all narrated in his own incomparable style; but those ruined cities with their monuments of a defunct civilization are the real subject of those volumes. Not content with his own personal researches on the ground, he availed himself of all the literature on the subject—Spanish, French and English, and in his own masterly manner does he give us the results of his labours. It has been truly said of him that he had a real gift in interpreting the past; that his lucid style overcame the prejudice of those who imagine that they have no interest in history.

In 1905 he accepted the editorship of the "Intermountain Catholic" at Salt Lake City, remaining in charge of that paper for four years. During that time he wrote "The Catholic Church in Utah" in which we find much valuable information regarding the Ute Indians, and the labours of the Franciscan missionaries amongst that tribe in the eighteenth century. He also contributed the articles "Mormons, Salt Lake (Diocese of)" and "Utah" to the Catholic Encyclopædia.

On severing his connection with the "Intermountain Catholic" he remained in Salt Lake City as chaplain of the Judge Mercy Hospital until 1913, when he returned to Toronto to act in a like capacity at St. John's Industrial School.

At this time he published "Pioneers of the Cross in Canada" a work similar to the "History of the Early Missions," but containing much of interest disclosed by recent investigation and newly discovered sources of information.

Spending his vacation each year in the romantic Saguenay district, the Dean wrote a small brochure on the history of the region. This subject was afterwards more deeply treated in his "Cross Bearers of the Saguenay" which contains very interesting chapters on the history, and incidently on the archæology of the Montagnais Indians. He also published about the same time a volume on a subject entirely apart from any of his other works, "Essays on Occultism."

From the time of his return to Canada he was a regular contributor to the "Annual Archæological Report." In 1913 his article "Primitive Civilization of the American Indian" suggests "The Lost Atlantis" as the solution of the migration of the early inhabitants of this continent from the Eastern hemisphere. Five years later he reverts to this subject in "The Mystery of the Land that Disappeared." The Report for 1914 contains a treatise on "The Pre-Christian Cross" in which he shows the symbolism of that sign amongst the early inhabitants of Mexico and Central America. The following year he tells of "The Practice of Medicine and Surgery by Canadian Tribes in Champlain's Time." His contributions for the next two years, "The Ape Man" and "Earth's First Man" are articles opposing the theory of evolution. In 1919 and the following year he has two historical topics "The Men Who Broke the Trail to Hudson Bay," and "Etienne Brule." His last article "Parent Lands of Our Algonquins and Hurons," holds that all the tribes of North and South America are descended from the ancient inhabitants of Yucatan and Central America.

In 1919 Dean Harris was elected President of the Ontario Archæological Society, a position which he held to the time of his death. He had been honoured by the Universities of Toronto and Ottawa with the degree LL.D., and by Laval University with that of Litt.D.

REV. EDWARD KELLY, Richmond Hill.

